Marian G Berry

THE "DAILY"

in the book of Daniel and the new world Order

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INTRODUCTION

GLOBALISM

The prophet John, who wrote the book of Revelation, saw in vision the endtime ***One World Government***. He referred to it, with a religious leader at its head, as a "beast" which, according to Dan. 7:17, represents a king (with his kingdom), an *empire,* or government. He wrote:

> "and ***all the world*** wondered after the beast...And it was given him to make war with the saints...and power was given him over ***all kindreds, and tongues, and nations***. And ***all that dwelt upon the earth*** shall worship him...And that ***no man*** might buy or sell, save he that had the mark..." Rev. 13:3,7,8,16,17.

John saw an endtime ***globalization*** or "global governance" spoken of as the "new civilization," or "New World order." It is also called a "Federation of Nations." The United Nations, with its current army (as in Bosnia), a world banking system known as the International Monetary Fund (IMF), NAFTA governing world trade with its treaties, and a World Council of Churches or "Religious Initiative" are all familiar testimony to the attempted formation of a one world government.

Although many voices are crying out all over the world against the rising new world empire, the desire to guard the ***sovereignty*** of the USA and other nations is lost in the mighty winds of change.

Some congressmen protest, and many of the laboring class violently oppose the New World order with its "Federation ***Constitution*** and ***world court***," which would supersede the supreme courts of the nations, regulate foreign policies, and dictate the principles which affect the well-being, freedoms, and prosperity of each and every nation. But, regardless of opposition, a "New World Order" is imposing itself upon every nation and every human being.

The fact that the "New World Order" has been planned for a long time is evidenced in the one dollar bill in the USA. On the green side of the US dollar bill there is a seal in which are the Latin words, ***novus*** [new] ***ordo*** [order] ***seclorum*** [world]." It is also a fact that the US dollar has therefore become the "hard currency" of world trade.

Not only did the prophet John see this endtime one world government arise that he called the "beast," with its "mark" of authority; but the prophet ***Daniel also saw*** the same scene more than five hundred years earlier! Daniel saw the establishment of an endtime empire which he called "the abomination that maketh desolate," and actually predicted how long it would reign over the earth. But Daniel's vision was "sealed up," not to be understood until the "time of the end." Not until the one world government was plainly in view was his prophecy to be disclosed or understood.

> "The books of Daniel and the Revelation should be bound together...Revelation following Daniel as giving *fuller light on the subjects dealt with in Daniel*. ...showing that *both relate to the same subjects*."
>
> *Testimonies to Ministers 117.*

We are to understand that the Third Angel's Message of Rev. 14, which will swell into the "Loud Cry" was first given, as the basic prophecy, in Dan. 12:7-13.

Daniel's visions, which bring to view the "Daily," contained the basic prophecy that was sealed, closed, or locked up until the endtime. Over five hundred years later it was complemented by the Revelation of John. The entire vision of the endtime, as described in Dan. 12:5-12, was to be unlocked with the ***key*** word, which is the "***daily***" in Daniel, chapter 12.

When the "daily" is understood correctly, it not only gives clear meaning to the last chapter of Daniel, but it also reveals the significance of *current events* in our world today. A flood of light will shine upon events that will occur just before the Second Coming of Jesus.

> "The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully studied." *Testimonies to Ministers 114,115.*

The book of Daniel involves two lines of emphasis: it is a *spiritual* view of the actions carried on by Jesus Christ which are going on in heaven, and it is a view of *political* actions going on down here on earth in the rise and fall of empires that affect the people of God. One view must not be permitted to obscure the other. The desire to present spiritual matters must not crowd out the pointed political statements found in Dan. 11:40-45 and 12:11.

The prophecies of the Bible, as found in the books of Daniel and Revelation, may be likened to a *map*. Current events are likened to *road signs*. When traveling on the highways of this confusing world, the map and the road signs are both needed to understand where we are in the stream of time.

It is the map of Bible prophecy which shows us the destination, but it is the road signs of *current events* which reveal to us how near we are to that destination!

> "**Signs of the Times Everywhere**
> Seventh-day Adventists have, from their earliest history, seen the Papacy as a major actor in the apocalyptic scene of final events...Today, because of the growing geopolitical role of the Papacy, there is really only one political superpower (the United States of America) and one religiopolitical superpower (the Papacy/Roman Catholic Church). Anglican, Lutheran, and other church leaders are now referring to the pope as the possible leader or symbol of unity for Christianity...There is good reason to believe that the broad lines of the end-time scenario are gradually moving into place. Globality is the necessary precondition for worldwide final events to take place. All parts of the world are now united economically (multinationals), cyber-spacially (Internet), politically (United Nations, international courts of justice), and culturally (news, entertainment, media.)"
> by Bert B. Beach—Director of Interchurch Relations.
> Adventist Review, July 2001 p. 43.

A correct understanding of the "***daily***" in the book of Daniel is the key to solve the puzzles or enigmas of many things. It will open up the last chapter of Daniel, give pertinent meaning to the book of Revelation, interpret current events, and motivate the last generation to put on the robe of Christ's righteousness.

CHAPTER 1

THE "DAILY" ENIGMA

"And he said, Go thy way, Daniel for the *words* are closed up and sealed." Dan. 12:9.

The Word "Daily," Was *"Closed Up"* and *"Sealed"*

The Lord explained to Daniel that certain **"*words*" were "closed up and sealed."** The meaning of the word "daily," was closed up or locked up as an enigma or puzzle. It was not to be disclosed until the "time of the end." For more than two thousand five hundred years, those who have read the book of Daniel struggled to understand the meaning of the word "daily." That is why for more than two millenniums there have been many attempts to define the "daily," but there has been much disagreement.

The meaning of the word "daily" was "sealed" only until the "time of the end" and then it was to be disclosed or unsealed to become a key in the hand of God's people, so that the last generation might recognize exactly where they are in the stream of time.

The meaning of the "daily" was to become self-evident and clear to those who search the Scriptures and love the appearing of the Lord Jesus, because the Lord assured Daniel that "the wise shall understand." Dan. 12:10.

CHAPTER 2

THE "*TIME OF THE END*" DEFINED

"And he said, Go thy way, Daniel
for the words are closed up and sealed
till the *time of the end*."
Dan. 12:9.

The "Daily" Was to be "Disclosed" or Unsealed at the "Time of the End"

The Lord explained to Daniel that the "***words***"—[the meaning of the word "daily,"] was to be "closed up and sealed," till the "***time of the end***." When will the exact meaning of the word "daily," as used in Daniel 12 be revealed? According to Dan. 12:9 it was to be "disclosed" at the "time of the end." But there is confusion as to when the "time of the end" should be! It is therefore necessary to examine the phrase, "the time of the end" very carefully in every reference to it in the book of Daniel, to determine exactly how the word "daily," in Dan. 12:9 was to be understood and applied. The phrase, "the time of the end" is found in Dan. 11:35, Dan. 11:40, in Dan. 12:4, and Dan. 12:9. The phrase, "the time of the end," as used in the book of Daniel, must be defined in each of these four settings or contexts.

The assumption that all four of these references to the "time of the end," in Dan. 11 and 12, must refer to the same time or date is the cause of much error and confusion.

1. In Dan. 11:35 "The Time of the End" Was A.D. 1798.

> "...some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the **time of the end**: because it is yet for a time appointed." Dan. 11:35.

Daniel, chapter 11 is an historical-prophetic **outline**. An outline, by nature and purpose, is an orderly, sequential arrangement of data. Therefore, the prophetic expositor must keep in mind the fact that in an historical-prophetic outline each verse in that outline must be kept in **strict sequence** and must also be matched consistently to the **sequence and continuity** of historical events. Only when an historical-prophetic outline is treated in that *orderly* manner can a logical, valid prophetic application be made.

> *"Advance new principles,* and crowd in the clear-cut truth...Let Daniel speak, let Revelation speak."
>
> *Testimonies to Ministers 118.*

Several important *new principles* will be advanced in this chapter. They will be called, "Hermeneutic Principles." An important new hermeneutic principle is as follows:

AN HERMENEUTIC PRINCIPLE

In a Prophetic-Historical Outline
The Sequential Order of Verses
May Not be Violated

The HERMENEUTIC PRINCIPLE of
The Imperative of Sequence and Continuity in the Exposition of Prophetic Outlines

Prophetic Outline verses must be kept in strict sequence and matched consistently to the sequence and continuity of historical events

A disregard of the hermeneutic principle enjoining sequence and continuity of verses matched to sequential historical events has resulted in many false applications of prophecy.

The phrase, "the time of the end" is used two times in the fourth historical-prophetic *outline* in the book of Daniel. (The phrase, "the time of the end" is found in the fourth outline in Dan. 11:35, and again in 40. When each verse in an historical-prophetic outline is kept in ***exact sequence***, it can be matched *consistently* to the **sequence and continuity** of historical events. Only then can the entire outline be treated in a logical and orderly manner; so that Dan. 11:35, and 40 can be placed into their correct historical timeframes.

A. Historical Context Determines Meaning

"Context is King"
The HERMENEUTIC PRINCIPLE of
Historical CONTEXT

"Truth, out of its setting, is error."

The Historical Context of Dan. 11:35

> "...they shall fall by the sword, and by flame, by captivity, and by spoil *many* days. [1260 day-years] ...And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end..." Dan. 11:33-35.

The *context* of the historical-prophetic outline of Dan. 11:32-35 is referring to the time of persecution when men "fell" by the sword, or were "tried" or imprisoned, or burned at the stake. That period of persecution occurred under what is known as the "Papal Supremacy" which reigned over Europe in the medieval era, from A.D. 538-1798.

A.D. 538 — **A.D. 1798**

1260 years

Therefore, "the time of the end" in Dan. 11:35 refers to the end of the 1260 years, ***dated A.D. 1798***.

B. Language Context Also Determines Meaning.

There are many forms of context. Historical and Circumstantial Context are one form of context. The very structure of the book of Daniel is another form of context. Verses before and after a text are referred to as "contextual." There is an hermeneutic principle that needs to be advanced. The context of literal and symbolic language as found in the historical-prophetic outlines in Daniel and Revelation give correct placement to "the time of the end."

If an historical-prophetic outline is couched in the *symbolism* of "beasts," "heads," "horns," "eyes," "mouth," "sea," "winds," etc., then any time element mentioned in connection with such symbolic context must be considered as *symbolic* time, to be decoded by the Year-day Principle. The context of language is also important because "Truth out of its setting is error."

The HERMENEUTIC PRINCIPLE of LANGUAGE CONTEXT

Context Determines Whether a Timeline is Given in Literal or Symbolic Language

"The language of the Bible is to be understood in its most obvious [literal] meaning, unless a figure or symbol is employed." *The Great Controversy 599.*

This persecution carried on by the Papacy from A.D. 538 to 1798 was prophesied in the ***timeline*** of Dan. 7:25 where it is couched in the symbolic language of "beasts," "heads," "horns," etc. A timeline, in the context of such symbolic language is therefore considered to be symbolic language also and must be decoded by the Year-day Principle of Ez. 4:6 and Nu. 14:34. Dan. 7:25 says, "And he [the *symbolic* "little horn"] shall...think to change times and laws: and they [the saints] shall be given into his hand until a [*symbolic*] "time, times, and the dividing of time" or for 1260 [*symbolic*] days, which refers to the 1260 literal ***years*** of Papal Supremacy from A.D. 538 to 1798.

Note: There are examples of prophecies which contain symbolic language, but an immediate Biblical interpretation of the symbolism translates the symbols in their symbolic setting into literal meaning.

For example: Dan. 4:10-17 contains the symbolism of a tree, and in verse 16 presents a "seven times prophetic timeline." However, the *interpretation* of the dream decodes the symbolism into its ***literal*** meaning and specifies in verse 23 that 7 literal years were to "pass over him."

The same situation is found in Rev. 20:1, wherein the "key" and "chain" and the "dragon" are all symbols, but *interpretation* immediately follows in Rev. 20:2, interpreting the symbolic dragon to be the literal Devil which will be bound by a literal 1000 years prophetic timeline. It should be remembered that it is the Bible, and the Bible only which is the interpreter of Biblical symbolism.

HERMENEUTIC PRINCIPLE

The Bible is its own Expositor of Symbolism

Chapter 7 of Daniel, with its context of *symbolic* "beasts" demands that the "time, times, and a dividing of time" be kept in its proper *symbolic* setting of 1260 *symbolic "days."* There is no inspired comment that permits the prophetic expositor to give Dan. 7:25 a dual application, or to remove its timeline from its *symbolic* setting.

It is a Jesuit technique that interchanges *symbolic* and literal language to create the contemptible practices of "Futurism," and "Preterism." Such violations of hermeneutic principles eventually bring about confusion.

The Dan. 7:25 timeline of 1260 literal years of Papal Supremacy and persecution began in A.D. 538 and ended in A.D. 1798, when Napoleon took the Pope prisoner, and carried him off to France where he died.

Therefore, the "time of the end" in Dan. 11:35 refers only to the specific date of A.D. **1798**, and may not be taken out of context to refer to any other time, previous, or future! To take anything out of its correct context is to violate hermeneutic principle, logical prophetic application of historical-prophetic timelines, and generally muddy the waters. It is not wise to apply a verse outside of its true context, even though it may seem supportive of a good matter, because, in the long run, integrity is vital to truth, and "Truth out of its setting (context) is error."

C. The "Time of the End" in Dan. 11:35 in A.D. 1798 Was a **"Time Appointed"** by the 1260 Timeline of Dan. 7:25

> "...some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end: because it is yet ***for a time appointed***." Dan. 11:35.

Why does Dan. 11:35 say that the "time of the end" or 1798 was for a **"time appointed"**? Timelines begin and end with specific events which are foretold or "***appointed***" by prophetic utterances. These historical events are often legal decrees.

The seven timelines in the book of Daniel begin and end at specific dates of "appointed" times. For example, the 2300 day-year timeline in Dan. 8:14 began with the "commandment" or decree issued to the Jews to return to rebuild the city of Jerusalem in 457 B.C. and in like manner the Dan. 8:14 timeline of 2300 day-years ended at an "**appointed**" date in A.D. 1844. Also, the 1260 day-year timeline began in A.D. 538 and ended at the "**appointed**" date of A.D. 1798.

In the Dan. 9:24-27 "seventy weeks" timeline with its prophetic periods regarding the Messiah's ministry, His death, and the ending of the Mt. Sinai Covenant with Israel were all fulfilled on specific preset dates of "**appointed times**" as prophesied.

Therefore in conclusion, the "time of the end" in Dan. 11:35 that was for a "time appointed," referred to the ending of the 1260 day-year timeline of Dan. 7:25 and to the specific date of **A.D. 1798.** It was shortly after A.D. 1798, that *those who participated in the Great Advent Movement began to unseal or disclose the meaning of the "daily," correctly, as is used in Daniel 8*.

2. Dan. 11:40 "The Time of the End" Refers to The Latter Days or "Endtime" of Earth's History

"...**at the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind..." Dan. 11:40.

Although many theologians *assume* that the "time of the end," as used throughout the entire book of Daniel, must necessarily always refer to the same date of A.D. 1798, that *assumption* does not meet the tests of valid prophetic exposition for the following reasons:

A. The context in Dan. 11:40 is entirely different from that of Dan. 11:35

Whereas the context of Dan. 11: 35 describes the persecution of God's people, the context of Dan. 11:40 is describing a military action in which two powers are struggling. "The king of the south" and the "king of the north" are in warfare. One empire is falling and another rising to power.

B. The Steady Forward Movement of Prophetic Exposition Moves the Action Forward from A.D. 1798 to the Endtime

Each succeeding verse in an historical-prophetic outline ***moves forward in sequence and pertains to events which move steadily forward in time***. In the historical-prophetic outline of Daniel, chapter 11, each verse in the outline moves forward in perfect sequence through time, beginning with Medo-Persia, then Grecia, and onward in ***sequence and continuity***, and is matched to historical events in their ***sequence***. That is the only logical and orderly way to use a prophetic outline if it is to be applied to the historical progression of events. This is the guiding rule that is taken by those who classify themselves as belonging to the "school of Historicist Application."

In using this principle of prophetic exposition, it is extremely important to put each verse matched to an historical event into its proper timeframe. Verse 40 of Daniel 11 follows five verses *after* verse 35 and must therefore move ***forward in time*** to events which occurred *after* A.D. 1798.

Many prophetic expositors have revealed that they are not perceptive of the ***forward movement*** of a prophetic outline, and are ignorant about the imperative of keeping each verse in its sequence and carefully matching historical events only as they are revealed to be in similar sequence. Leaping forward, and backward or standing still is a common violation of logical prophetic exposition.

C. Adventist Pioneers Knew that Dan. 11:40-45 Was Not Yet Fulfilled

Long after A.D. 1798 and A.D. 1844, James White and Uriah Smith argued about the meaning of Dan. 11:40-45. Uriah Smith thought that it referred to Turkey but James White insisted that it referred to the Papacy. However, both of them *agreed* that Dan. 11:40-45 referred to future events. They both knew those verses had not yet been fulfilled in their day.

D. Much of Dan. 11:40-45 and 12:1-3 Is Not Yet Fulfilled

A candid look at the present day opinions of theologians, or their lack of opinion, about the meaning of Dan. 11:40-45, reveals that most of these verses are not yet generally understood. The forward movement of the Dan. 11 timeline reveals that verses 40-45 refer to events after A. D. 1798 so that the phrase, "the time of the end" in verse 40 pertains, not to A.D. 1798, but to later events which occur in the "endtime" closing scenes of earth's history.

Today, some respected theologians view the fourth outline in Daniel 11-12:1-3 as a description of the rise and fall of seven ***empires***. 1. Babylon, 2. Medo-Persia, 3. Grecia, 4. Rome, 5. Papal Rome, 6. Atheistic-Communist Russia, and 7. The future One-World Government or "beast" of Rev. 13-20. They see Dan. 11:36-40 as the rise of the sixth empire—the USSR. An "empire" is not the same thing as "Communism" which is part of the atheistic ideology. The USSR empire fell but communism is still with us today.

Such prophetic expositors see Dan. 11:40,41 as a description of the struggle between the Papacy and Communist Russia; and the fall of the USSR in 1989. They see Dan. 11:42-45 as the growing power of the Papacy toward its role as the "beast" of Revelation 13-20! They see verse 45 as the fall of the seventh empire—the fall of the Papacy when Michael shall stand up to deliver His people. Dan. 12:1-2.

Therefore, with excellent reasoning, they see "the time of the end" in Dan. 11:40 referring to the endtime or last days of earth's history, revealing the rise and fall of the USSR, with current events pointing to the rising power of the papal "beast," predicting its future fall in Dan. 11:45.

3. In Dan. 12:4 "The Time of the End" Refers to the "Latter Days" of Earth's History

"But thou, O Daniel, shut up the words, and seal the **book, even to the time of the end**: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

A. There is a Difference Between a "Vision" and A "Prophetic Outline"

There is a difference between the 4th "**vision**," and the 4th "**prophetic outline**" in the book of Daniel. Whereas, the 4th "vision" begins in Dan. 10, and includes all that the prophet saw while in a trance; a "prophetic outline" is a prophecy which predicts only a series or outline of historical events. The 4th vision in the book of Daniel encompasses much:

A. A Theophany or view of Jesus in chapter 10
B. A conversation with an angel,
C. A prophetic-historical outline, Dan. 11-12:2.
D. An epilogue in Dan. 12:5-13.

It is important to remember that the Dan. 11 "prophetic outline" is found in Dan.11:1-45, but concludes in Dan. 12:3 Then God himself brings all four prophetic outlines to their end in Dan. 12:4.

B. God Sealed or Closed Off the Four Historical-Prophetic Outlines in Daniel 2, 7, 8-9 and 11 From the Epilogue in Daniel 12:5-13

It was God himself, who sealed off the four historical-prophetic outlines, (Dan. 2, Dan. 7, Dan. 8-9, and Dan. 11) from that which follows in the **book** of Daniel. This is what God said to Daniel,

> "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."
>
> Dan. 12:4.

It is God himself, who has determined the structural context of the book of Daniel. God separated the four prophetic outlines from the Epilogue of Dan. 12:5-13.

C. Observation of Structural Context Permits the Bible to Become its own Interpreter

It is God, himself, who has spoken to us through His Inspired Word. He has supplied the structural context so that the prophetic expositor may use that knowledge in making a correct prophetic exposition.

The HERMENEUTIC PRINCIPLE OF
Structural Context
Permits the Bible to be its own Expositor
(It takes precedence over all human speculation)

D. A Definition of the "Epilogue" of Dan. 12:5-13

The first four historical-prophetic outlines may be likened to an historical play or opera in which a dramatic historical incident is portrayed, act by act, and scene by scene. In the last act, the drama reaches its climax in a "coup d' theatre" when all the mysteries are solved. At the end of the opera the curtain is closed. Then the main actor comes out on stage, in front of the curtain to speak to the audience explaining how that historical incident fits into the actual history of the country. He explains "how the work was finished." (See Webster's Dictionary)

> "**epilogue...**1. A concluding section that rounds out the design of a literary work. 2. A speech, often in verse addressed to the audience by an actor at the end of a play. 3. The concluding section of a musical composition."

It is important to know that the four historical-prophetic outlines in the book of Daniel were "sealed up" or "closed up," until nearness of fulfillment. Then, in the appropriate time, each section was to be opened to understanding. This involves another hermeneutic principle.

E. The Hermeneutic Principle of Contemporary Recognition of Prophetic Fulfillment

The HERMENEUTIC PRINCIPLE of Contemporary Recognition of Prophetic Fulfillment

Not until a prophecy is very near its fulfillment or already fulfilled, are God's people able to know of surety the exact application of a prophecy

Under what circumstances were the historical-prophetic outlines sealed or closed up? Under what circumstances was the meaning of the prophecy "unsealed"?

One example follows: Nebuchadnezzar was informed that "another kingdom" would follow Babylon, but he did not know which nation would be the next to rule because that aspect of the prophecy was not clear. Not until the prophecy was fulfilled could he know of certainty who it would be. His grandson, Belshazzar, was not aware that the Medes and Persians would conquer the city of Babylon until the very night it happened. It was not known which would be the fourth empire until the conquests were made by Rome. The hermeneutic principle of contemporary recognition of prophetic fulfillment is to be remembered in every age.

Because of the fact that both Daniel and Revelation climax their focus on endtime events, both of these books contained portions which were sealed, and could not be disclosed until the endtime.

F. In Dan. 12:4 "The Time of the End" is an Inclusive Term Extending from 1798 to the Second Coming of Jesus

The "time of the end" as used in Dan. 11:40 is not fixed upon a specific date, such as A.D. 1798. It pertains to the "endtime," to events which occurred after 1798. It pertains to those events which affect the remnant people, extending from 1798 leading up to the Second Coming of Jesus.

Therefore, "the time of the end" in Dan. 12:4 is an inclusive term referring to the events connected with the beginning and the ending of Adventism. There was an unsealing or "correct view" of the "daily" prior to the 1844 Disappointment, and there will be a concluding unsealing and proclamation of the "daily" in the Third Angel's Warning Message in connection with final events just prior to the Second Coming of Jesus. This is discussed more fully in Chapter 6 on "The 'Correct View' of the 'Daily'."

G. The Forward Progression of Prophetic Exposition

The understanding of prophecy is like a sunrise with the light becoming brighter as time goes by. By the year, 1798 prophetic expositors were assured that the "time, times, and dividing of time" of Dan. 7:25 had been fulfilled. When the Pope was taken captive by Napoleon of France, this event caused Protestantism in Europe and America to arise in what was called the 1800 Awakening.

Later, on the crest of that tide, leading up to 1844, the timeline of the Dan. 8:14 2300 day-year prophecy and the Dan. 9:24-27 explanation came into focus. Daniel, chapter 11, especially verses 40-45 are opening up. Since 1990, Daniel, chapter 12:5-7, has thrilled thousands all over the world with hope and cheer to meet the final crisis.

Therefore, it was Daniel, chapters 7-12, which were to open up in the "time of the end" or the endtime after 1798. Each succeeding chapter in the book of Daniel brings the prophetic expositor further along toward the end of earth's history.

In each century, as men "run to and fro" in searching through the book of Daniel, they see current events fulfilling those prophecies, so that their knowledge gradually over the centuries steadily increased.

Daniel 12:4, as it announces the sealing of the "book," is closing off the four prophetic outlines contained in Dan. 2,7,8,9, and 11. It is like the closing of a curtain at the end of a play or opera. The fourth prophetic outline of Daniel, in chapter 11, does not end in verse 45, but continues on until it describes the deliverance of God's people and the resurrection in Dan. 12:1-3.

In the epilogue of Dan. 12:5-13, Jesus, who is the "main actor" of the drama, addresses the audience (us). He is the "man dressed in linen" who answers the great question, "How long shall it be to the ***end*** of these wonders?"

His answer to that question is given in the three timelines which follow. He explains "how the work shall be finished," and how the great controversy between good and evil will be completed.

Dan. 12:5-13 is set apart from the preceding historical-prophetic outlines. These verses are an epilogue that is made up of a question and its answer, which reveals important information about how God's work will be finished.

4. In Dan. 12:5-13 "The Time of the End" Is an Epilogue Explaining How the Work Will be Finished

In Dan. 12:4 the "book" of the four prophetic-historical outlines is sealed. But in the Dan. 12:9 it is only the "**words**" pertaining to the three prophetic timelines in the epilogue which are sealed. Therefore, the prophetic expositor must pay close attention to the "words" as well as to the general meaning of the context. He needs to be fully aware of the meaning of the "words" in the original Hebrew and be fully conscious of the context to define the meaning of the phrase, "the time of the end" as it is found in Dan. 12:9.

A. "Words" Must Be Defined from the Original Hebrew or Greek Early Manuscripts to find Exact Meaning

HERMENEUTIC PRINCIPLE
Define word meanings from the Original Hebrew and Greek

B. In harmony with the original Hebrew meaning, the inspired prophet defined the "time of the end" in Dan. 12:5-13 as the end of time."

> "Twice Daniel inquired, "How long shall it be to the **end of time**." *Testimonies to Ministers* 114.

C. In Dan. 12:6-13 "The Time of the End" Hebrew Means "Utmost end" or "Termination" Point of Time.

> "**end. getes** *kates,* contr. Word 7093 from 7112; an *extremity; adv.* (with prep. Pref.) **after:+ (utmost), border,** [edge of time] **end**"
>
> *Strong's Analytical Concordance*

The Hebrew meaning of the word, "end," as used in Dan. 12:9, refers to the **"extremity of time,"** or the **"border edge"** or the **"cutting off"** point in time, the **"termination point"** in time! It does not refer to that which happened a century or a millennium ago! It is a message pertaining to the last generation!

The context of Dan. 12:5-13 pertains to events which will occur at the very end of earth's history. These nine verses in the Epilogue are simply a question which asks, "How long shall it be to the ***end*** of these wonders?" The answer to that question is found in the three timelines of 1260, 1290, and 1335 literal days.

The word, "end," as used in Dan. 12:8 comes from a different Hebrew word, *acharityth,* but it also means, "**the very end**" It is found in the answer to the question "What shall be the **end** of these things?" Dan. 12:6 and 8.

> "***end.*** [Dan. 12:8] Word No. 319. ***achariyth***, the last, or end, hence the **future,...**last, latter, end [time]... [utter]most." *Strong's Analytical Concordance.*

The promise of Dan. 12:9 is that these timelines or "words" will be unsealed in the **(utmost or border edge)** of time. Therefore, Dan. 12:5-13 is a message for the last generation.

One of the "words" to be unsealed is that of the "*daily.*" The following chapters will unseal the amazing meaning of that word "daily," which brings the visions of John and Daniel together into one picture of present and future events!

D. Summary

1. The "time of the end" in Dan. 11:35 refers to A.D. 1798.
2. The "time of the end" in Dan. 11:40 refers to the "endtime."
3. The "time of the end" in Dan. 12:4 refers to the "endtime" between 1798 and 1844.
4. The "time of the end" in Dan. 12:6,8,9, and 13 refers to the "termination" point in time to be revealed to the last generation.

CHAPTER 3

Past Efforts to Pry Open the "Daily"

Although the Lord told all men plainly that the "words" (including the word "daily,") were to be "closed up" and "sealed" till the time of the end; through all past ages there were those who were determined to pry open this secret! First, the Jews attempted to solve this mystery, then the Christians tried for two millennia! It is interesting to see their varied views on this subject.

The Jews recognized that in the book of Daniel, the "daily" was "taken away" so that the "abomination that maketh desolate" could be established. They understood that an "abomination" was a detestable thing. As conquering empires swept over Israel, they assumed that the "abomination" applied, first to **Babylon**, which destroyed their temple, ending or "taking away" their *daily* ***sacrificial ceremonies***. Later, when **Medo-Persia** conquered, then **Grecia**, and then **Rome**, each hated conqueror was understood to be the "abomination that maketh desolate" which persecuted them and interfered in their mode of worship and *sacrificial* system. The Jews believed that Rome had "taken away" their *daily* right to sovereignty.

The early Christians also understood the "abomination" to refer to Rome, then conqueror and persecutor of the apostolic church. At first, they considered the "daily" to be the 3 ½ years of **Christ's earthly ministry** "taken away" by Rome at His crucifixion.

During the apostasy of the third and fourth centuries true believers felt that the "abomination" was that of *pagan sun worship* which took away the "daily" or **true worship**.

After the establishment of the Papal system in Rome, with its human priesthood, the true believers understood the "abomination" to be the *false priesthood* with its confessional and other perversions, which had "taken away" the "daily" or **priesthood of Jesus Christ** in the heavenly sanctuary.

As Islam threatened, by force and murder, to invade and over-run Europe, the Papacy identified the *Moslems* as "the abomination that maketh desolate" which would take away the "daily." They believed that the "daily" which was in danger of being "taken away" was **Christianity**. The crusades were an attempt to free the "holy city" Jerusalem from the "infidel Turks." Islam was stopped from its invasion of Europe in Spain by Louis Martel and in Austria by the Hapsburgs.

At last the European reformers pointed their fingers directly at Papal Rome as the "abomination that maketh desolate"—as persecutor and destroyer of *true doctrine*. They saw Rome in its papal phase. They understood the "daily" to be the **true priesthood of Christ in the heavens** which had been "taken away" by the papal confessional and human priesthood. They also saw that the Bible had been "taken away" from the people by Rome, and some thought that the "daily" was the **Bible**.

Papal Rome declared that the "daily" was the **daily mass** which has been "taken away" by the Protestant Reformers—and called them the "abomination that maketh desolate."

From 1833 to 1844 the Millerites, who gave the "Judgment Hour Cry," cast aside all previous views on the "daily" and presented a "new view," of the "daily" which they labeled "Paganism" to be explained further in Chapter 5.

However, as late as 1910, the prophet, Ellen G. White revealed the fact that the "daily" was still sealed by saying that God had not given her any light on that subject. Although she did indicate that the views on the "daily," as held by those who gave the judgment hour cry were correct, and that other views which came in later caused "darkness and confusion," she still had no detailed information on the subject sufficient to meet its endtime—last generation disclosure. She wrote:

> "Sanitarium, Calif., August 3, 1910. To my Brethren in the Ministry: Dear Fellow-workers, -- I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, [all editors, writers, and leaders] and all who have been active in urging *their views* in regard to the meaning of the "daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work."

A further reference indicates that she knew that 1910 was not yet the time for a full revelation of the meaning of the "daily." She speaks of 1910 as "now" or "at this time" or "just now" as not the time for an unsealing of the full meaning of the "daily." To have done so would have been premature to the historical-political fulfillment of prophecy and men would have given its message out of correct timing and thereby lost its impact. She wrote as follows:

> "It will prove to be a great mistake if you agitate ***at this time*** [1910] the question regarding the "daily," which has been occupying much of your attention of late. I have been shown that the result of your making this question a prominent issue would be that the minds of a large number will be directed to an unnecessary controversy, and that questioning and confusion will be developed in our ranks. Cannot you see that if this question is agitated ***now*** minds would be unfavorably impressed..."*MS Rel. Vol. 12 p. 224.*

> "...But let not "the daily," or any other subject that will arouse controversy among brethren, be brought in ***at this time*** [1910]; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon ***just now***.
> *Notebook Leaflets from the "Elmshaven Library Vol. 2. "Preach the Word" p. 160.*

It is self-evident that from 1844 until the last generation the "daily" was to be a moot question so that all the force of the three angels' message could go without distraction and argument. Those who were trying to "pry open" the "daily" were out of timing and not encouraged by the prophet to continue their course at ***that time*** in history.

For centuries in Protestantism, the consensus of opinion by prophetic expositors of the book of Daniel, was that the "daily" referred in one way or another to the priesthood of Christ in the heavens. There are many today who continue in this line of reasoning.

In the next three chapters, a "correct view" of the "daily" will be brought to view. What does that mean for us today? What is the "correct view"? When will it be recovered?

CHAPTER 4

The Historical Background of Those Who Gave the Judgment Hour Cry

The 1800 Awakening in Europe and America

In 1798, all eyes in Christendom focused on events happening in Rome as the Pope was taken prisoner by Napoleon of France. All of Protestantism awoke! Suddenly they were aware that the timeline prophecy of Dan. 7:25, with its 1260 years of Papal Supremacy had been fulfilled. Within two years, *The 1800 Great Awakening in Europe and America* began. In the United States, a million souls were added to the church by evangelism. In Europe and America they formed Bible study groups. In the eastern United States they built Seminaries to train ministers (some now converted to State Universities), organized Sunday Schools, and began sending out missionaries to Africa and India. They initiated the American Bible Society, the British and Foreign Bible Society, formed anti-slavery resistance, promoted woman suffrage, and even formed vegetarian societies. (See *The Prophetic Faith of our Fathers*, Vol. 2. 731-796, and Vol. 3. 16-266.

The Fulfillment of the Dan. 7:25 Timeline of 1260 Day-Years Led to the Study of the Dan. 8:14 Timeline of 2300 Day-years

In 1798, the 1260 prophetic timeline of Dan. 7:25 was recognized to have ended with the capture of the Pope. It was verified that the "little horn" was indeed the Papacy; and that the Year-day Principle was valid in decoding the "time, times, and dividing of time" or 1260 symbolic days that represented 1260 literal years.

Their tremendous interest in prophecy directed their study then to Dan. 8:14 with its 2300 day-years timeline. The prophetic texts of Dan. 8:11, 12 and 13 with their references to the "daily" took their eye!

"Power, Seat, and Authority" Are The Power to Rule

By 1798, the Millerites knew that Popery had existed for exactly 1260 years--A.D. 538 to 1798, and were most interested to know ***how*** the Pope had gained his power to rule in A.D. 538; and continued to have the "**power, seat, and authority**" to rule over the kings of Europe all those 1260 years.

They permitted the book of Revelation to interpret the book of Daniel and answer the question as to how the Popes had gained the power to rule over Europe. They found that Rev. 13:3 gave the answer: *"the dragon gave him his **power, seat, and great authority**"—the **power to rule**.* They knew that the "dragon" represented Satan, but they also knew that Satan works through men and through governments. As they asked themselves, who gave the Popes their scepter of power and seat of government, they learned from the historical record that it was granted by Imperial Rome. Justinian, emperor of Rome, was known as the "codifier of law." He wrote a "decretal letter" or legal document which handed over the scepter of "***power, seat, and great authority***" to Papal Rome. That document declared the bishop of Rome to be the "Head of all Christian churches" and "Corrector of Heretics." Satan had worked through pagan Rome to give the Popes both ***ecclesiastical authority*** over all other Christian churches and ***political power*** to use the arm of the state to enforce church dogma. Papal Rome became a politico-religious empire dominating Europe.

The Great Advent Movement—1833-1844

The 1800 Awakening was as a mighty torrent in Protestantism and on the crest of that tide, there arose a religious movement in Christendom that not only recognized the Papacy to be the "Little Horn" of Daniel 7 with its 1260 timeline fulfilled, but they also fastened their eyes on Daniel, Chapter 8 with its 2300 day timeline.

The "Judgment Hour Cry"

In both Europe and America, and other parts of the world, there arose three score valiant students of Scripture who, though separated, declared simultaneously that they expected Jesus to come about 1843 or 1844, in fulfillment of the 2300 day-year timeline. In America, they were known as the "Millerites," and their preaching as "The Great Advent Movement." Because of the fact that they expected to see Jesus return to *judge* the world in 1843-4, they were known as those who gave "The Judgment Hour Cry."

Not only did those who gave "The Judgment Hour Cry" look at Dan. 8:14 with its 2300 day-year timeline, but they also gave attention to Dan. 8:11, 12 and 13. These three verses are the setting for verse 14 and mention the "daily" three times.

The "New" Definition of the "Daily"

Laying aside all past attempts to pry open the meaning of the "daily," those who gave "The Judgment Hour Cry" came up with a completely new definition of that word! They saw that Dan. 8:9 was dealing with the same "little horn" (the Papacy), introduced in chapter 7.

They saw Dan. 8:9-12 as an explanation as to how the Papacy gained the power to rule in A.D. 538, by receiving "**power, seat, and great authority**" from Imperial Rome.

It should be remembered that those who gave "The Judgment Hour Cry" *before* 1844 had not yet been made aware of an investigative judgment and Christ's "final atonement," in heaven which was not to begin until 1844. They thought that the "sanctuary" mentioned in Dan. 8:14 referred to this earth! Their concept of the "sanctuary" in Dan. 8:9-14 did not direct their minds to Christ's ministry in heaven, (a "vertical view") but rather to this earth (a "horizontal view"). Their minds were filled with political events which had taken place in 1798 when the Pope was taken prisoner. Those who gave "The Judgment Hour Cry," based on the prophecy of Dan. 8:9-14, understood that the "daily" referred to the ***power to rule*** or "***power, seat, and great authority***" which was "taken away" from the Caesars of Imperial Rome and given to the Popes.

As they read Dan. 8:9-14, their general consensus of views had nothing to do with Christ's ministry. That passage could be paraphrased as they read it, as follows:

Daniel 8 Paraphrased

> Dan. 8:9 "And out of one of them [the western division of the Grecian empire or Rome] came forth a little horn [the Papal Supremacy which reigned 1260 years], which waxed great, toward the south, and toward the east, and toward the pleasant land [Israel].

Dan. 8:10. "And it waxed great, even to the host of heaven; [the multitude of God's people who sought heavenly things] and it cast down some of the host and of the stars [leadership] to the ground. And stamped upon them.[It persecuted a multitude of God's people and some of the greatest among them were martyred.]

Dan. 8:11. Yea, he [the Pope] magnified himself, even to the prince of the host. [Declared himself to be God on earth in Christ's place.] And by him [the Pope] the *daily* [scepter of power] was "taken away", from Imperial Rome and the place of his [Caesar's] sanctuary [Hebrew Word. No. 4720 *Migdash*—meaning "Palace"—not the heavenly sanctuary; but the palace of the Caesars in the city of Rome] was cast down. [Rome Fell in A.D. 476.]

Dan. 8:12. "And an host was given him [a multitude of people came under the control of the Papacy]...the daily [power to rule—power, seat, and great authority] [was obtained] by reason of transgression [of the Popes], and it [the Papal power] cast down the truth to the ground; and it practiced, and prospered.

Dan. 8:13. Then I heard one saint speaking, and another saint said unto that certain saint [See the Margin Reference in your Bible: "*Palmoni*"—the *Wonderful Numberer and Revealer of Secrets—Jesus Christ*], How long shall be the vision concerning the daily [How long will the "little horn" Papacy retain the power, seat, and authority before it will be brought to judgment?]

And [how long will] the transgression of desolation [the evils of its persecutions continue,] to give both the sanctuary (Hebrew Word No. 6944 *Quodesh)* [God's true gospel] and the host [God's people] to be trodden underfoot [persecuted]?

Dan. 8:9-13 simply says:

Dan. 8:9 "Out of a western division of the Grecian empire—or out of the Roman empire, arose the Papacy, whose power spread out in all directions.

Dan. 8:10 "The Papacy became great and powerful and persecuted a great multitude of people."

Dan. 8:11 "Yes, the Popes magnified themselves, and blasphemed against Jesus Christ, (claiming the titles and offices of Christ). The Popes, by self exaltation, took the "daily" or *power to rule* over Europe away from Rome. Caesar's palace was "cast down" or ruined when Rome fell in A.D. 476.

Dan. 8:12 A multitude came under Papal control by reason of the power the Papacy gained when it took the "daily" or scepter of power in hand through sinful conduct, and the Papacy cast truth to the ground but it practiced and prospered.

Dan. 8:13 Then Daniel heard in vision a question asked of Palmoni—Jesus Christ, the Wonderful Numberer and Revealer of Secrets, "How long is the Papacy going to retain the "daily"—the "power, seat, and great authority" to rule over God's saints, over His true church?

How long will the little horn--Papacy continue its persecutions and subversions of truth? When will it be brought to judgment?

Dan. 8:14 It will be 2,300 years; until the judgment will begin and the books will be opened in the **heavenly sanctuary**, [Hebrew word No. 6944 *Quodesh*] and by the end of the judgment, it will be **cleansed** of all defilement of sinful records of the righteous.

Note: The first Papal Supremacy reigned from 538-1798.. Rev. 13 describes the end of that Papal reign as a "deadly wound," but states further that the wound was "healed" and that a second Papal Supremacy was to reign again in which "all the world" would wonder after it. Rev. 13:3. Dan. 8:14 refers to the Investigative Judgment that began in 1844, and will continue through the millennium until that "little horn" will be brought to its final end in the lake of fire. Rev. 20.

Adventism Was Established on Prophetic Exposition of the "Daily"

By A.D. 1844, those who gave "The Judgment Hour Cry" "Behold, the Bridegroom cometh, go ye out to meet him," had identified the "little horn" of Dan. 7 and 8 to be the papacy and laid the foundation for the Third Angel's Message to be given to the world. Their study of the "daily" regarding the Papal Supremacy was therefore, fundamental to Adventism. They understood that the "daily...taken away," or power to rule, had been "taken away" from the Caesars of Imperial Rome and given to the Popes of Rome.

It was the capture of the Pope of Rome in A.D. 1798 that, only two years later, initiated the Great 1800 Awakening in Protestantism in Europe and America. That event fastened their eyes upon the Papal Supremacy—a great empire, which had attained rulership over the kings of Europe for more than a millennium.

The Millerites and the early Advent pioneers, who gave "The Judgment Hour Cry" before 1844, introduced Adventism to the world upon this prophetic-historical exposition of the "daily" within its context of Daniel and Revelation. Those men and women who fled Europe to get religious freedom recognized that it was the Papacy who had used the courts of the Inquisition for centuries to condemn so called "heretics" to suffer torture and martyrdom. The attention of those who gave "The Judgment Hour Cry" was focused down here on earth, upon the political-historical fulfillments of prophecy. It is important to understand that until A.D. 1844 they understood the "sanctuary" of Dan. 8:14 to refer to this earth and their attention had not yet been lifted to the heavenly sanctuary or Christ's ministry therein. Therefore, their understanding of the "daily" had an earthly approach, pertaining to the Papal grasp of **power, seat, and great authority** in the Papal Supremacy over Europe for 1260 literal years.

CHAPTER 5

"Paganism" Defined

The "Daily" Was Defined by the Millerites as "Paganism"

A resume of the available historical records about the beliefs of those who gave the "Judgment Hour Cry" (the Millerites) may be found in *The Prophetic Faith of Our Fathers*, Vol. 4, p. 847, 848, by L. E. Froom. He composed a chart listing the main beliefs which were held by each great preacher in that day. That chart contains the "daily" as one of the positions taken by those in that Great Advent Movement, and is listed under the heading of "Paganism."

Tracing the Meaning of the Word, "Paganism"

Over the decades, language changes. Some words become obsolete. Later generations find a word, like "paganism" no longer in common use and the meaning, as used a century ago, to be vague or meaningless. An old dictionary could be helpful, or old literature could give light on the usage in that day. A study of the events of that era or topic of conversation at that time, can provide some insight as to how the Millerites understood and used the word, "paganism," in reference to the "daily...taken away" in Daniel 8.

The Oxford English Dictionary, Second Edition, Vol. 11 traces the word, "paganism" as it was used in literature as far back as the fifteenth century, but it does not define the word, except to indicate that it did not refer to Jews or Christians but rather to "heathen" people.

The "daily," was spoken of as "paganism." This definition of the "daily" is consistently called "paganism" in Uriah Smith's book, *Thoughts on Daniel and Revelation.* L. E. Froom's also refers to the "daily" as "paganism" in his summary charts in *The Prophetic Faith of our Fathers. The Story of Daniel the Prophet* by S.N. Haskell also defines it in the same way. In those books, when discussing Imperial Rome, that empire was known as "***Pagan** Rome*." The state religion was "paganism" that was based on sun worship. (Sun worship was known as "paganism.") That was the terminology of that day.

If one visits the Pantheon in Rome, it is self evident that the statues—now named for the apostles, were sculpted first as the mythical Greek and Roman gods who represented sun worship. The stories or myths of Greek and Roman worship may be found in high school libraries and are often studied as the subject of literature classes.

"Paganism" Was Another Word for Sun Worship

The four empires which Daniel describes in his prophetic outlines were all sun worshippers. Israel was always surrounded with sun worshippers. From Babylon in 606 B.C. down to the end of time, Babylonian sun worship, in one form or another, has been the counterfeit of the worship of Jehovah. The emperor of Rome was a representative of the sun god. The religion of Rome was polytheistic, but it was a worship of the sun and Sunday was its day of celebration. The word, "pagan" is basically a reference to sun worship which was the official religion of ***Imperial Rome.***

"Paganism" The Official Religion of Rome was just another name for the Imperial Roman Empire.

"Paganism" Was A Name for Imperial Rome

It is important to understand that Pagan Rome fell in A.D. 476. The scepter of its power to rule—the "daily" (described as "power, seat, and great authority" Rev. 13:2) was "taken away" from sun worshipping (pagan) Rome, and handed over to the bishop of Rome, (later known as the Pope).

"Paganism" Was the "Daily Taken Away"

Those who gave "The Judgment Hour Cry" before 1844 described the action wherein the "daily," or *power, seat and authority* of the Caesar's over the empire of Imperial sun worshipping Rome, was "taken away" from them and transferred to the Popes.

The Millerites and Early Adventists Abbreviated Their Prophetic Exposition on the "Daily" to the one Word, "Paganism"

The Millerites and those who gave "The Judgment Hour Cry" equated the ruling power of Imperial Rome with its state religion, which was pagan worship. They referred to it all as one and the same thing, and simply called Rome "Paganism." They abbreviated their explanation of the "daily...taken away," as it referred, both to Pagan Rome itself, and to the transfer of the power to rule from Pagan Imperial Rome over to the Papacy, with only one word, "Paganism."

S.N. Haskel's Explanation of the "Daily"

Ellen G. White spoke of S.N. Haskel as the best Bible student of that day, no doubt because of his keen perception and skillful explanations of the subjects at hand. His use of the word, "daily" or "paganism" is as follows:

> "Paganism—the "*daily*" of Dan. 8:12—was taken away, it is true, and Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross...to John this transfer from paganism to the papacy is represented as a transfer of power from the dragon to the beast. Rev. 13:7.
> *The Story of Daniel the Prophet* p. 128. S. N. Haskell

The above quotation should settle the matter as to what "the correct view" was before 1844 on the "daily" by those who gave the Judgment Hour Cry. It was the "horizontal view" of a transfer of "power, seat, and great authority" from pagan to papal Rome. If the reader is still in doubt, it is suggested that he read the entire chapter titled "The Eighth Chapter of Daniel." see pages 119-135.

CHAPTER 6

"The Correct View" of the "Daily"

The "Correct View" of the "Daily"

"Then I saw in relation to the "daily" (Dan. 8:12) that...the Lord gave the ***correct view*** of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the ***correct view*** of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed." *Early Writings* 74,75.

God has revealed to us, through a vision given to an inspired prophet, Ellen G. White, the fact that there was a "correct view" of the "daily taken away." That "correct view" existed when there was "union" or a united view by those who gave "The Judgment Hour Cry." Those who gave the Judgment Hour Cry were the Millerites or those engaged in the "Great Advent Movment" before 1844. Their message was called "The "Judgment Hour Cry" because they believed that Jesus would come in 1844 to perform an executive judgment or that He would judge the earth by fire.

It is our privilege to discover that "correct view" by seeking to understand the historical setting and line of thought of those of those who lived at that time.

The Millerite Error

The Millerites who gave "The Judgment Hour Cry," misunderstood the event which was to occur at the end of the 2300 day-year timeline which states, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. They *assumed* that the "sanctuary" to be cleansed at that time was the *earth*; and that Jesus would come to judge and to cleanse the earth on October 22, 1844.

Millerite Error Resulted in the Great Disappointment of 1844

On October 22, they experienced what is known as *The Great Disappointment of 1844*. The insincere and careless followers of that movement quickly dropped out and faded away. That left only a very small company, determined to continue the study of the Scriptures to discover where they had made their mistake.

The Study of the Sanctuary Corrected Their Error

Their faithfulness to the Word of God was rewarded when the Holy Spirit directed their minds to the "sanctuary," which was built by Moses, described in the Old Testament, and explained in the book of Hebrews. God blessed their efforts by giving them new light on the original sanctuary which is in heaven, and Christ's work of Investigative Judgment and final atonement to be accomplished before His return. They were then given the commission to take the three angels' messages to all the world. Rev 10:11.

The Cause of the Great Disappointment of 1844

What caused the Great Disappointment of 1844? Was it caused by their view of the "*daily* taken away" (a transfer of the scepter of power –power to rule, as taken away from Imperial Rome in A.D. 538 and transferred to the Popes in Rome); or was the disappointment caused by their mistaken view in assuming that the sanctuary was this earth?

A Crucial Theological Issue

There is much confusion on this matter! Were they wrong in their understanding that the "daily" concerned a political transfer of power down here on earth? Should their eyes have been directed upward to the heavenly sanctuary and the priesthood of Jesus Christ? Was the "daily" actually referring to Christ's ministry instead of the political transfer of power down here on earth? This is a very crucial question and must be answered.

The "Daily" and the 2300 Day-Year Timeline Are Not the Same Thing.

The "daily" and the 2300 day-year timeline, although related in Daniel, chapter 8, are two completely different things. The "daily taken away," described *political events down here on earth* which could be *observed* by God's people, enabling them to *identify* the "little horn" as it rose to power in A.D. 538. But the 2300 day-year timeline which ended in A.D. 1844, pointed to Christ's expanded ministry in the Investigative Judgment in heaven which would ultimately bring the "little horn" to its end. God's people need to understand both the rise to power of the "little horn" in A.D. 538 and that heavenly process which will bring it to its end.

The Horizontal and Vertical Aspects of the Book of Daniel

The book of Daniel has a "vertical" and a "horizontal" aspect in its presentation. Daniel refers, not only to the rise and fall of empires down here on earth on a "horizontal" plane, but it also provides a "vertical" view of that which occurs in heaven. Both have their important place and must not be confused or one crowd out the other.

The Subject of the Heavenly "Sanctuary" Must Not Be Confused With the Subject of the Earthly "Daily Taken Away"

It is true that the question in Dan. 8:13 was concerning the "little horn" as to when it would be brought to judgment. The answer to that question is in Dan. 8:14. The process of the Investigative Judgment would begin in 1844 and extend to the end of the millennium when the "little horn" would be "broken without hand and destroyed in the lake of fire."

It would be nearly impossible to know how the "little horn" established the Papal Supremacy that reigned over Europe for 1260 years, if its rise to political power were not described and explained in Dan. 8:11-13. If those actions, listed in Dan. 8:11-13 that describe the establishment of the first Papal Supremacy (A.D. 538-1798,) are not recognized, then the future reign as described in Rev. 13, and Dan. 12 cannot be recognized either because new truth ever rests on old truth.

The "Daily" Must Not Be Confused with The "Sanctuary."

It was not the view held by the Millerites on the "daily" that was in error that caused the Great Disappointment. That was the "correct view" of the "daily"! It was the erroneous view of the word, "sanctuary" which caused them to predict the wrong event at the end of the 2300 day-year timeline.

Adventism Received the Prophetic Gift

After 1844, the faithful company that returned to the study of the Word of God, was rewarded when God bestowed upon them the prophetic gift in the person named Ellen G. White. She called herself a "handmaiden of the Lord," but she described herself and her work as encompassing more than that of a prophet. Her work extended over many years and was comprehensive, covering many aspects of education, medical and spiritual concerns and the many aspects of the Christian lifestyle. Her visions gave courage to the believers, strengthening the outreach programs of the church.

The Prophet Did Not Run Ahead of the "Loud Cry"

Ellen G. White, as a prophet, did not attempt to pry open the meaning of the "daily" in all its fullness, before its appointed time for the "end" or the last generation. However, her visions provided the necessary information for the last generation to unlock that puzzle and arrive at the "correct view" at the correct time.

The "Correct View" Declared by the Prophet

Her complete statement regarding the "daily" is as follows:

> "Then I saw [in vision] in relation to the "daily" (Dan. 8:12) that the word, *'sacrifice'* was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the ***correct view*** of it to those who gave the judgment hour cry [before AD. 1844]. When union existed, before 1844, nearly all were united on the ***correct view of the 'daily***;' but in the confusion since 1844, *other views* have been embraced, and *darkness and confusion* have followed."
>
> *Early Writings 74,75.*

Prophetic Guidance For Us on the "Daily"

Ellen G. White revealed what she had seen in vision, in regard to the "daily *sacrifice,*" that:

1. The word, "*sacrifice*" does not belong to the text.
2. The Lord gave the "correct view" to those who gave the "Judgment Hour Cry" before 1844.
3. After 1844, "other views" were embraced.
4. "Darkness and confusion" followed the other views.

The supplied word, *"sacrifice"* in italics in many Bibles shows that it was not in the original Hebrew but added by the translators, and has brought about confusion and darkness. The good Bible student needs to cross out the word, *"sacrifice,"* in Dan. 8:11,12,13, and 11:31, and 12:11!

"Old Views" versus "New Views" of the "Daily."

The various attempts to pry open the meaning of the "daily" were all considered "new" views. Those who gave the "judgment hour cry" put all those old views aside and introduced their "new" view. But today, many theologians refer to the "new" view as the "old" view, thus complicating the subject!

The Imperative of Knowing the "Correct View" Today

Why is the "correct view" of the "daily" so important to us today? It is important because the "correct view" of the "daily," as it was used in Daniel, chapter 8 revealed how the Papal Supremacy received its political power in A.D. 533-8. That same "correct view," when applied consistently to the entire book of Daniel, including chapter 12 also reveals how the Papal Supremacy will receive its political power in the future reign!

Prophecy revealed the "little horn" of Dan. 7 and 8 to be the Papal Supremacy which reigned and persecuted the saints for 1260 years. Daniel 12 reveals the Papal power that will persecute again for 1260 literal days and reign again for a literal 1290 days. Dan. 8 and 9 correspond with Revelation 13 to identify the "beast" whose head was wounded in 1798. We are seeing the process of the "healing" today, and will soon see a New world Order with its Papal Head fulfilling Rev. 13:3, wherein "all the world wondered after the beast."

Modern Christendom Cannot Understand the Prophetic Portions of Daniel or Revelation.

Today, few in Christendom, can identify the "little horn" of Dan. 7 and 8. They have no idea of the meaning of the "daily." Therefore they cannot identify the "beast" of Rev. 13. They cannot recognize the prophecies being fulfilled right before their eyes. Those in Adventism need to understand these prophecies or they will soon fall into the stupor and darkness of Babylon.

Every true and faithful Adventist will need to understand the "correct view" of the "daily." Daniel, 8 and 11:31, that explains how the Papal Supremacy of the past gained its power, seat, and great authority. The "correct view" of the "daily," in Dan. 12:11 will also identify the future Papal supremacy, explaining how it will gain political control again, so that "all the world [will] wonder after the beast" Rev. 13:3.

The book of Daniel is the story of the rise and fall of empires and the last chapter explains the rise and fall of the future Papal Supremacy over the whole world.

Dan. 12:11 cannot be understood until the "correct view" of the "daily" is unsealed.

Incorrect Views on the "Daily" Contribute To "Darkness and Confusion"

"Other views," which came in after 1844, assumed that the "daily" is Christ's ministry in heaven, and has brought in darkness and confusion.

Not until the "correct view" and all its political, down to earth meaning is established firmly, will the "darkness and confusion" regarding the meaning of the last chapter of Daniel be cleared away. The "correct view" of the "daily" will unlock the three timelines of Daniel 12:7-13 so that their message can go forth in the "Loud Cry," with the great power and glory of the angel of Rev. 18:1-3.

CHAPTER 7

The "Daily" "*Sacrifice*"

The Word "*Sacrifice" Does not Belong to the* Text

> **"Then I saw [in vision] in relation to the 'daily' (Dan. 8:12) that the word, '*sacrifice*' ...does not belong to the text"**
> *Early Writings, 74*

The Word, "*Sacrifice*" Was Added by Man

Five times, in the book of Daniel, the word, "*sacrifice,*" has been attached to the word, "daily." (Dan. 8:ll,12,13; 11:31 and 12:11.) The word, "*sacrifice*" was not in the original Hebrew manuscript. The modern prophet, inspired by the Holy Spirit, saw this important information in vision.

Remove the Word, "*Sacrifice*" Five Times in Daniel

In many Bibles the word "*sacrifice,*" is in italics to show that it was not in the original text and that it is an added word. Every good Bible student should take his Bible in hand and cross out the word "*sacrifice,*" in those five texts where it is attached to the word "daily." It is so vital to the understanding of the "daily" that the word "*sacrifice,*" be separated from the "daily," that the Holy Spirit gave this guiding counsel to the prophet! The word "*sacrifice,*" when attached to the word "daily," has been a stumbling block to prophetic expositors. This has prevented the unsealing of the "daily" all through the ages up to the present day!

Only when the word *"sacrifice,"* is removed, with all that it signifies, will the darkness and confusion disappear.

Christ's Heavenly Ministry is Never "Taken Away"

It has been the word *"sacrifice,"* which led theologians to assume that the "daily" must have something to do with Christ's ministry in the heavens. Inasmuch as His ministry is founded on His blood sacrifice, it has been ***assumed*** that the "daily" must refer to His work in the Most Holy Place in the heavenly sanctuary.

Although the idea that the "daily" must refer to Christ's heavenly ministry sounds very spiritual and is a sacred theme, it does not contribute to an understanding of the "correct view" of the "daily." In fact, it is one of those "other views" brought in after 1844 so that "darkness and confusion" followed.

Christ's Wonderful Ministry in Daniel and Revelation

A revelation of Jesus Christ, of His sacrifice and ministry, is the great theme which runs through the entire Bible. It is a fact that the priesthood or ministry of Christ is brought to view in both Daniel and Revelation. In almost every chapter in the book of Daniel He is seen as the Stone Kingdom, or the great Deliverer. His priestly ministry is described in the Most Holy place of the heavenly sanctuary in Dan. 7:9-14. Revelation, chapter 1 begins describing Christ in the Holy Place, dressed as the High Priest, and in Revelation, chapter 5, He is revealed as the Lamb opening the "book" in the Father's hand in the Most Holy Place.

In Daniel 12:6 Jesus is "the man clothed in linen," dressed as the High Priest on the Day of Atonement in the Most Holy Place of the heavenly sanctuary. Christ's ministry is a sublime subject which will prepare God's people to receive the Seal of God and enable them to live without seeing death through the seven last plagues until Jesus comes.

Jesus Reigns Over the Political World

The books of Daniel and Revelation have yet another purpose. They also describe Jesus as the One who directs the timing of the rise and fall of empires. Their historical-prophetic outlines reveal a ***political-historical*** progression of empires from 606 B.C. to the very eve of the Second Coming of Jesus.

Prophetic Historical Outlines Orient God's People

These outlines are given so that God's people can understand from current events in every age where they are in the stream of time. They also identify the main characters in the great controversy. The book of Daniel is unique in its political aspects.

HERMENEUTIC PRINCIPLE
One verse of Scripture, or one truth, may not destroy another.

The spiritual aspects of Christ's ministry must not be permitted to obscure the information intended to give God's people an understanding of the political rise and fall of the nations and the great controversy struggle between good and evil.

Not *"Sacrifice,"* But The "Daily" Is "Taken Away"

Instead of the "daily *sacrifice"* being "taken away" it is the "daily taken away." The ministry of Christ is not taken away and cannot ever be taken away.

Not even when probation closes, will His ministry be taken away. Although His priestly work of Investigative Judgment will cease at the close of probation, His "ministry" is eternal.

> "All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son it returns, in praise and joyous service, a tide of love, to the great Source of all." *The Desire of Ages 21*

CHAPTER 8

The "Daily" "Taken Away" in Daniel, Chapter 8

The "Daily Taken Away" References

In the book of Daniel, the word "daily," should be connected, not to the word *"sacrifice,"* but to the words "taken away." Those verses in Daniel where it mentions the "daily taken away" are as follows:

> "Yea, he magnified himself even to the prince of the host, and by him the **daily...was taken away...**"
>
> Dan. 8:11.

> "...and shall **take away** the **daily**...and they shall place the abomination that maketh desolate."
>
> Dan. 11:31.

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

"Taken Away" in Dan. 8:11 refers to exaltation of self

The Hebrew for the English words, "taken away" in Dan. 8:11 is not the same Hebrew word, for "taken away" as used in Dan. 12:11. First, the Hebrew word for "taken away" in Dan. 8 will be considered. The Dan. 12:11 meaning will be discussed in a later chapter. In Dan. 8, the Hebrew word is **RUWM** that has to do with *"exaltation of self."*

The Hebrew meaning of the words "taken away," in Daniel, chapter 8, gives insight as to how the "daily" or power to rule was "taken away" from Imperial Rome, and the manner in which the Roman bishops grasped the scepter—power seat and great authority in A.D. 538. It reveals the true spirit of the Popes in the Papal Supremacy of the medieval era.

> **"Taken Away" RUWM** "[Word No.] 7311. [pronounced] *room*; a prim. root; to be high action. To rise or raise (in various applications, lit. or fig.):--to bring up, exalt (self), extol, give, go up, haughty, heave (up) lift, be lofty...promote...proud, ***set up***, breed worms." *Strong's Analytical Concordance.*

As the bishops of Rome exalted themselves, they gained "moral authority." (Example: Members of the U.S. congress in Washington, D.C. recently presented a medal to Pope John Paul II in honor of his "moral authority" in the peace efforts.) This self exaltation is described in Dan. 8:11.

> "Yea, he, [the bishop of Rome] magnified himself even to the prince of the host [assuming the offices and titles of Jesus Christ, claiming to forgive sin, thinking to change the times and laws of Scripture, usurping the priesthood.] and by him the daily [power, seat, and great authority] was taken away [from the Caesars of Imperial Rome or "Paganism"]." Dan. 8:11.

The Emperor's Palace "Taken Away" in A.D. 476

Dan. 8:11 continues to state that "the place of his *sanctuary* was cast down."

The Hebrew "sanctuary," Word No. 4720, in *Strong's Analytical Concordance* is "***migdash***" which means "a consecrated thing or place, esp. a *palace*, sanctuary (of Jehovah or of ***idols***) or asylum: chapel, hallowed part, holy place, sanctuary." ("Migdash" is a different word, with different meanings, from ""Quodesh"—heavenly sanctuary.

Not the Heavenly Sanctuary, but the "Palace" and Throne of the Caesars Was Cast Down

As the Papacy was "set up" or established, Imperial Rome, and its capitol city—Rome, was "cast down" and the historical date for the "fall of Rome" is A.D. 476. In view of the fact that this verse is describing the political transfer of power from one empire to the next, the "sanctuary" here mentioned is not the sanctuary in heaven, but rather the "palace" or seat of government of pagan of Rome.

Verse 12 continues to describe the persecuting power of the Papacy—A.D. 538-1798, for 1260 years. It says:

Dan. 8:12 Paraphrased

> "And an host [a multitude of people] was given him [the "little horn-Papacy] ["And he shall speak great words against the most High, and shall wear out the saints of the most High...and they shall be given into his hand until a time, times, and dividing of time." Dan. 7:25.]
> [These persecutions continued because or] by reason of transgression [sin], and it [the Papacy] cast down the truth to the ground; and it practiced and prospered."
> Dan. 8:12.

Dan. 8:12 also states: "And an host was given him *against the daily*." An examination of the word "against" throws light on the intended meaning. The word, "against" could have been translated as "because of" or "by reason of." The word, "against" in Hebrew is Word No. 5921.

> "Against. Hebrew word No. 5921, " **'al**...**because of**...by **(reason of)**...a great variety of applications...from word 5927. Prim. Root. ...**ascend up: exalt**, mount up...etc."
>
> *Strong's Analytical Concordance*

Dan. 8:12 simply says, "And an host [a multitude of the saints] were given into his hand [the hand of the Papacy]," and God's people were persecuted because of the fact that the "daily" or power, seat, and authority, had been given over to the Papal power for 1260 years!

Daniel 8:11 and 12 Paraphrased

> Verse 11. "Yea, he, [the bishop of Rome] magnified **[exalted]** himself even to the [offices and titles of] the prince of the host--[Jesus Christ] and by him [the Popes] the ***daily*** [power to rule—power, seat and authority] was taken away [by *exaltation of the Pope* from Imperial Rome]...and the place of his "**migdash**" [the emperor's seat of government or the city of Rome] was cast down [in A.D. 476].
> Verse 12. And an host [a multitude of the saints] was given him [to persecute and martyr them when] the ***daily*** [power, seat, and authority was taken away from Imperial Rome and given to the Popes] by reason of transgression [sins of the Popes] and it [Papal Rome] cast down truth to the ground; and it [Papal Rome] practiced and prospered [for 1260 years!]

Dan. 8:13 and 14. The Question and its Answer

The Question:

> "Then I heard one saint speaking and another saint said unto that ***certain saint***, (See the margin of your Bible to determine to whom the question is directed!)
>
> "Certain Saint" Hebrew Name:—"Palmoni"
> The "Wonderful Numberer, Revealer of Secrets"

That "certain saint" is called, "*Palmoni," which the margin of the Bible indicates is "The Wonderful Numberer and Revealer of Secrets,--Jesus Christ)..." Dan. 8:13.* It was to be Jesus who would answer the question of Dan. 8:13. "How long...?"

The Question of Dan. 8:11-13 Is Concerning the "Daily"
The question really is "How Long Will the "Little Horn" Rule?"

> "How long shall be the vision concerning the ***daily***, [the continuing reign or power, seat and great authority of this Papal empire] and the transgression of desolation [the wicked persecutions which it carries on against the saints] to give both the sanctuary and the host [God's people] to be trodden under foot [persecuted]?" Dan. 8:13.

The ***question*** is: "How long will this persecuting Papal power continue to prosper and persecute God's people? The ***answer*** to that question was given by Jesus—W*onderful Numberer and Revealer of Secrets,* contained within a timeline of 2300 day-years.

At the end of that 2300 timeline the Investigative Judgment would begin which would ultimately bring that evil power to court where justice would be administered.

> "But the judgment shall sit, and they shall take away his ***dominion***, ["daily"--power to rule], to consume and to destroy it unto the end." Dan. 7:26.

The word, "*dominion*" is just another term for the "daily" or the power to rule as passed from one empire to the next.

The Same Question and the Same Answer is in Dan. 12 Regarding the Second or Future Papal Supremacy

The question in Dan. 8, as to how long the medieval Papacy would rule, was answered by the 2300 day-year ***timeline*** of Dan. 8:14. It was the ***timeline*** of Dan. 7:25 that specified exactly when the first Papal Reign would end in A.D. 1798. A very similar "How long"? question is asked in Dan. 12:6 and a very similar answer is given in the ***three timelines*** of Dan. 12:7-12. Dan. 12 reveals a Second or future Papal Supremacy which will again persecute God's people and will reign only a short period, a specific number of days.

The question in Dan. 8:13 asks, not merely how long the host or multitude of God's people would be persecuted, but it also asks how long the heavenly "sanctuary" will be "trodden under foot" or defiled with the records of the sins of that Papal power? The answer to that question was the explanation that the sanctuary in heaven would be cleansed of such defilement beginning at the end of the 2300 day-years which occurred in A.D. 1844.

"Quodesh" -- The Heavenly Sanctuary

The word, *"sanctuary"* in Dan. 8:13 is not the same word in Hebrew as that of Dan. 8:11. It is not Word No. 4720, but rather it is Word No. 6944.

> "Word No. 6944 **Qodesh.** From 6942 **Qudash.**
> A prim root;...consecrate, dedicate, defile, hallow, holy, (or place)...purify, sanctify, wholly, (6944). A sacred place or thing, consecrated (thing), dedicated (thing) hallowed (thing) holiness (most) ...sanctuary."
> *Strong's Analytical Concordance.*

Whereas, the "sanctuary" in Dan. 8:11 could refer to an earthly palace or seat of government, and when "cast down" refers to the fall of Rome; the "sanctuary" in Dan. 8:13 and 14 refers to a "holy place" or a most holy place or to the heavenly sanctuary.

The answer to the question How long will the Papacy retain the power to rule was answered by the 2300 timeline of Dan.8:14, which indicated that in A.D. 1844 the judgment process would begin which would bring it to its final end!

The "Correct View" before 1844 of the "Daily Taken Away" is Still the "Correct View" Today

The "correct view" of the "daily" in Daniel, chapter 8, is also the "correct view" in Dan. 11:31, as well as in Dan. 12:11. In Dan. 11:30, "them that forsake the holy covenant" is a direct reference to the Papacy. It continues in verse 31 to state:

Dan. 11:31 Paraphrased

"And arms [the army of Imperial Rome] shall stand [or be available] on his part, [to be used by the Papacy to enforce church dogma], and they [the Papacy] shall pollute the sanctuary of strength [Word 4720—an earthly place of worship—the church on earth would be polluted by sun worship], and [the Papacy] shall take away the **daily** [power, seat, and authority or power to rule from Imperial Rome] and they shall place [set up or establish] the abomination that maketh desolate. [The Papal empire that reigned from 538 to 1798.]" Dan. 11:31.

The "Correct View" of the "Daily" Decodes Dan. 12

The "daily" or power to rule or dominion is "taken away" from the Papacy in three ways as follows:

1. The "daily" or power to rule was taken away from the Papacy in A.D.1798 by Napoleon of France as predicted in the Dan. 7:25 ***timeline*** of 1260 day-years.
2. The "daily" or power to rule will be "taken away" from the Papacy at the end of its 1290 literal days reign, in the future at the Voice of God (Rev. 16:17) as predicted in Dan. 11:45 and in the Dan. 12:11 ***timeline***.
3. The "daily" or power to rule, also called the "dominion," is being taken away in the Investigative Judgment process as predicted in the Dan. 8:14 ***timeline*** of 2300 day-years, and explained by Daniel as follows:

"But the **judgment** shall sit, and they shall *take away* his dominion, [daily] to consume and to destroy it unto the end." Dan. 7:26.

The three timelines of Dan. 7:25, 8:14, and 12:11, all answer the question of Dan. 8:13 "How long shall be the vision (of the "little horn" Papacy concerning the "daily" or (its power to rule.) The Dan. 7:25 timeline reveals how long it would rule in the Medieval ages. The Dan. 12:11 timeline reveals how long it will rule in the future. The Dan. 8:14 timeline reveals how long until the Investigative Judgment would begin the process that will bring the Papal rule to its final end.

In conclusion, the "correct view" before 1844 is still the "correct view" today. After 1844, in the providence of God, "other views" came in so that the "daily," which was sealed till the time of the end, would be disclosed at the right time to the last generation.

The enigma of the "daily" could not be solved until the last generation would come back to the "correct view" and understand the meaning of the "daily" as it is used in the timeline of Daniel 12:11. After 1844, the "correct view" gradually faded away and the prophetess, Ellen G. White, although pressured, never did reveal its full significance.

The correct meaning of the "daily," if fully understood in the past, as predicted in Dan. 12:11, would have been given prematurely to events which have not yet occurred, that message would have been out of timing and would have stood in the way of the three angels' Loud Cry message to be given to the world.

CHAPTER 9

The "Abomination that Maketh Desolate" Defined

Satan's Secret—A Future Papal Reign

If there is one truth which Satan is determined to deny and hide from the people, it is the identity of Papal Rome as it is brought to view in prophecy. Satan was determined to deny the identity of Papal Rome when it was symbolized as the "Little Horn" of Dan. 7 and 8. The European Reformers pointed their fingers directly at the Popes of Rome so that most of the countries of northern Europe broke away from Rome and formed what is known as Protestantism. It was by the Jesuit technique of interchanging symbolic and literal language known as "Futurism" and "Preterism," that the identity of Papal Rome in Dan. 7 & 8 was lost, both in Catholicism and Protestantism.

Adventism's Unique Prophetic Exposition

Today, Adventism stands almost alone in its recognition of the identity of the "Little Horn" as a reference to Papal Rome. In consequence, Protestantism seldom is able to identify the "little horn," in Daniel 7, or the "beast" of Revelation. Satan is also determined that none shall recognize the prophetic title, "the abomination that maketh desolate" as referring to Papal Rome.

Daniel the prophet saw Rome in two phases: first he saw Pagan or Imperial Rome symbolized by the "indescribable beast" in Dan. 7:7. Then he saw Papal Rome as the "little horn" growing out of the horns on that "beast" in Dan. 7:24, 25. Then he called the Papacy a "king" in Dan. 8:23. In Dan. 11:31 the Papacy is called "the abomination that maketh desolate" and in Dan. 11:40 the "king of the north."

The Biblical Names for The Papacy

The Papacy is known in prophetic Scripture by many names: It is the "Little Horn" of Dan. 7 and 8. It is called the "king" or king of the north" in Dan. 11:40-45. It is called the "***abomination* that maketh desolate**" in Dan. 11:31 and 12:11. Paul called it "the man of sin" and "the son of perdition," (II Thes. 2:3) and John called it the "beast" in Revelation. 13-20.

The titles of "Little Horn" and "beast" are **not** symbolic. In the literal language of Dan. 11 and 12, and the writings of Paul, the names for the Papacy are simply titles.

Matt. 24 and Dan. 12 Are Correlated

Six hundred years after Daniel prophesied of the rise and fall of Imperial Rome and Papal Rome, Jesus referred to Imperial Rome as "the abomination that maketh desolate." (See Matt. 24:15.) When the disciples asked Jesus the dual question, "When shall these things be [the destruction of the temple in Jerusalem,] and for a sign of His coming and the end of the world, Jesus gave that verse a dual application. He used the same name for Rome that He had given Daniel six hundred years before. The name, "the abomination that maketh desolate" referred to Rome in both phases.

First, Imperial Rome destroyed the temple in A.D. 70, and then Papal Rome destroys or "desolates" God's people in times when it is in power.

Satan's Secret: Another or Second Papal Reign

Another truth which Satan would conceal, especially at this time, is the fact that prophecy predicts a ***second papal reign***! Both Daniel and Revelation reveal that 1798 was not the end of Papal reign and persecution. According to Rev. 13, the Papacy reigned, not only for the 1260 day-years (A.D. 538-1798), but is scheduled to return to power after 1798. (A deadly wound was inflicted in 1798, but that was to be ***healed***.") Then "all the world" would wonder after the "beast." Rev. 13:13, 7, 8.

Papal Supremacy No. 2—The New World Order with a Papal "Head," and Its "Mark" of Authority Was to Occur After the Healing of the "Deadly Wound"

Daniel foretold that four great empires would surround God's people, who were the nation of Israel before the birth of Christ: Babylon, Medo-Persia, Grecia, and Rome. After the cross, Christianity expanded into Europe. Then the Papal Reign over Europe for 1260 years was to be considered as a *fifth empire*. Daniel 11 describes a *sixth and seventh* empire as well. According to Dan. 11:40-45, there is to emerge a world-wide second Papal Supremacy which will be the last or *seventh empire*. That last empire will be known as the New World Order with a Papal head, spoken of as "the abomination that maketh desolate" in Dan. 12:11 and as the last or 7th head of the "beast in Rev. 13."

The Papacy is to re-establish itself once again to rule the world, and once again Satan will give it "power, seat, and authority." Rev. 13:2. The "mark" of its authority to rule will be Sunday worship in contrast to the Seventh-day Sabbath—the sign (mark) of the Creator's right to rule. It is the "daily" which pertains to the right to rule, to power, seat, and authority, and becomes the great issue in the final crisis.

The "Daily" or "Power to Rule" and the Papal See

The "abomination that maketh desolate" in the days of Jesus referred to Imperial Rome, (A.D. 70) and it is still Rome today—no longer in its pagan phase. In the medieval era it referred to the first Papal Supremacy over Europe (A.D. 538-1798). But today, it will be Papal Rome in its Second Papal Supremacy that is described in the Dan. 12 timelines."

The "abomination that maketh desolate" as found in Dan. 12:11 is still ***Papal Rome***! It is ***not*** a law, ***not*** a Sunday Law, ***nor*** the enforcement of a law, ***nor*** a covenant, ***nor*** a priesthood, ***nor*** some vague wisp of an idea, ***nor*** some political dictator, ***nor*** any other misleading figment of imagination. It was the first Papal Supremacy and it will be the second or last Papal Supremacy still to arise in the future.

Satan Hides the True Identity of His Personal Ambassador

Satan wishes to hide the identity of the Papacy in its final role of earth's history. It seems apparent that any and every definition of the "abomination that maketh desolate" that can be devised is propagated so that the true identity cannot be perceived. The "dragon's" ambassador is the Pope, supported by the entire Papal system that moves covertly, until it has established its grip upon the entire world.

Then, it will be revealed in its full "power, seat, and authority" to persecute and make desolate the people of God as predicted in Rev. 13:3 and 7, and Dan. 12:7 and 11.

The Pope, "Servant of the Grand Design"

> "He [John Paul II] is a Pope who is waiting. That is the essence of his action. And in the meantime, he is busy in all the highways and byways along which the men of his age are moving helter-skelter.
>
> They have figured their present onrush as the last stages on the road to a new world order already in view...He is waiting, rather, for an event that will fission human history, splitting the immediate past from the oncoming future...the circumambient glory of the Woman ...clothed in the sun" [Mary] and giving birth to "a child who will rule the nations with a scepter of iron."...
>
> It will immediately nullify all the grand designs the nations are now forming and will introduce the ***Grand Design of man's Maker.*** John Paul's waiting and watching time will then be over. His ministry as the Servant of the Grand Design will then begin...
> John Paul is and will be the sole possessor of the Keys of this Blood on that day."
>
> *The Keys of This Blood* 639. Malachi Martin

CHAPTER 10

The Grammatical Aspect of the "Daily" as used in the Book of Daniel.

The "Daily," Hebrew "tamiyd"

The word, "daily," as used in the book of Daniel, comes from the Hebrew word, "**tamiyd**."

> Word No. 8548. "**tamiyd**" [pronounced] *taw-meed;* from an unused root, mean. *to* ***stretch;*** prop. *Continuance* [***continuum***] (as indef. Extension)."
>
> *Strong's Analytical Condordance.*

The "Daily," A Noun in Daniel

The "daily," a "continuance" or continuum as found in the book of Daniel is a ***noun***! The "daily," in Daniel, always has the word "***the***" before it which indicates that it is "***the*** daily" and is therefore a noun.

The "Daily," An Adjective or Adverb in Leviticus and Numbers

The word, "daily," or Hebrew "*tamiyd*" is used as an adjective or adverb in other books of the Old Testament such as Leviticus and Numbers, but only in an attributive sense. It is used as an adjective describing the continual or daily sacrifices, or as an adverb describing the rituals or actions performing those sacrifices on a regular basis.

"Daily" Word No. 8548. "**tamiyd**"...but used only (attributively as adj.) *constant* (or adv. *constantly, [continual]*; elipt. The regular (daily) sacrifice:--alway (s), continual (employment,-ly), daily,[noun] ever (-more), perpetual."

Strong's Analytical Concordance

But the prophet warned, in *Early Writings* that in the book of Daniel, the word, *"sacrifice,"* was added by "man's wisdom" or by the translators, and "***does not belong to the text***."

Therefore, since there is no "sacrifice" involved in the book of Daniel, the word, "daily," or "tamiyd," cannot be used as the adjective *"continual,"* but must be understood to be a noun, and go back to the root meaning, which is "to stretch" out indefinitely or in a never ending continuum.

Misuse of the "Daily" Brings "Darkness and Confusion"

Those who persist in retaining the word, "sacrifice" while reading the book of Daniel are *assuming* that it deals with the sacrifice and ministry of Christ. This leads to "darkness and confusion."

Correct Use of the "Daily" Explains the Rise and Fall of Empires

When the exact Hebrew meaning of the "daily"--"tamiyd" is understood to refer to a ***continuum*** of "power, seat, and great authority," it becomes obvious that it was passed from one empire to the next.

In their historical order, the "daily" was given to, and then "taken away" from Babylon, then Medo-Persia, then Grecia, then Imperial Rome and finally Papal Rome. The "daily" or power to rule originated with God, referred to as the "dominion" given to Adam, usurped by Satan, and grasped by the monarchs of a series of empires. At the Second Coming of Jesus, the "daily" power to rule returns to God, and He will restore it to the saints.

The "daily taken away" continuum is consistent with the theme of the rise and fall of empires in Daniel from 606 B.C. to the very end of time, and especially to the mention of the "daily" in the last chapter. Correctly defining the "daily" being "taken away" is one of the keys which opens the meaning of the entire epilogue and the three timelines of Dan. 12:6-13. In Dan. 12:11 it enables the prophetic expositor to know when to begin to count the 1290 literal days timeline.

CHAPTER 11

The "Daily" Continuum Explained and Illustrated

The "Daily"—Power to Rule Originates at God's Throne

The "daily" continuum or "power to rule" originates in God's eternal throne as stated by David in the 45th psalm.

> "Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter." Ps. 45:6.

The "scepter" is the symbol of authority. The "crown," as worn by a king, is the symbol of his power. The throne, on which he sits, is spoken of as his "seat" or [seat of government]. These three symbols are spoken of in Rev. 13:2 as "power, seat, and great authority." The Papal throne or seat of government is known as "The Holy See."

The "Daily" Continuum Cycle

The "Daily" Continuum or Power to Rule originates at God's throne. It was delegated to Adam and called the "Dominion."

> "And God said, Let us make man in our image, after our likeness: and let them have ***dominion*** [the power to rule] over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
> Gen. 1:26

Satan Usurped The "Daily" or "Dominion" from Adam

When Adam obeyed Satan, he made himself servant of Satan and the "daily," called the dominion, or power to rule shifted over to Satan. In heaven's council meeting, Satan made it very plain that he was the "god of this world" or ruler of it, and its representative before heaven. When questioned why he was at the council with the other "sons of God," he claimed to be the legal representative and ruler over the planet earth.

> "And the Lord said unto Satan, Whence cometh thou?" Then Satan answered the Lord, and said, "From going to and fro in the earth, and from walking up and down in it." [I rule it!] Job 1:6,7.

Satan's Attempts to Rule the Entire World

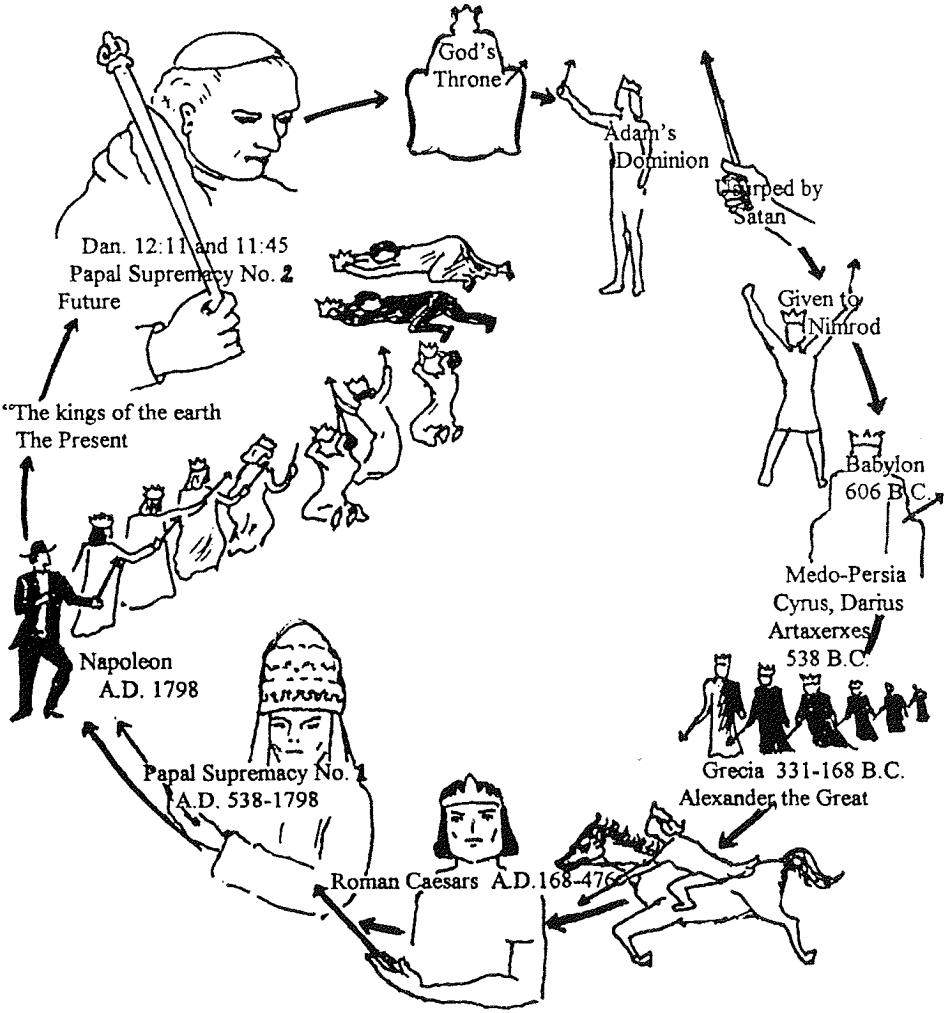
As mankind has built cities, and established nations, Satan has sought to bring these empires under his control to rule the entire world without resistance. The book of Daniel is the story of the rise and fall of these empires and therefore the "daily" is the unifying theme of the whole book. The "daily," or dominion was lost in Eden, and the "daily" or dominion restored is the theme of the entire Scripture.

> "And the kingdom [power to rule] and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter." Dan. 7:27,28.

Illustrated symbols of the "daily" follow:

An Illustration of The "Daily" Continuum of Power, Seat, and Authority (Throne, Crown, and Scepter)

That Which Stretches Indefinitely, From Everlasting to Everlasting



Notes

Prophecy Themes: The "Daily" Restored

John the Revelator expressed the "daily" continuum this way:

> "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and he shall reign *for ever and ever*...We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou has taken to thee thy great ***power***, and hast ***reigned***." Rev. 11:15-17.

Keen Bible Students Caught the Theme of Daniel

S. N. Haskel caught the theme, saying the book of Daniel is the story of the rise and fall of nations and the restoration of the dominion lost in the garden of Eden.

The "daily" or power to rule is traced in the book of Daniel from one nation to the next until its final restoration to man.

When Jesus comes, the Kingdom is restored to Him. Jesus then presents it to the Father. The Father then hands the dominion back to Jesus who restores it to Adam and the human race.

> "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

The "daily" is Defined by Many Terms:

1.	The dominion	Gen. 1:26
2.	Universal dominion	R&H 2/23/2000
3.	The kingdom	
4.	The diadem	
5.	The crown	
6.	The scepter	
7.	Power, seat, and authority	
8.	Supremacy	
9.	Kingdom, power, strength and glory	Dan. 2:37
10.	Sovereignty	

The following quotations use the above mentioned names for the "daily" continuum describing the power to rule, as follows:

> "Satan, by means of his success in turning man aside from the path of obedience, became "the god of this world. (2 Cor. 4:4) The ***dominion*** that once was Adam's passed to the usurper."
> *Prophets and Kings 682.*

> "The Lord called Judah to universal ***dominion***. To the seed of David He had given the ***scepter***." R&H 2/20/2000.

> "With the rending of the ***kingdom*** early in Rehoboam's reign the glory of Israel began to depart, never again to be regained in its fullness." *Prophets and Kings 96.*

> "...Judah's king [Zedekiah] rebelled against the prophets, against his benefactor [Nebuchadnezzar], and against God... 'remove the ***diadem***, the Lord decreed, 'take off the ***crown***.' Not until Christ Himself should set up His ***kingdom*** was Judah again to be permitted to have a king." *Prophets and Kings 451.*

> "The ***crown*** removed from Israel passed successively to the ***kingdoms*** of Babylon, Medo-Persia, Greece, and Rome. God says, 'it shall be no more, until He comes whose right it is, and I will give it Him." *Education 178.*

"Daniel then proceeds to speak of the Lord's dealings with Nebuchadnezzar,--the ***dominion and glory*** bestowed upon him, the divine judgment for his pride." R&H2/8/1881.

"...Cyrus has wrested from Babylonia the ***scepter of universal rule***." *Prophets and Kings 556.*

"This symbol [beast of Revelation 13:1-10], as most Protestants believed, represents the papacy, which succeeded to the ***power, seat, and authority*** once held by the ancient Roman empire."
The Great Controversy 439.

"The influence of Rome, in the countries that once acknowledged her ***dominion***, is still far from being destroyed. And prophecy foretells a restoration of her ***power***."
"The Scriptures teach that popery is to regain its lost ***supremacy***."
The Faith I Live By 329.
The General Conference Bulletin 4/13/1891.

"The attributes which exalted Christ, if obtained by His followers, will place the ***scepter*** in their hands, and they shall be kings and priests with God." *The Redemption Series, #6 (6 Red). P. 74.*

"Adam is reinstated in his first ***dominion***."
Maranatha: The Lord is Coming 315.

The "Daily" or Sovereignty of the Nations

One of the terms for the "daily," describing the power to rule, in modern language is "***sovereignty***." As soon as the "daily" is understood to be the power to rule or sovereignty of nations, the warning and meaning of Dan. 12:11 becomes clear. In Daniel 12:11, it says, "And from the time that the daily [sovereignty] is taken away [from the nations] and [or *so that*] the abomination that maketh desolate [can be] set up or [The Second Papal Supremacy established by the New World Order] there shall be a thousand two hundred and ninety days ["until he shall come to his end and none shall help him." Dan. 11:45] Dan. 12:11.

God's People are "Caught in the Middle" of the Struggle over the "Daily"

Although God is in complete control of all that occurs on earth, He has permitted Satan to establish great kingdoms through whom plans are made to harass, persecute, and seek to utterly destroy God's people. Bible prophecy deals specifically with the people of God and those nations that surrounded them. Before Christ's first advent, God's people were Israel. After Christ's time on earth, prophecy expanded to God's people who are known as Christians and therefore extends in our day to the entire world.

The Final Crisis Expanding to All the World

The final prophecies regarding the "daily," as found in Dan. 12:11 refer to the fall of ***all*** nations as they must surrender their sovereignty—power to rule, to come under globalism to form a New World Order. Dan. 12:11 is none other than the counterpart of Rev. 13:1-3 which declares that "***all*** the world wondered after the beast." It is an emerging fact that the New World Order will have a "head" of its government which will be established by the "moral authority" of the Pope. In the book of Daniel, we are looking at the rise and fall of the last or 7th empire—a second Papal Supremacy.

CHAPTER 12

The "Daily" of Dan. 12:11 in The Total Context of the Book of Daniel

The Total Context and Perspective of the Book of Daniel

The last chapter of Daniel is difficult to explain if the Bible student does not understand that in the previous chapters, there are four related prophetic-historical outlines that provide the context for the "daily" of Dan. 12:11.

HERMENEUTIC PRINCIPLE

Verses in a Prophetic Historical Outline Must Be Kept in Sequence, Moving Forward in Time, Fulfilled by The Sequence of Historical Events.

In each prophetic-historical *outline*, each verse moves **forward in time** and in ***strict sequence***. Each additional outline moves further forward in time with additional information. Each outline becomes more specific and detailed.

The prophetic expositor must see clearly that the movement of the *entire* book of Daniel is advancing forward in time. Chapter 1 begins action in 606 B.C., moving steadily forward in time to final events in chapter 12.

There are many prophetic expositors who feel free, when making applications to prophetic-historical outlines, to move forward and backward in time, imposing their own speculations upon any prophetic text. But it is strict obedience to the hermeneutic principles of logical processes which produce "Present Truth."

Only **Logical** Prophetic Exposition Is Acceptable

In an *historical*-prophetic outline, the verses in that outline are matched to *historical* events which occur in timed ***sequence***. The only logical prophetic exposition must keep both the Bible verses and historical events in sequence.

The Sevens in the Book of Daniel

Not only does the book of Revelation contain prophetic outlines in series of sevens, but there are sevens also found in the book of Daniel, which presents seven, not just four, empires from 606 B. C. to the Second Coming of Jesus.

The Seven Empires Revealed in the Book of Daniel

In Daniel, chapter 11, there is a prophetic-historical outline, reiterating the succession of empires as revealed in Daniel, chapters 2, 7, and 8-9. Chapter 2 brings to view *four* great old world empires; (Babylon, Medo-Persia, Grecia, and Rome.) Chapter 7 brings to view a *fifth* empire—that of the Papal Supremacy in the old world which reigned from A.D. 538 to 1798. Although Daniel 2 does not name a fifth empire, the toes of the image representing the kingdoms of Europe were to be ruled over by the "little horn" described in Daniel 7. Chapter 11 brings to view two more empires: the *sixth* and *seventh.* Chapter 11 is a study of the kings who reigned over the seven empires which rise and fall.

In Daniel, chapter 11, not just four empires are brought to view, as in Daniel 2; not just five empires as in chapter 7; but chapter 11 reiterates the rise and fall of all ***seven empires***. It describes the kings who sat on the thrones of those empires, as well as that which will sit in the future.

Daniel, Chapter 11 Lays the Foundation for the Dan. 12 Epilogue

When chapter 11 is given a logical treatment so that each verse is kept in its context of strict sequence moving steadily through time; matched with sequential historical events; then, and only then, do the seven empires emerge as one historical unit from 606 B.C. to the resurrection at the Second Coming of Christ.

The last verses of the Dan. 11 prophetic-historical outline (which extends into chapter 12:1-3) actually refer to the final events of earth's history, which describe the final *deliverance* of God's people and the *resurrection*! It is concerning these events that Daniel makes inquiry, in Dan. 12 to which the answer is given in the three timelines of Dan. 12:7-12. Therefore, Daniel, chapter 11 lays the foundation on which to base the epilogue in Daniel 12.

Dan. 11:30-35 describes the rise and fall of the Papal Supremacy which lasted from A.D. 538 to 1798 when it was conquered by an atheist, Napoleon Bonapart of France. Verses 36-39, continuing in perfect sequence, describe the rise of an atheistic government—the USSR, which aspired to rule the world, persecuted Christians, and had a land mass over eleven time zones, much larger than any empire which preceded it. Each empire increases in size!

Verse 40 describes the conflict in which President Reagan and Pope John Paul II (the "king of the north") worked together, using every means at hand to bring the USSR to its end in 1989.

A Review of Daniel 11:41-44

Verses 41-44 describe the rise of the seventh and last empire, which will be the One World Order with a Papal head. Those who will finally escape are those who receive the Seal of God.

"He Shall Plant the Tabernacles of His Palace" Dan. 11:45

Pope John Paul II has already declared old Jerusalem to be a holy city and place of worship for all the peoples of the world.

Verse 45 reveals where the seat of government of the seventh empire will be. The One World Order with Papal head, according to Dan. 11:45, will establish its imminent political ***seat*** of government "in the glorious holy mountain" or site of old Jerusalem. This will be the "power, seat, and authority" or "daily" which has then passed from the kings of the earth over to the One World Government to establish the second Papal Supremacy as described in Rev. 13.

John Paul II has now established Moral Authority

The "power" and "seat" or throne are secured by the popular admission of the Popes' "moral ***authority***." Members of Congress in the USA have recently presented a gold medal to the Pope acknowledging his Moral Authority. Under financial or other crises the world will welcome him as their spiritual and political Father.

The Seventh Empire Will Come To Its End.

Verse 45 declares that the final or last Papal Supremacy will "come to his end and none shall help him."

> "And he shall plant the tabernacles [place of worship] of his palace between the seas in the glorious holy mountain; *yet shall he come to his end and none shall help him."* Dan. 11:45.

"Between the seas"

He will gain control of that city, old Jerusalem which is actually situated between seven seas: 1. The Mediterranean, 2. The Sea of Galilee 3. The Black Sea, 4. The Caspian Sea 5. The Red Sea, 6. The Dead Sea, and 7. The Persian Gulf.

"In the Glorious Holy Mountain" Dan. 11:45

In the book of Daniel, the exiled prophet prayed toward old Jerusalem three times a day. When he spoke of that city he referred to it as "the glorious holy mountain." (See Dan. 6:10 and 11:41.

In Daniel chapter 8, the "correct view" of the "daily" before 1844, explained how the Papacy gained "power, seat, and authority" in A.D. 538. Its reign of 1260 years is known as "Papal Supremacy No 1." The "correct view" then is still *correct* today. The Dan. 12:11 "daily" should mean exactly the same thing and be consistently applied to understand how the Papacy will gain political "power, seat, and authority" over the future New World Order, to establish "Papal Supremacy No. 2" in our immediate future.

Daniel 8 Applied to the Past, Daniel 12 Applies to the Future

Dan. 8:13 posed a question, "How long will the Little Horn have the power to rule? And in the following verse, Dan. 8:14, that question is answered with its 2300 day-year timeline.

The "How long"? question of Dan. 8:13 is repeated. In Dan. 8:11 the Papacy is called the "little horn," but in Dan. 12:11 it is called the "abomination that maketh desolate."

The question is still the same. How long will the Papacy continue to have the power to rule until it comes to its end?

Just as the "How long?" question in Dan. 8:13 was answered by the 2300 timeline, again that question in Dan. 12:6 is answered with the three timelines of Dan. 12:7-12. It is answered by Jesus, "the man clothed in linen" or Palmowniy—Wonderful Numberer and Revealer of Secrets—Jesus Christ, who gives the answer in three timelines. Those timelines tell how long it will be to the "end of these wonders." Dan. 12:6.

> "Certain saint" of (Dan. 8:13) Hebrew Word No. 6422 and 6423 **Palmowniy** pronounced *Palmonee'* a specified person.
> "Certain saint." (of Dan. 8:13) Hebrew Word No. 6918. .. **Qadowsh or qadosh,** pronounced *kaw-doshe'*...from 6942; (as noun) ***God***, (by eminence,) an angel, a *saint,*...:--holy (One). Saint."
>
> *Strong's Analytical Concordance*

Note: It is the translators of the KJV Bible who have indicated in the margin that this term refers to Jesus as the "Wonderful Numberer and Revealer of Secrets."

The 2300 Timeline of Dan. 8:14 Predicted the End of Papal Rule

The answer to the question in Dan. 8:13 was given in the 2300 day-year timeline. It revealed the fact that the first Papal Supremacy and also the second or future Papal Supremacy would be brought to *judgment* and finally be destroyed. That judgment process was to begin in A.D. 1844 (at the end of the 2300 day-year timeline) and continue all the way through the judgment of the wicked during the millennium. (The Second Coming of Jesus is the dividing line between the Investigative Judgment of the righteous and the wicked.)

The 1260 Timelines of Dan. 7:25 and 12:7 Predicts the End of Two Papal Supremacies

The Dan. 7:25 timeline of "time and times and the dividing of time" (1260 day-years) predicted that the persecuting Papal supremacy No. 1 was to end in A.D. 1798. The Dan. 12:7 timeline of "time, times, and a half;" (1260 literal days) predicts that the persecuting Papal supremacy No. 2, yet future, will also come to its end.

The 1290 Timeline of Dan. 12:11 Predicts that the Future Papal Supremacy Will End After A 1290 Literal Days Reign

In Dan. 12:11 it tells in clear language exactly how many literal days the second Papal Reign will last.--a surprisingly short time—only 1290 literal days!

Dan. 12:7 states that a persecutor will persecute God's saints for 1260 literal days, and Dan. 12:11 states how long the persecutor will reign.

Daniel 8 Was Fulfilled with a Past Application;
Daniel 12 Will Be fulfilled with a Future Application

Dan. 8:13 contains a question: "How long will the "little horn" Papacy have the power to rule?

In the next verse, Dan. 8:14 that question is answered by the 2300 day-year timeline.

The "How Long...?" question in Dan. 8:13 is repeated in Dan. 12:6. Instead of referring to the Papacy as the "little horn" it is called "the abomination that maketh desolate." But the question, in essence is still the same. The answer to both questions—in Dan. 8:13,14 and again in Dan. 12:6 is answered by Jesus himself! In Dan. 8 He is spoken of as the "Wonderful Numberer—Revealer of Secrets;" but in Dan. 12:6,7 He is known as "the man clothed in linen." The fact that on the Day of Atonement in Israel, the priest entered the Most Holy in linen reveals Jesus as the high priest in an antitypical "Day of Atonement," placing it in a timed context after A.D.1844.

The "Correct View" Before 1844 Is Still the "Correct View."

The "correct view" of the "daily" before 1844 explained how the Papacy gained "power, seat, and authority" in the Papal Supremacy No. 1 in A.D. 538.

The "correct view" of the "daily" is still the "correct view" today. That "correct view" should be applied in exactly the same consistent manner today.

The "correct view" enables God's people to understand the "daily" in Dan. 12:11. It explains how the Pope will again gain political "power, seat, and authority" over the future New World Order to establish Papal Supremacy No. 2 in our immediate future.

Daniel 12:6-7 Paraphrased

> "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.
> And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?
>
> And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half [1260 literal days] when he [the Papal Supremacy working through a One World Government] shall have accomplished to scatter [crush and persecute] the power [hand of] the holy people, all these things shall be finished."

Adventism Moves Forward on the Wings of Prohecy

Adventism began with prophetic study of the one timeline of Dan. 8:14. Adventism's work will be concluded with a world-wide message borne on wings of prophecy again focused on the last three timelines of Dan. 12.

The Prophetic Triad Prepares the Saints to Give the Loud Cry

It is the messages of the prophetic triad: Daniel, Revelation, and The Song of Solomon, which will go in the glory and power of the Rev. 18 angel during the "latter rain" of the Holy Spirit.

Daniel 12 Timelines are a Message of Hope and Cheer

Those who study the three timelines of Daniel 12 respond to that precious message with hope and joy because it testifies of the nearness of the Second Coming of Jesus and deliverance of God's people from a final death decree. This message must be understood by the 144,000 before they can give the Loud Cry to the world. The entire book of Revelation cannot be understood until all 12 chapters of Daniel are mastered. Those who permit the prophecies to direct them to The Lord our Righteousness will be ready to meet the coming Bridegroom.

In conclusion, Adventism began and will end with parallel messages. The final warning of the Third Angel of Rev. 14 will be amplified by timeline warnings in the Loud Cry. The amplification of the three angels' messages in that light, will lighten the whole earth.

The A.D. 1833-1844 "*Judgment* Hour Cry" mistakenly announced the Executive Judgment. After A.D 1844, they discovered their mistake. But the "Loud Cry," will accurately warn of the end of all things and an Executive Judgment to occur at the Second Coming of Jesus.

Gods' Great Mercy and Care for His Sabbath-keeping Remnant from A.D. 1844 to the Unsealing of the "Daily"

In the providence of God, in the "sealing" of Dan. 12, Satan has been permitted to hide the "correct view" or true meaning of the "daily" until it should be unsealed to the last generation. The eye has been directed away from the "correct view" as to how the future papacy will obtain power (to rule,) seat, and great authority. In God's great mercy, the eyes of God's people have been directed, instead, to Christ's ministry in the Most Holy Place of the heavenly sanctuary! But now, as the New World Order is ready to place Popery back upon its throne, it is time for the "correct view" to be re-established and for the Third Angel's Message to go forth in the warnings of Daniel as well as Revelation, in the glory and power of the Rev. 18 angel's final call out of Babylon.

Adventism, The "Daily" and the New World Order

A focus on the heavenly ministry of Christ is spiritual and good, vital to the plan of salvation. But it is not the "correct view" of the "daily." An "incorrect view" of the "daily" draws the eye away from other truths vital to the future of Adventism at this time. It is dangerous, just as prophecies are being unsealed at this time because "Truth out of its Setting is Error" and error always pulls behind it a "train of evil circumstances." What evil circumstance could await Adventism?

An Incorrect View Opens the Door to Modern Ecumenism

As the New World Order emerges with its Papal head, absorbing all institutionalized religions into a one-world unit, there will be those in Adventism at all levels, who will see no reason why this should not be done.

Thinking "peace and safety" they will then deny the Third Angel's Message, as predicted, and oppose those who try to give that warning. Many, for the sake of "buying and selling" and "business as usual" will want to be a part of the New World Order and one-world popular church. An "incorrect view" of the "daily" with its focus on heaven rather than the "beast" and his "mark" opens the door to ecumenism. This would bring about a split in Adventism and while some will become a part of that popular nominal world church, another group will be only that "hated sect" giving the "Loud Cry" warning of Rev. 13 and Dan. 12. Many in Adventism all over the world have already asserted their freedom in Jesus Christ, to give His Truth at the very cost of their lives.

Only those who have been fortified by a study of the Word of God and treasured Truth as it represents the character of God will be able to survive the coming crisis. God has promised to see His true followers through what lies ahead. While many perish for lack of knowledge, the path of prophetic light will stabilize those whose hearts are dedicated to God.

On the following page, a list is given titled, "Parallels Revealing Linkage Between the "The Judgment Hour Cry" at the Beginning, and "The Loud Cry" as the Concluding work of Adventism.

The Beginning and Concluding Message of Adventism

	The Judgment Hour Cry **A.D. 1833-1844**	**The Loud Cry** **Future**
1.	A Warning Message 1st & 2nd angel	A Warning Message 3rd and 4th angel
2.	Question: "How long"? Dan. 8:13	Question: "How long"? Dan. 12:6
3.	Answer to the Question **One Timeline**	Answer to the Question **Three Timelines**
4.	Re: Papacy No. 1 "Little horn"	Re: Papacy No. 2 "Abomination of of Desolation"
5.	"Daily" taken away from Pagan Rome Decretal letter	"Daily" taken away" from all nations Universal Sunday Decree
6.	Ending of prophetic 2300 time(line)	Ending of prophetic 1260, 1290, 1335 time(lines)
7.	**Pointed to Events** **(Investigative Judgment)** **Not the Second Coming**	**Points to Events** **Not the Day & Hour** **of the Second Coming**

ADVENTISM

BEGAN WITH
JUDGMENT HOUR CRY
1833-1844

THE QUESTION
HOW LONG...?
DAN. 8:13
(THE "LITTLE HORN")
PAPAL REIGN NO. 1 DAN. 7:25
A.D. 538-1798
THE "DAILY TAKEN AWAY"?

THE ANSWER
A TIMELINE
DAN. 8:14
2300
A.D. 1844
(SYMBOLIC DAYS)

INVESTIGATIVE JUDGMENT BEGAN
DAN. 7:9, 13, 14, 26
"TIME NO LONGER"
REV. 10:6

THE "PROPHETIC TIME-
[LINE OF 2300 DAY-YEARS
IN DAN. 8:14 (9:24-27)]
ENDED IN 1844"

CONCLUDES WITH
LOUD CRY
FUTURE

THE QUESTION
HOW LONG...?
DAN. 12:6, 11
(THE ABOMINATION OF DESOLATION)
PAPAL REIGN NO. 2 DAN. 12:11, 8:23-25
FUTURE REV. 13:14-18
THE "DAILY TAKEN AWAY"?

THE ANSWER
THREE TIMELINES
DAN. 12:7, 11, 12
1260 1290 1335
FUTURE REV. 18:1-4, 10:6
(LITERAL DAYS)

EXECUTIVE JUDGMENT WILL BEGIN
REV. 16:17 17:1, 12, 16-18 18:1-24
"TIME NO LONGER"
REV. 10:6

PROPHETIC TIME ENDS
PROBATIONARY TIME ENDING
EARTH TIME WILL END
1260 DAYS-PERSECUTION ENDS
1290 DAYS-PAPAL REIGN ENDS
1335 DAYS-WAIT ENDS

7BC 971

CHAPTER 13

The "Daily" Sovereignty of the Nations "Taken Away"

"And from the time that the daily shall be *taken away*, and the abomination that maketh desolate set up, there shall be 1290 days."
Dan. 12:11

The Two Different Meanings of the Term "Taken Away"

The Term "Taken Away," is found in connection with the "daily" in Daniel, chapter 8:11-13 and then again in chapter 12:11. But the Hebrew word is *different* in Daniel, chapter 12, from that which was used previously in Daniel, chapter 8.

The Term "Taken Away," in Dan. 8 Comes From the Hebrew word RUWM

The Hebrew word for "Taken Away" in Dan. 8:11 is word No. 7311 in *Strong's Analytical Concordance.* The Hebrew word is **RUWM**, pronounced "*room*" that has the meaning of **exaltation**, revealing how the Pope exalted himself, gaining "moral authority" until, in A.D. 538, he was granted by Justinian, emperor of Rome by decretal letter, the scepter of power, seat, and authority (the "daily") as it was gradually being "**taken away**" from the Roman Caesars.

This action of self-exaltation is expressly described in Daniel, chapter 8 as follows:

> "Yea, he *magnified himself* even to the prince of the host, [setting up a counterfeit priesthood and taking the prerogatives of Jesus Christ] and by him, the *daily* [power to rule] was taken away, and the place of his [Caesar's] sanctuary [palace in the city of Rome] was cast down." Dan. 8:11.

Rome fell in A.D. 476 and the Popes began their 1260 year reign from A.D. 538 to 1798.

The Term, "Taken Away" in Dan. 12:11 Comes From A Different Hebrew word, **CUWR**.

The term, "Taken Away" in Dan. 12:11 comes from the Hebrew word, No. 5493, **CUWR**, pronounced "*soor*" and has the meaning of that which is "**laid aside,**" or "**put down.**"

> "Taken Away" Hebrew word. 5493, CUWR *soor;*... a prim. Root; to turn off, ...***lay away***...**put** (away, **down**)...remove...take away...be without."
>
> *Strong's Analytical Concordance*

The "beast" of Revelation 13 cannot reign over "all the world" nor impose his "mark" of authority upon the people until all the nations have **laid aside** their sovereignty, and come under a one-world government, over which there will be a Papal head. Contrary to popular opinion, the "beast" will not be merely a religious figure, but will have political power as well, so that he will use the nations to enforce his dogma as he did during the first Papal reign A.D. 538-1798. He will need the New World Order to gain complete control.

The Pope Will Gain the Power to Rule Over a New World Order and Individuals By Establishing His *Mark* of Authority

Revelation explains that the Pope will have a "**mark**" of authority—a sign that he has grasped the "daily"---power to rule with great authority over all men and nations. The "mark" will be a sign that he is the religious, *and* political ruler over all men. It is a sign of allegiance described as follows:

> "...and power [to rule—the "daily"] was given him over all kindreds, and tongues, and nations...And all that dwell on the earth shall worship him...And he causeth all, both small and great, rich and poor, free, and bond, to receive a ***mark*** in their right hand, or in their foreheads." Rev. 13;7,8,16.

A Universal—World-Wide Sunday Law Will Be the **Mark** or Sign of Papal Authority

It is the goal of Popery to become both a political and religious *controlling* force over the entire world. A World-wide Sunday law will establish the Pope's ultimate authority in both realms of religion and politics. By getting control of all the gold and all the silver, it is his desire to bring every individual and nation under his rule. "The enforcement of Sunday keeping...would be an enforcement of the worship of the beast..." *The Great Controversy 449.* It is Satan's everlasting desire to be worshipped and to bring all intelligent beings under his control. By human agencies, Satan uses whoever and whatever is available to accomplish his purpose.

A Sunday Law is in direct opposition to the Ten Commandment Laws of the Creator God. Whereas the fourth commandment requires worship on the seventh day of the week, the Papacy, long ago, attempted to change the day over from Saturday to Sunday, the first day of the week. Sunday was a counterfeit day for sun worshippers. It was brought into Christianity in the early centuries. The Papacy claims that God gave them the privilege of changing the day of worship; but no man has such authority. They also point to the fact that nearly all Christendom honors the Sunday, as proof that they had the right to change the day.

Therefore, Sunday worship is the ***mark*** or sign of Papal authority. Sunday worship is in direct opposition to the laws and government of God's kingdom. Worship is the key endtime issue of the three angels' messages which will swell into the Loud Cry. The first angel's message is this:

> "...***worship*** him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

The fourth commandment reminds us to worship the Creator.

> "Remember the sabbath day to keep it holy...but the ***seventh*** day is the sabbath...for in six days the Lord made heaven and earth, the sea and all that in them is."
>
> Ex. 20:8,9.

Again, the third angel's message warns against the counterfeit worship as follows:

> "If any man ***worship*** the beast and his image, and receive his mark in his forehead, or in his hand,..."
>
> Rev. 14:9.

The seventh-day Sabbath is the sign of loyalty to God's government, but the Sunday counterfeit is the sign or ***mark*** of the "beast"—the government of man.

A law without "enforcement" is useless. Therefore, it is the World-wide Sunday law itself or "***decree***" that will begin to enforce its observance. Enforcement may become more harsh as time goes by, but it is the "decree" itself which will begin the persecution of God's people.

Daniel Explains How to Begin and Count Out A Timeline

Many people view the prophecies of Revelation that pertain to the future with fear and a dark outlook. They need to understand the prophecies of Daniel, especially the timelines of Daniel 12, to give them hope and courage. At present, most Bible students do not know how to begin or end these timelines or how to count them out to understand their messages of hope and blessing. They do not know what guidelines or precedents or hermeneutic principles to follow. But Daniel has promised that "the wise shall understand." Dan. 12:10. It is the prophet Daniel himself who has provided the information as to how to begin and count out a timeline. He has given a precedent which is dependable and consistent in beginning and counting all seven of the timelines in the book of Daniel.

Daniel Sets The Precedent to Count out Timelines.

A Biblical timeline cannot be useful until it can be determined what it is that consistently begins and ends timelines. In the book of Daniel there are seven timelines. The first timeline in Daniel, chapter 4, explains how a timeline begins.

Checking Out for Accuracy in Application of Precedents

As Daniel explains the actions which began the first timeline of seven "times" (years) that applied to Nebuchadnezzar's humiliation, a precedent was set that established a Hermeneutic Principle as to how all seven timelines in the book of Daniel begin and end. These rules may be checked out for accuracy in the first four timelines:

1.	The Seven Year Timeline	Dan. 4:16
2.	The 1260 Year-day Timeline	Dan. 7:25
3.	The 2300 Year-day Timeline	Dan. 8:14
4.	The 70 Week Timeline	Dan. 9:24
5.	The 1260 Literal Days Timeline	Dan. 12:7
6.	The 1290 Literal Days Timeline	Dan. 12:11
7.	The 1335 Literal Days Timeline	Dan. 12:12

The first timeline in Dan. 4:17 and 24 began with a **decree** and, yes, the 1260 timeline in Dan. 7:25 began with Justinian's **Decretal** Letter giving the Popes both temporal and religious power to rule; and yes, the 2300 timeline in Dan. 8:14 began with the **decree** or "commandment" to rebuild Jerusalem as did the 70 weeks timeline of Dan. 9:24.

The last three timelines are in Dan. 12. These same hermeneutic principles or precedents should be applied to the last three timelines as well. When it is found that these precedents or rules in Dan. 4 apply consistently to the first four timelines, then those conclusions can also be checked out to see if they harmonize with the prophetic descriptions of future events found in the last ten chapters of *The Great Controversy.*

It would be out of the character of God, to present three timelines in Dan. 12 without giving any inspired clue as to how to begin or count them out. The time lines are preceded by the question, "How long shall it be to the end of these wonders?" The answer lies within the three timelines which follow. God has provided the information necessary to know what begins timelines right within the book of Daniel itself!

Three Precedential Actions Begin A Timeline

The first timeline in the book of Daniel began with three significant actions which are precedents or hermeneutic principles:

1. ***A Decree***
   "This matter is by the ***decree*** of the watchers."
   "...this is the ***decree*** of the most High"
   Dan. 4:17,24
2. ***A Fulfilled Prophecy***
   "The same hour was the ***thing [prophecy] fulfilled***."
   Dan. 4:33
3. ***A Speaking Voice***
   "...there fell a ***voice*** from heaven, saying, O Nebuchadnezzar, to thee it is ***spoken***," Dan. 4:31

The scientist studies the "book" of nature to discover the laws of nature so that he can harness the forces of nature to work for the good of humanity. The Bible student studies God's other book, the Bible, to discover the Hermeneutic Principles so that they can be harnessed to produce Truth important for man's survival and salvation.

HERMENEUTIC PRINCIPLE
Dan. 4:17, 24, 31, 33
Timelines in the book of Daniel
Begin and End with:
1. Fulfilled Prophecy in Revelation,
2. A "Speaking Voice" of a government on earth or in heaven, which is
3. A Legislative or Judicial Decree.
See *The Great Controversy* 442.

A Universal World-wide Sunday Law Fits All Three Criteria

1. A Sunday *Law* is a ***Decree***
2. A Sunday Law will be a ***Fulfilled Prophecy*** of Rev. 13:4 and 5.
3. A Sunday Law will be the "***Speaking Voice***" of Papal governmental rule.

The "Speaking Voices" of Revelation are Legislative Decrees

There are three texts in Revelation, chapter 13 that have to do with "speaking" voices. They are as follows:

"And there was given unto him a mouth ***speaking***...
"...and he ***spake*** as a dragon.
"...that the image of the beast should both ***speak***...
Rev. 13:5, 11, 15.

The "speaking voice" in Rev. 13:5 deals with a legislative action or law which pertains to the "beast" and his mark of authority.

"Speaking" Voices of Nations are Legislative Action

An inspired statement explains what these "speaking voices" are as follows:

HERMENEUTIC PRINCIPLE
***The Great Controversy* 442**

"The 'speaking' of the nation is the action of its legislative and judicial authorities."

The legislative action can be that of a government on earth or the government of heaven. In Dan. 4:31, the "***speaking voice***" that came from heaven, was also the "***decree***" of the most High. In Rev. 13:5 the "speaking voice"—decree or Universal Sunday Law is issued from the "beast." In Rev. 13:11 the "**speaking** like a dragon" is that of the governmental legislative action of a National Sunday Law in the USA. Again, in Rev. 13:15, it is the USA or "the image of the beast" which "speaks" or legislates the final Death Decree.

When the Papal government (The Holy See), in council with the New World Order passes a World-wide Sunday Law, that "***speaking***" action will have formed the ***decree*** by which the "beast" will establish its authority. Then it can use civil governmental powers to persecute God's saints.

The future New World Government with Papal head is called "The Abomination that Maketh Desolate" by Daniel

The "daily" [power to rule or] sovereignty of the nations will be "taken away" or ***laid aside***, or ***put down*** in order to "set up" or establish the "abomination that maketh desolate" A One World Order or One World Government with a papal head must first bring all nations under its control. Daniel says it this way:

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

Dan. 12:11 explains that "From the time that the 'daily,' or power to rule is taken away" or "laid down" by the nations, so that the Pope may impose his "mark" of authority upon all men, you may begin counting out 1290 literal days until the timeline will come to its end and his reign will end.

Daniel and Revelation Interpret Each Other. Daniel is the Prophecy, and Revelation is the Explanation of it.

There is a peculiar relationship between the books of Daniel and the Revelation. Both of them are classified as "apocalyptic" prophecy. The two books should be studied together. The timelines in Daniel 12 begin and end with legislative decrees, but those decrees are described in more detail in the book of Revelation. The prophecy is first given in Daniel, but explained in Revelation.

In this way Daniel and Revelation interpret each other, and are one prophetic unit. Then, the Bible becomes its own expositor, not man!

There is a vast difference between the research of a true prophetic expositor who is seeking to find truth by use of the Hermeneutic Principles; and those who are imposing their own theories and suppositions on the prophecies of Daniel and Revelation.

HERMENEUTIC PRINCIPLE
The Bible is its own Expositor

The prophetic timelines are given in Daniel
But the prophecies of Revelation interpret
or begin and end those Timelines.

The Persecution and the Persecutor

The 1260 timeline of Dan. 12:7 predicts a future period of ***persecution***.

> "it shall be for a time, times, and a half; and when he shall have accomplished to scatter [*shatter or break in pieces or persecute*] the power of the holy people, all these things shall be finished." Dan. 12:7.

Persecution does not occur without a **persecutor**. Therefore the 1260 and 1290 days begin at the same time. This was also true of the first reign of the Papacy over Europe in that the Papal Supremacy began in A.D. 538 and the church fled into the wilderness to escape persecution at the same date.

Why then is there a thirty day difference between the 1260 and the 1290 timelines? A study of final events reveals that God's people will be delivered from a Death Decree and further persecution at the Voice of God that occurs at the beginning of the 7th plague. Rev. 16:17. After the Voice of God deliverance, there is continuing action under the 7th plague that describes the "Fall of Babylon." (See Rev. 17:16-18 and 18:1-24. Therefore the persecutor continues to exist through the fall of Babylon, after the 1260 timeline ends.

Counting Out the Timelines in the Book of Daniel

For thirteen years, Daniel had no knowledge as to how to count out the 2300 day-years of Dan. 8:14. He did not know with what event or at what time to begin counting out that block of time. Finally, the angel Gabriel came to give him skill and understanding. Gabriel said to Daniel,

> "Know therefore and understand, that [you begin counting the 2300] ***from*** the going forth of the commandment [decree]..." Dan. 9:24.

In like manner, the Lord Himself tells us in Dan. 12:11 to start counting out the 1290 timelines "**from**" a specific event yet to occur.

The word, "***from***" is a key word that should be given notice also in Dan. 12:11. Gabriel said to Daniel:

"I am now come forth to give thee skill and understanding...understand the matter, and consider the vision;" when the time had come for him to know those things; in like manner, as current events lead into the final crisis, the time has come to unseal the timelines of Daniel 12, and to know when to start counting out the 1290 days of Dan. 12:11.

The Vertical Versus the Horizontal Views on the "Daily"

In the book of Daniel, there are two views presented. In much of the book, earthly historical events, such as the rise and fall of empires are called the "Horizontal View." This is the view that we see down here on earth.

But in chapter 7, there are scenes which describe what is going on *up* in heaven regarding Christ's ministry and the judgment scene. That is called the "Vertical View."

Each view has its proper place. It is necessary to determine which view is to be used in regard to the "daily" in Dan. 12:11. If the "daily" represented Christ's priestly ministry in heaven, as many claim today, (but we are warned that we cannot know the time of the close of probation when his mediatorial ministry will end,) how could that event up in heaven, which God's people cannot see, become a starting point by which to begin counting out 1290 literal days? Both views are important, and Christ's ministry is most exalted, but one view must not be made to obscure the other.

It is by the old practice of interchanging ideas, or views, that Satan has obscured and twisted the truth in every age.

Dan. 12:11 Paraphrased

> "[*Know therefore and understand'* (Dan. 9:25) that you begin counting out the 1290 timeline] ***from*** the time that the daily [power to rule—or sovereignty of all the nations] shall be ***taken away*** **[laid aside or put down by them,]** ... [so that] the abomination that maketh desolate [the Papacy that will persecute and destroy] [can be] set up [or be established to begin its reign, and] there shall be a thousand two hundred and ninety [literal] days [until "he shall come to his end and none shall help him.' Dan. 11:45]." Dan. 12:11.

There are many, including Congressmen in the United States of America, leaders in Europe and the Orient, and the masses who riot in various cities in the world, who resist advances toward the approaching One World Government. People fear a world court which would be above the Supreme Courts of the nations, trade agreements which are taking away their employment, the IMF which closes banks and controls finance, as well as the gradual erosion of personal freedoms.

Many do not want their military placed under the United Nations forces. But the sovereignty of the nations or of individuals will not be allowed to challenge the authority of a One World Government. Many are also fearful of the revived Roman Catholic Court of the Inquisition. The nations are being forced into a New World Order by ominous terrorist forces under the control of Satan himself.

Partial Fulfillment of Dan. 12:11 on September 12, 2002

George W. Bush, President of the United States stood before the assembly of the United Nations on September 12, 2002 to assure them that "the United States will abide by the decisions of the United Nations." Peter Jennings, news commentator remarked that "These are the words the United Nations was waiting to hear." Then it was declared that the United Nations would take action in regard to the refusal of Iraq to permit inspectors to enter that country to look for weapons of mass destruction.

Up to this point, the western nations had shown reluctance to assist the United States in a war against Iraq, because they saw that other nations were expected to submit their sovereignty, while the United States, taking the position of the "peace keeper" for the world, was placing its sovereignty above that of the United Nations. Not until the United States would "**lay aside" its "daily"—power to rule** the world and submit to the One World Government, would those nations rise to the occasion. On September 12, 2002, the United States, as world leader, led the way in submission to the New World Order—One World Government in partial fulfillment of Dan. 12:11.

This action was a partial fulfillment because there are two parts in the prophecy of Dan. 12:11. The first part is the "daily" sovereignty of the nations "taken away," or "laid aside," but the second part is the setting up of the abomination that maketh desolate—placing the Pope as head of the One World Government. The first part must precede and prepare the way for the second part to take place.

1290 Timeline chart

"From the time" the "daily" is "taken away" or "laid aside" and the abomination set up, shall be

Rev. 13:15 Fulfilled at the Effective date of the **Death Decree**

1290 Literal Days

Papal Supremacy Reign No. 2

and he shall come to his end, and none shall help him.

Rev. 13:5 Fulfilled Universal Sunday **Decree** or **Mark** of Papal Authority

Daniel 12 Timelines Are the Counterpart of The Revelation 13 and 14 Third Angel's Message

Daniel 12 timelines are a ***warning***, about the same things as the Revelation 13 and 14 Third Angel's ***warning*** message. Both are a warning about the future One World Government with Papal head which will bring the world to the final test and crisis.

> "The most fearful threatening ever addressed to mortals is contained in the third angel's message...Men are not to be left in darkness concerning this important matter; the ***warning*** against this sin is to be given to the world before the visitation of God's judgment..." *The Great Controversy* 449-450.

The same ***warning*** is given in Daniel 12.

"Let us read and study the 12th chapter of Daniel. It is a ***warning*** that we shall all need to understand before the time of the end [end of time.]" Ltr. 161, 1903.

HERMENEUTIC PRINCIPLE

The Bible Is Its Own Expositor

The Prophetic Timelines are Given in Daniel, but The Explanation or Interpretation is Found in Revelation

The "Speaking **Voices**" That Begin and End the Timelines of Daniel, Are None Other Than the Seven Thunder "**Voices**" of Revelation 10 That Swell into the "Loud Cry"

When the timelines of Daniel 12 give power to the Third Angel's Message, it will swell into the "Loud Cry."

The Seventh-day Adventist Bible Commentary, Vol. 7, p. 971 contains a comment on Revelation 10 by Ellen G. White that applies the seven thunders of Rev. 10 to the ending of the 2300 day-year timeline in A.D.1844 ***and*** to the "Loud Cry" yet in the future.

The inspired prophet has revealed to us the fact that Revelation 10 is a prophecy with a dual application. Read carefully the following quotation:

"**CHAPTER 10 [of Revelation] 10:11 (ch 14:6-12; *Dan. 12:4-13*) No Less a Person Than Christ.**—
The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the ***closing scenes*** of the great controversy This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the **concluding scenes when** the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. ["*Loud Cry*"]... After these seven thunders uttered their voices, the injunction comes to John as to **Daniel** in regard to the little book: "Seal up those things which the seven thunders uttered. These relate to **future events which will be disclosed in their order.** Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. ***Then Daniel's prophecies have their proper place in the first, second and third angel's messages to be given to the world.*** The unsealing of the little book was the message in relation to ***time*** [the 2300 timeline, and the 1260, 1290, 1335 timelines in the closing scenes]." 7 SDA BC 971.

Apparently, one of the seven thunder "voices" applied to the message given regarding the ending of the 2300 timeline in Dan. 8. The other six thunder "voices" apply to the beginnings and endings of the three timelines of Daniel 12 yet to be proclaimed in the "Loud Cry."

Revelation, chapter 10 is basically a "loud Cry" message that declares that "**There Should Be Time No Longer.**" Rev. 10:6.

DANIEL AND REVELATION ARE ONE

"The books of Daniel and the Revelation should be bound together... Revelation following Daniel as giving *fuller light on the subjects dealt with in Daniel as...showing that they both relate to the same subjects."* *Testimonies to Ministers 117.*

The Rev. 10:4-6 Thunder Voices Crying "Time No Longer" "Loud Cry" Message Announces the End of All Things.

The timelines of Daniel 12, as amplified in Revelation, declare that:

1. Probationary time is coming to an end;
2. All prophetic time and timelines are coming to their end,
3. The persecution of God's remnant will come to its end;
4. The persecutor will also come to his end:--for "he shall come to his end and none shall help him." Dan. 11:45.

The Importance of the "Speaking Voices" Legislative Actions to the Remnant People Today

The United States of America, with a Constitution that provides freedom of religion, has been a God-blessed nation. The separation between church and state has, to a great extent, prevented religious persecution.

But when this nation, initiates and enforces a National Sunday Law, the way will be open so that it will persecute or "speak like a dragon." Rev. 13:11. This "speaking voice" or legislation will be of great concern to Sabbath keepers.

The Three Timelines of Dan. 12 End With "Speaking Voices"

The Dan. 12:7 timeline of 1260 literal days ends with the "speaking voice" of Rev. 13:15 that initiates a final Death Decree against the people of God.

The Dan. 12:12 timeline of 1335 literal days ends with the "speaking voice" of Rev. 16:17. That "speaking voice" is the "Voice of God," that delivers God's people from that Death Decree.

The Dan. 12:11 Timeline of 1290 literal days ends with "speaking voices" of doom in Rev. 16:18 which describe the Fall of Babylon. The Voice of God brings about the total release of God's people from any further oppression. Surely these great events are of great importance to the remnant.

Rev. 17:12 also describes the interval between a legislative date and effective date of the final Death Decree that is known as "The Time of Jacob's Trouble."

What should be of greater interest to God's people than the prophetic promises that give assurance of their final victory under such duress. Current apathy among some Sabbath keepers will change when these legislative actions occur.

The "Voice of God" of Rev. 16:17 Locks All Three Timelines of Dan. 12 into Immovable Positions

It is the Voice of God that ties all three timelines of Daniel 12 into one stable, immovable unit, known as a "paragon" or "model of perfection" of endtime events.

1. It is the "Voice of God" which ends the 1335 literal days "Wait" for deliverance (Dan. 12:12).
2. It is the "Voice of God" which ends the "Time of Jacob's Trouble" for God's people at that final deliverance.
3. It is the "Voice of God" which also ends the oppression of God's people and begins the "Fall of Babylon" described in Rev. 16:18, 17:16-18, and 18:5-24.

	The Voice of God
1335 Literal Days "Wait"	*
1260 Literal Days of Persecution +15	*
1290 Literal Days Papal Reign	* 15
	The Fall of Babylon

It is at the "Voice of God" that there is a "coup d'etat" or fatal blow to the wicked. "The Fall of Babylon" continues its action described in Rev. 18:10, 17 and 19. The symbol, *Babylon,* places the "one hour" in a symbolic setting. The "one hour" symbolic time is decoded by the Year-day Principle to refer to fifteen literal days.

The "Daily" is the Key to Understanding Daniel 12:7-12

The "Correct View" of the "daily" is one of the keys that opens the meaning of the entire book of Daniel.

The "daily" brings the theme of the rise and fall of empires into focus and to a final conclusion. It reinforces the theme of the Bible of "Eden lost and Eden restored." It opens up the meaning and makes it possible to count out the 1290 literal days timeline of Daniel 12.

The "Daily" Brings Hope and Courage to God's people Today

The last chapter of Daniel with its three timelines brings hope and cheer to the hearts of those who know that a "time of trouble" and seven last plagues will occur before the coming of Jesus.

The timelines assure God's people that a future Papal Supremacy will not continue as it did in the past for more than a thousand years It will be a crisis that will soon come to its end in only a matter of days!

CHAPTER 14

The "Daily" Power to Rule in The Human Heart

The Final Demonstration of the "Daily"

Before the Second Coming of Jesus, it will be ***demonstrated*** that sin shall not rise up a second time.

> "What do ye imagine against the Lord? he will make an utter end [of sin]: affliction shall not rise up the second time." Nahum 1:9.

The grand objective of the everlasting covenant was revealed in the 2300 day-year timeline, as explained in Dan. 9:24. God's everlasting covenant promise was to:

> "finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."
>
> Dan. 9:14.

Jesus "was to rule all nations with a rod of iron:" Rev. 12:5. However, the "Daily" or power to rule will be established in His kingdom, not by force or violence, but by the willing submission of the human heart to His will. The entire universe will be reassured that those who have experienced sin will not revert to their old sinful ways and bring about another rebellion. This demonstration is to be accomplished ***before*** Jesus comes in the clouds of heaven.

The inhabitants of the other worlds have thrilled with horror as they watched the results of sin on this planet. They need to be reassured that sin will not rise again because Satan has claimed that those who have tasted sin cannot resist it; and that under pressure or duress, they will revert to their old bad habits. He denies the power of Jesus Christ to change the human heart on a permanent basis. Satan also claims that it is unfair to save such sinners, who will only start another rebellion, but destroy him and his wicked angels in the lake of fire.

Therefore, Jesus will demonstrate to all the inhabitants of the universe that He does have the *power*, to "finish transgression," (rebellion), to "make an end of sins," (missing the mark), and bring in "everlasting righteousness." Not until He has demonstrated His power to rule in the hearts of the saved, will He come in the clouds of heaven, to resurrect His faithful of all the ages, and set up His kingdom on earth. This demonstration will be accomplished in those who come to the close of probation, and must go through the seven last plagues; but receive the "Seal of God," and become the 144,000. Under the worst of circumstances the entire corporate body, will keep the law of God perfectly and reflect the image of Jesus fully. This demonstration will be accomplished before Jesus comes.

That fact that Jesus not only has the power to forgive sin, but is able to impart His righteousness to His people, and to eradicate sin from the human heart will be demonstrated in the sealed 144,000 of the last generation.

Not until the "daily" or power to rule (in the human heart) is demonstrated in all of His people over a period of time under dire circumstances, will the way be prepared for Jesus to come in all His glory. What part has Adventism in this final demonstration?

Adventism: An Endtime Movement

Two hundred years ago there was no world-wide Sabbath-keeping church! Nearly all Christians were Sunday keepers. Not until the capture of the Pope of Rome in A.D. 1798 did the Great Awakening occur in Europe and America. Then, between A.D. 1833 and 1844, there were those who investigated Daniel 7 with its 1260 timeline and Daniel 8 with its 2300 timeline. That group developed into what is known today as a denomination with the distinctive doctrines of what is called "Adventism."

Adventism: A Unique Message To The Last Generation

After the Great Disappointment of 1844, their further study of the sanctuary brought them, not only the knowledge of the true 7th day Sabbath, but also other ***unique doctrines*** on ***Christ's priestly work in the Most Holy Place in the heavenly sanctuary, taught only in Adventism.*** Some of these unique truths have been "lost," and found from time to time in Adventism until this day.

The unique doctrines of Adventism that will prepare God's people to live and survive through the seven last plagues is that which has been lost sight of periodically, but will be revived as the end draws near.

Adventism: Was To Give The Third Angel's Message

God has prospered Adventism for a century and a half. The unique gospel message of the **first** angel of Rev. 14:6,7 has encircled the globe. It is a dual message:

1. "Worship God, Creator and Life-giver on His seventh-day Sabbath,
2. The "hour of his judgment" began in A.D. 1844.

But there are two more angel's messages which must be given. The second angel's messages defines the difference between God's truth and the confusion of Babylon. That message works against ecumenism. It is a call to come out of the confusions of Babylon and join the remnant Sabbath-keeping people. The Third Angel's Message, yet to be given to the world in the "Loud Cry" is the prophetic warning message of identying the "beast" and its "mark" of authority. Yes, it is a message of warning regarding final crisis.

Adventism: The Third Angel's Message, A Unique Perception of the Antitypical "Day of Atonement"

The Third Angel's Message has both a negative warning and a positive message! The Third Angel points, not only to the counterfeit worship, identifying the "beast" of Revelation as Papal Rome, but also points in a positive way to the Most Holy Place of the heavenly sanctuary where Christ makes "final intercession" or "final atonement" for His people.

> "The third angel closes his message thus: Here are they that keep the commandments of God, and the faith of Jesus, as he repeated these words, he pointed to the heavenly sanctuary.

> The minds of all who embrace this message are directed to the Most Holy Place where Jesus stands before the ark, making His final intercession" *Early Writings* 254.

The pioneers of Adventism understood that the unique message of the "Final Intercession" or "Final Atonement" was intended to prepare the people of God to live through the seven last plagues ***without a Mediator***. This view is stated clearly in the early literature of Sabbath keepers.

> "Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up...Jesus moved out of the most holy place...as He left a cloud of darkness covered the inhabitants of the earth. There was then ***no mediator*** between guilty man and an offended God...It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary, as there is nothing to stay the wrath of God [the seven last plagues]...In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God ***without an intercessor***." *Early Writings* 280.

They understood, that Jesus, when He ends His intercessory work in the most Holy Place, He will leave the sanctuary and go out onto the "great white cloud" to direct the seven last plagues. All during the time of the seven last plagues the people of God would be without an *Intercessor.* Early Adventist literature explains these views in detail:

"...Jesus' work in the sanctuary will soon be finished. And after His work there is finished,...Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud." *Spaulding and Magan Collection* page 2, paragraph 1.

Adventism: A Message on the Investigative Judgment

It is this unpopular "Final Atonement" message of the Third Angel which has been ignored or "lost" from time to time. Up until the 1920 era, the leaders in Adventism believed these inspired prophetic words concerning this matter, but as time went on, it faded away with many declaring that God's people would sin right up until He was coming in the clouds of heaven. The comments made by the pioneers concerning this matter may be reviewed in the book, *Perfection, The Established Faith of the Body,* Inter Euro Publishing, Narcisstr. 13, NL-7102 CS Winterswijk. May 1892, Printed in Poland.

The Seal of the Living God

How will God's people who now need a Mediator every day be able to live without a Mediator or Intercessor? The answer to that question is found in Revelation 7 and 14 in the Sealing of the 144,000.

"And I saw another angel ascending from the east, having ***the seal of the living God***...And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand..." Rev. 7:1-4.

> And I looked, and, lo, a Lamb stood on mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their *foreheads*...These were redeemed from among men, ...and in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1-4.

The 144,000 will not need an Intercessor or Mediator for sin because they will be sealed in their "foreheads" or minds with the "Father's name" which represents His character; and the transcript of His character is the law of God. When they are permanently sealed with His law in their minds, they will keep that law perfectly and reflect the image of Jesus fully, (not in sinless flesh) but sealed in their "foreheads" or minds, to sin no more. This is the promise of the everlasting covenant to all the saved of all ages, but to be demonstrated in the last generation just before Jesus comes:

> "This is the covenant that I will make with them, after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."
> Jer. 31:33 and Heb. 10:16,17.

Adventism: A Preparation for the Seal of God

A study of early Adventist literature reveals that it was the understanding of the pioneers that a very important reason for the existence of Adventism was to prepare the last generation for the Seal of God.

The Seven Biblical Facets of the Seal of God

The Seal of God is known by several different terms. Each of these terms describes a different aspect of the work to be accomplished for God's people to prepare them to live in the sight of a holy God without a Mediator during the seven last plagues. These terms are as follows:

The Seven Facets of the Seal of God

1. The "***Seal of God***" Rev. 7:2-8 and Rev. 14:1-5,
2. The "***Investigative Judgment***" Dan. 7:9-14,
3. The "***Cleansing of the Sanctuary***" Dan. 8:14,
4. The "***Day of Atonement***" Lev. 16:6-34,
5. The "***Blotting out of Sin***" Acts 3:19,
6. The "***Change of Raiment***" Zech. 3:1-9,
7. The "***Final Intercession***" or
   The "***Final Atonement***"

The "**Investigative Judgment**" A Facet of the Seal of God

On October 22, 1844, The "Great Advent Movement" suffered disappointment. Most of those involved simply denied their faith and fell away. But a few believers returned to an intensive study of the Bible to find their mistake. One important text caught their attention.

> "...behold, one like the Son of man [Jesus] *came with the clouds of heaven,* and came to the Ancient of days..." Dan. 7:13.

Jesus had not come to this earth as they expected, but had come "in the clouds of heaven" from one location to another to appear before the Heavenly Father. But for what purpose? Again the Bible text gave a clear explanation.

> "...the Ancient of days did sit,...the **judgment** was set, [the court convened], and the **books were opened**."
> Dan. 7:10.

From other texts, they understood that the "books" contained the records of men's decisions and life experiences.

> "...the **books** were opened...and the dead were **judged** out of those things which were written in the books,...and they were **judged** every man according to their works." Rev. 20:12,13.

> "...a ***book*** of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him."
> Mal. 3:16,17.

It is common knowledge that in any court case, the first action is that of presenting the evidence for or against the accused. Then the jury decides "guilty" or "not guilty." Only after the action of **investigation** of the case; does the judge pronounce sentence or let the accused go free. If guilty, the executive judgment or execution follows some time afterward.

The Advent people understood therefore, that in 1844, Jesus came in the clouds of heaven to the Ancient of days, to a court or judgment scene to open the books of records of men's lives in what was called "***The Investigative Judgment***."

They understood that such an investigative judgment began with the dead—the first generations who lived upon the earth, continuing with each successive generation, until it would close with the **judgment of the living.** Only after that work was completed in the heavens would Jesus come to this earth to deliver His people. This was a unique doctrine of Adventism to be given to the world in the first angel's message of Rev. 14:7 "...for the hour of his **judgment** is come."

The **"Cleansing of the Sanctuary"** Facet of the Seal of God

The 2300 day-year timeline had declared plainly:

> "...Unto two thousand and three hundred days; then shall the **sanctuary be cleansed**." Dan. 8:14.

Up until the 1844 Disappointment, the Advent believers had labored under the theological error that the "sanctuary" was this earth. They had thought that Jesus would come in 1844 to cleanse this earth by fire. They had mistaken the Investigative Judgment to be the executive judgment. An intensive study of the Bible revealed their error. Their mathematical computation of the 2300 timeline was correct, but they had been mistaken as to what event would occur when that timeline was completed.

A study of the book of Hebrews revealed that the "sanctuary" was not this earth, but in heaven:

> "We have such a high priest, [Jesus] who is set on the right hand of the throne of the Majesty <u>*in the heavens*</u>: A minister of the ***sanctuary***, and of the *true tabernacle* which the Lord pitched, and not man." Heb. 8:1,2.

Hebrews 9 also revealed that in the heavenly sanctuary there were two apartments---the "holy place" and the "Most Holy Place" or "Holiest of all." It was understood therefore, that Jesus had moved in 1844 from the holy place of the heavenly sanctuary to the Most Holy Place to begin the work of the "Investigative Judgment."

Hebrews 8 and 9 also draw a parallel between the sanctuary in the heavens and the sanctuary that was built by Moses in the wilderness. Therefore, the Advent believers began an intensive study of the sanctuary built by Moses as revealed in the Old Testament. They understood that the earthly sanctuary was a type pointing forward to the work of Jesus—to the sacrificial lambs which pointed to His sacrificial death, to the priests as types pointing forward to His priestly ministry, and the entire service pointing to important events to occur in regard to our salvation.

Leviticus, chapter 16, revealed critical information regarding the **"cleansing of the sanctuary."** According to the laws governing the worship of the Israelites, the people were to sacrifice a lamb for their sins, which pointed to the Lamb of God, Jesus Christ. They were to confess their sins over the head of the lamb, thus transferring, in type, the record of sin from themselves to the lamb.

The entire lamb was then contaminated and its blood, which contained the record of their sins, was carried by the priest into the holy place of the earthly sanctuary and that record of sin was deposited there to remain until the 10th day of the 7th month, known as the "Day of Judgment" or "Day of Atonement."

(The Day of Atonement is still observed by the Jews today as the most important religious day of the year.) On the Day of Atonement, the high priest went into the holy place, and in type, picked up the records of all the sins of all the people; in type placing them upon his own body pointing to Jesus who bore our sins in His body, and carried them into the Most Holy Place. There he placed, in type, the records of all the sins of Israel, upon the Mercy Seat or cover of the ark, which contained the Ten Commandment Law that had been broken. Then, with the blood of a goat, which represented the blood of Jesus, he covered those records, so that on that day there was a "***cleansing of the sanctuary***," of all recorded sin.

Then, with the blood of the sacrificial Lord's goat, the high priest also cleansed all those places in the sanctuary which had been contaminated with the records of sin: the altar where the sins had been confessed, the altar where the prayers for forgiveness had been offered, and the entire sanctuary. It was a day of a complete and thorough "***cleansing of the sanctuary***." But that was not all.

> "Know ye not that ye are the temple (sanctuary) of God," I Cor. 3:16.

The heavenly sanctuary with its records of sin, are merely a copy of the sins recorded in the human mind.

Whatever sins are recorded in the memory of the individual are simultaneously entered into the records of the heavenly sanctuary. That which is recorded in heaven is merely the reproduction of whatever is registered in the human mind. Whatever is cleansed in the sanctuary above, is faithfully a reproduction of what has been done down here in each individual. No other kind of "bookkeeping" would be acceptable!

This truth was taught even in the sanctuary which was built in the days of Moses.

> "For on that day shall the priest make an atonement for ***you***, to cleanse ***you***, that ***ye*** may be clean from all your sins before the Lord." Lev. 16:30.

It was the records of sins that defiled the sanctuary and made it unclean. Therefore, the Advent believers understood that in the process of the "Investigative Judgment," after the records of sin had been reviewed, that those records would be removed from the sanctuary so that there would be a ***cleansing of the heavenly sanctuary***. At the very end of the Investigative Judgment process, there would be a cleansing of the entire heavenly sanctuary so that it could be cleansed or "***restored***" to the perfection of all other heavenly things.

They also understood that when that cleansing was to occur in heaven, a corresponding work would be done in the minds of God's people. Instead of a record or pattern of sins committed, contaminating the mind, thus influencing many actions, Jesus would imprint His own character of His righteousness and the Law of God in the heart and mind. This was known as the doctrine of the "Righteousness of Christ." This is more fully explained in the other facet of the Seal of God, called "The Blotting out of Sin."

The "**Day of Atonement**" A Facet of the Seal of God.

In some Bibles, the Leviticus 16 chapter heading is titled "The day of atonement." The word, "atonement" is actually a combination of words, known as "at-one-ment." It is sin that has separated man from his Maker. When sin is forgiven, cherished sin put away, and when the records of sin are all removed from the sanctuary and from the individual himself, only then can there be a full and complete "at-one-ment."

It is sin which separated man from God, and it is the removal of sin that will be a "day of at-one-ment" when the relationship between God and man is completely restored! In the Investigative Judgment process of the living, it was understood that God's people are to be restored from their fallen state, to reflect the image of Jesus fully.

If, during the seven last plagues, there will be no Mediator, no Advocate, and no Intercessor, then it will be necessary for God's people to be Sealed to reflect the image of Jesus fully. This "high calling" was known by the Advent people as "***The Final Atonement***" to be accomplished so that God's people could receive the Seal of God to carry them safely all through the seven last plagues.

The "**Blotting Out of Sin,**" A Facet of the Seal of God

The Old Testament prophets, who lived during the era when the sanctuary rituals were in action, understood very well that the term, "**the blotting out of sin**," was one of the facets of the *judgment* process and had to do with the "*cleansing of the sanctuary*" on the "Day of Atonement." This fact is demonstrated in the following texts:

"...cover not their iniquity, and let not their sin be ***blotted out*** from before thee." Ne. 4:5.

"Let them be ***blotted out of the book of the living*** and not written with the righteous." Ps. 69:28.

"Let his posterity be cut off; and in the generation following let their ***name be blotted out.*** Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be ***blotted out***."
Ps. 109:13,14.

"I have ***blotted out***, as a thick cloud, thy *transgressions*, and, as a cloud, thy *sins*:" Isa. 44:22.

These quotations make it very clear, that the prophets knew that there is a "blotting out" of sin in the books of records, or there is a "blotting out" of the name in the Lamb's Book of Life." If the sins are not blotted out, then the name is blotted out. This work is to be completed within the Investigative Judgment process *before* the close of probation.

This understanding of the blotting out of sin by early Sabbath keepers may be found in *Patriarchs and Prophets* 207 and 358; *The Great Controversy* 629 and *III Spiritual Gifts* 135. Other related comments may be seen in *Early Writings* 280, 271, and 5 *Testimonies* 472-476.

The "**Refreshing**" [Latter Rain] A Facet of the Seal of God

The disciples of Jesus also understood that the "blotting out of sin" was to be accomplished during a time when the Holy Spirit would be poured out in a special measure or blessing upon God's people known as the "Refreshing."

After a very hot day, a cooling rain *refreshes* everyone. The Holy Spirit is likened to a liquid or rain to be poured out at a special time. New Testament writers said it this way:

> "Repent ye therefore, and be converted, that your ***sins may be blotted out***, when the times of ***refreshing*** shall come from the presence of the Lord." Acts 3:19.

In every age, the true worshipper of God has been refreshed by an outpouring of the Holy Spirit. They have experienced both the imputed and imparted righteousness of Christ. This was known as the "earnest" or down payment of the Holy Spirit. It was the initial action of salvation from sin.

The disciples understood the extent of the sealing work as follows:

> "[God] Who hath also ***sealed*** us, and given the earnest [down payment] of the Spirit in our hearts."
> II Cor.1:22; 5:5; Eph. 1:14.

The quotation above explains that the sealing with all its facets was to be accomplished by "the Spirit." It is a re-creative work and it is Jesus, co-Creator who will send the Holy Spirit to bestow upon His people this marvelous *gift*! The sealing of the last generation is not merely the work of sanctification in which each day the believer gets a little bit better until he finally reaches perfection! It is true that only those who have received the "earnest" or down-payment of justification and sanctification and are striving toward perfection, will receive the "Paid in Full" *gift* of mental perfection to prepare them to live without a Mediator. This describes a sealing in the "forehead " or mind.

Even then, God's people will not be able to say, "I am sinless" because they will still live and move, as Jesus did on earth, yet in their "sinful flesh" (physical bodies affected by the results of sin See Rom. 8:2,3) "Sinful flesh" refers to a body bearing the genetic results and marks of sin. The words, "sinful" and "sinner" are different. "Sinful" means that sin has had its effect on the body, but the word, "sinner" has to do with committing an act of sin. While Jesus committed no sin, yet his body was affected genetically by sin.

No one can say "I am sinless" until translation of the body, which does not occur until the Second Coming. An understanding of the various facets of the Seal of the Living God is, in no way, connected to the fanatical claims of those who boast of "Holy flesh"!

It was the understanding of the pioneers of Adventism that in the processes of justification and sanctification the last generation would experience, not only the "earnest" or down payment of the Holy Spirit, but they would receive also "payment in full," a "refreshing" outpouring of the Holy Spirit of grace that would prepare them to live through the seven last plagues without a Mediator, reflecting the image of Jesus fully. This final atonement and work of the Holy Spirit was to prepare them for the "Seal of the Living God"--the sealing of that special group—the 144,000. This unique doctrine of Adventism was expressed as follows:

> "...in the closing up of the great **day of atonement**. The remnant church will be brought into great trial and distress...If [Satan] could blot them from the earth, his triumph would be complete...He points to...their unlikeness to Christ... 'Are these,' he says, 'the people who are to take my place in heaven...'?

> But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins,...Their earthiness must be removed that the image of Christ may be perfectly reflected;...The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's ***book of life***, enrolled among the faithful of all ages...holy angels, unseen, were passing to and fro, placing upon them the ***Seal of the living God***." ...They sing the new song before the throne,...the hundred forty and four thousand,...Christ is revealed as the Redeemer and Deliverer of His people." 5 T*estimonies for the Church,* 472-476.

The "**Change of Raiment**" A Facet of the Seal of God

Zechariah, chapter 3 is a description of a strange scene in which Joshua, the high priest of Israel, representing the whole congregation, was dressed in a "filthy garment" revealing their sinful condition. Satan was standing there, pointing to all their sins, protesting the process of salvation. But, suddenly, the Lord rebuked Satan, saying:

> "Take away the filthy garments from him...Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech. 3:4.

The "change of raiment" represented the new, clean, fresh robe of Christ's righteousness. (Rev. 3:18 and Rev. 7:9,14.)

Zech. 3:5 says that the Lord also placed upon his head, a 'mitre" or beautiful crown showing that the entire congregation had suddenly had all their records of sin removed and had been elevated with crowns of royalty to become the heirs of the kingdom! (Rev. 2:10; 3:11; 6:12,) The "crown" was the sign of "Eden Restored." They were receiving the "dominion" that was given to Adam but usurped by Satan. The "crown" is the sign of the power to rule once again. ***The "Daily," or Satan's power to rule in the human heart had been "taken way"!***

Zechariah, chapter 3 was understood by Adventist pioneers in the following way:

> "Zechariah's vision of Joshua and the Angel [Christ] ***applies with peculiar force*** to the experience of God's people in the **closing up of the great day of atonement**...The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God...Their sins are transferred to the originator of sin...holy angels, unseen, were passing to and fro, placing upon them the seal of the living God...the 144,000..." Ibid.

The "**Final Intercession**" A Facet of the Seal of God

Adventism embraced the unique view of what they called a "**Final Atonement**" in the closing up of the Investigative Judgment for the last generation to enable them to live through the seven last plagues without a Mediator. This was also called the "**Final Intercession**" linked to the Third Angel's Message of Rev. 14:9-12.

> The third angel closes his message thus: Here are they that keep the commandments of God, and the faith of Jesus. As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the Most Holy Place where Jesus stands before the ark, making the ***final intercession***." *Early Writings,* 254.

The word, "intercession" means prayer. As the **Investigative Judgment** is closing and just before the close of probation, Jesus will make a *final prayer* for His people to give them that "**Change of Raiment,**" which is the robe of His own righteousness, to reflect the image of Jesus fully.

That will accomplish a "**Final At-one-ment.**" Then, when the sins of God's people will be "**Blotted out,**" not only will the sanctuary in heaven be cleansed of all records of sins, but a corresponding work will be done in the minds of God's people. (The heavenly records are simply a picture of what is recorded in the minds of God's people.)

Although this understanding was connected with the "Blessed Hope" of their "high calling" in Adventism, it has been forgotten or officially denied from 1920 onward. Yet the early publications were very clear as may be seen in the quotations which follow:

> "As in the **final atonement** the sins of the truly penitent are to be **blotted out** from the records of heaven, ***no more to be remembered or come into mind*** so in type they were borne away into the wilderness, forever separated from the congregation."
>
> *Patriarchs and Prophets, 207.*

> "But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been ***blotted out and they cannot bring them to remembrance***." *The Great Controversy,* 620.

Similar statements are found in *Patriachs and Prophets* 538, III *Spiritual Gifts* 135, and *The Great Controversy,* 629.

The "**Final Atonement**" Rationale

Why should there be seven last plagues? Does God's unchanging character suddenly deviate from love for the sinner to hatred? Is he getting revenge? Does he punish the last generation for the wickedness of all past generations? Why should Jesus cease His priestly mediatorial work at the close of probation before the plagues fall? Why does He not continue this ministry until He comes in the clouds of heaven? The answer to these questions is as follows:

Satan accuses God before the whole universe that it is being unfair to save sinners and not to save himself and his wicked angels. He argues that sin once tasted cannot be resisted and although sanctification seems to make changes, under stress the sinner will revert to his old ways. He argues that God's "impossible law" cannot be kept. He hates Jesus Christ and claims that He has no right nor power to rule the human heart to keep sin from rising up a second time. He challenges God's right to rule over His created beings and denies that obedience can arise from the motive of love and devotion to the Creator.

Therefore, to meet these accusations, God puts on a ***double demonstration*** just before Jesus comes.

First, He demonstrates that in the Final Atonement process, in a full outpouring of the latter rain of the Holy Spirit, sinners can be permanently changed to resist sin and keep His law, reflecting the image of Jesus fully! It will be proven to the universe that those who are sealed wearing the robe of Christ's righteousness, even under the worst of circumstances--the seven last plagues, will, even as an entire corporate body, resist sin and glorify God.

This demonstration also reveals what Satan and His wicked angels will do, even to their wicked followers, and to the planet earth, when the restraints of the Holy Spirit are withdrawn from the wicked and from Satan's forces. Plague by plague, the restraints are removed until most of the wicked have been destroyed and the planet will be in ruins. This demonstration is also necessary to reveal what Satan would have done to the many worlds in space, if he had not been restrained to this world as his demonstration ground.

The "Daily" and the Final Crisis

The final crisis has to do with the Seal of God and the Mark of the Beast issue. The three angels' message warnings have to do with who shall be worshipped? Those who receive the Seal of God will recognize God's government and His right to rule in the lives of His people. Those who receive the Mark of the Beast will be ruled by Satanic men and the laws of their government. The entire issue and final crisis involves the "Daily"—the power to rule in the hearts of men.

During the sealing of the last generation, much of the aspects of religious worship will be absorbed into the universal church of the New World Order with its Papal head. After the Loud Cry has gone forth, soul winning activities will cease among God's people.

God's saints will recognize the fulfillment of prophecy and have perfect knowledge and unity between them. At that time the subject of "The Lord Our Righteousness" will swallow up all other concerns because it will be the only means by which they can be sealed and carried through the seven last plagues to reflect His image fully.

"One interest will prevail, one subject will swallow up every other—Christ our Righteousness."

Sons and Daughters of God 259.

It is when the saints experience the "daily" or power of Christ to rule in their own hearts, and the power to rule "taken away" from Satan, they demonstrate that they have, worked together with Christ to set up the "daily" power to rule by Christ to establish His kingdom.

The "Daily" and the "Fit Man" and the Scapegoat

In the sanctuary services in ancient Israel, toward the end of the Day of Atonement, the high priest placed the responsibility for the sins of God's people over the head of a goat named Azazel or Satan.

The "Fit Man"—The Sealed 144,000 and the Scape Goat Transaction

On the typical "Day of Atonement" after the people and the sanctuary had been cleansed, the High Priest came out of the sanctuary and placed the responsibility for sin upon the Scape Goat and a "fit man"—a strong man (not a priest but a man of the congregation) was selected to lead that resisting goat away into the wilderness to die.

That "fit man" represented the sealed, who are victorious over sin. The 144,000 will disprove Satan's accusation against God and His laws. They will demonstrate that Jesus Christ has the power to rule in the human heart.

Therefore Jesus Christ has the right to translate or resurrect His people of all ages and establish His kingdom on earth. This idea of the cleansing of the sanctuary in the Scape Goat transaction is also found in early Adventism literature.

> "After His work there is finished, He will soon come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat....Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment [of vengeance]...Then *while the plagues are falling*, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives...It would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head."
> *Spauling and Magan Collection,* p. 2, paragraph 1.

The saints will demonstrate that sin can be overcome on a permanent basis for all of His people of all the ages. This is the subject of the Bible and the theme of the whole book of Daniel.

The End of the Matter

Summary: It is almost impossible to imagine a sinless world. Sin is evident *within* the heart and mind of man. Almost everything we do is connected somehow with sin and its results. It is so difficult to confess sin and struggle against the carnal desires that a change to a sinless state of mind becomes almost incredible. Yet, the promises of the Scripture point to Eden Restored and the true believer accepts that promise by faith.

This book on the "Daily" points to Christ, the Deliverer and Redeemer and the work that He is doing to obtain such salvation for His people. Daniel concluded his prophetic message with the following words:

> "But the judgment shall sit, and they [the 144,000] shall take away his [Satan's] dominion, to consume and destroy it unto the end. And the kingdom and dominion [the Daily] and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter."
>
> Dan. 7:25-28.

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