

It is Claimed the Daily of Daniel Chapter 8 Is the Morning and Evening Sacrifice Taken away by Antiochus Epiphanes

polluting the Altar. Center column reference
“verse 12, 13 Ex. 29:38” for Daniel 8:11:—

Ex. 29:38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

2Chron. 15:3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

Note: This Altar represented the earth and the part of the services that were to be performed on this earth—which is polluted and this never stopped those ministries i.e., Christ’s work on earth or Our work in redemption. The animals offered were certainly not scared—again it was what they represented and those services taught that *is* sacred. It was outside the Two apartments of the Tabernacle-Sanctuary, these represented the work that was to take place By Christ in Heaven. The real effect of this error is to destroy that Sanctuary teaching of the Bible. As described in Daniel 7 and Revelation chapters 4 and 5. “Let it be remembered that the definition of Sanctuary is “a holy or sacred place.” Is the earth, is Palestine such a place? Their entire contents answer, No! *The Sanctuary O.R.L Crosier pg. 2.1 reprint*. “. . . The earth is now marred and defiled by sin. . . “ COL 18.1

Note: The earth will be cleansed by Fire before its made new.

Other ways to defile the Altar.

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. ¹⁹ ***We can imagine*** him watching ***the sinner separating the fat*** and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as ***the final end of all who would not separate from sin;*** ²⁰ ***for if the sin was a part of themselves,*** then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is because the sinner keeps sin in his own character, and will not

separate from it. {1914 SNH, CIS 126.3}

This was an impressive type, *the priest waiting for the sinner to separate the fat from the offering*, ready to take it as soon as it was offered to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in return can clothe the sinner with his own robe of righteousness; 21 and consume his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12. {1914 SNH, CIS 128.1}

Note: Fat the Caul and liver defiled the altar if your offering is next inline this would not prevent you from repentance. Everyday we either pollute or sanctify our offering by our obedience or disobedience, which Antiochus or the Papacy could not prevent any from achieving. Emulating or correcting those who went before us an example of those who come after. Pastors teaching lies like Antiochus or you can't keep the Ten Commandments defile the altar and their soul, Everything that we do before God and our fellow men, whether Drink Offering—Our service, Sacrifices—whether it is lame, diseased, spotted, or broken for God or our fellow men for any taint of our selfishness. Meat offerings etc., is weighed in the balance of the Sanctuary's Ten Commandments. Not by what we profess to be, or as we would want Him to believe about us, But as He sees us compared to Him, His Law, our obedience. God has done His part now we do ours. Matt. 25:31-46;26:12; 1John 2:16; Eze. 33:19 strong's 6666 right from 6663 righteous More to add—soon.

Note: EGW likens Heb. Chapter 4 to an eternal rest. How so? from oppression and persecution and Victory for sin will not rise up a second time. And because she talks of employment on the other six days in Heaven, rather the earth made new. It is not an eternal rest illustrated by popular depictions of sitting on clouds playing harps. As the quote from Isaiah chapter 66 implies there is between EACH Sabbath six other days. But 1st Day Adventist should understand it is absurd to teach that Jesus gave the 7th Day for 4000 years at Creation. *John 1:10; Gen. 2:1-3*, changed at the Cross for some 2000 years to the 1st Day, for which there's no scriptural Authority. And then will reinstitute in Heaven the 7th-Day for eternity *Isa. 66:22*. If your not used to keeping the 7th-Day now because Jesus made it, because He kept it and because He told His followers to keep it Matt. 24:20, or your uncomfortable to keep it, how uncomfortable will Heaven be for you. What happened to the Jews in the Old Testament that violate dGod's memorial of creation for the 1st day of the week? Ezekiel 8:16,10; Jeremiah 17:21-24; Did not Cain do the same Rom. 1:25 1st day represents selfishness: Gen. 2:1-3; Gen. 1:3-5,16,24-26; Isa. 14:13; Rev. 14:7.

Matt. 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. The Pharisees were in the midst of these sacrifices at this altar, planning the death of Jesus—how much worse could the altar or Temple be defiled.

1John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

All the similitudes presented by our Saviour from nature are God-given lessons. By the natural world God teaches the principles of His working in the spiritual kingdom. He who becomes a student of God's work in nature will soon learn the most precious lessons in regard to the spiritual kingdom. The truths of the Jewish economy pointed to Christ. ***This entire system is a compact prophecy of Christ in the gospel. The gospel is the key which unlocks the mysteries and enables us to dig with all our capabilities for truth as for hidden treasure.*** 13LtMs, Ms 34, 1898, par. 14

. . . Through the teachings of the sacrificial service, Christ was to be uplifted before all nations, and all who would look to Him should live. Christ was the foundation of the Jewish economy. ***The whole system of types and symbols was a compacted prophecy of the gospel,*** a presentation in which were bound up the promises of redemption. AA 14.1

In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ "give all the prophets witness." Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. DA 211.5

We have yet to learn that the whole Jewish economy is a compacted prophecy

of the gospel. It is the *gospel in figures, for from the pillar of cloud Christ Himself presented the duty of man to his fellow men.* In Christ's words to His appointed agencies, *both in the Old Testament and in the New, the Christian virtues are plainly brought out.* Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in value, *if they will practice the principles plainly laid down.* The Old Testament is the ground where practical godliness was first sown. This was repeated in Christ's words to His disciples. 12LtMs, Ms 130, 1897, par. 24

Note: By offering the lame Malachi 1:13 or Micah 6:10 or Eze. 34:18 or Jer. 14:14 . . . The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. 23:25,26,32; Or Eze. 13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: Or Rev. 22:18. The Gospel with the Plan of Salvation is defiled by such men also by Ford and Brinsmead with those who follow them in this Antiochus and other 1st Day or catholic hearsay. That Gospel teaches that the blood of Christ free's us from bondage to sin to keep the Commandments.

[The cross and its shadow, Looking unto Jesus: or, Christ in type and antitype.](#)

John 2:13-17. 13th Luke 19:45,46. Was the Temple polluted in Jesus's day, it did not interrupt His ministry during 3 1/2 years.

The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman empire; namely, Julius, Augustus, and Tiberius Caesar. The first, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21, 22. Christ can never be broken or put to death again; hence in no other government, and at no other time, can we find a fulfillment of these events. Some attempt to apply these verses to Antiochus, and

make one of the Jewish high priests the prince of the covenant, though they are never called such. **This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfillment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the evidence cannot be overthrown; the chain cannot be broken.**
DAR 244.2

Antiochus was not the first or the only one to Pollute the Tabernacle-Sanctuary or its furnitures, the Israelites themselves Jer. 7:30, and pagan Kings.

The 1st 1Kings 14:25,26—Shishak; 2nd 1Kings 15:18—Ben-hadad; 3rd 2Kings 12:18—Hazeal; 4th 2Kings 14:14—Jehoash took the last pieces/vessels Moses had made; 5th 2Chron. 24:7—Athaliah's sons; 6th 2Kings 16:7,24—Tilgath-pilnesser; 7th 2Kings 18:15,16—Sennacherib, 8th 2Kings 21:4,5,7—Manasseh 9th 2Kings 24:13;25:13-17—Nebuchadnezzar. Not to mention Ps. 78:60; Eze. 8/Lam. 1:19/Ps 74:7. 10th John 2:13-17. Etc., Luke 12:1 19:45,46. These never stopped Jesus's ministry. 1Kings 19:10,14.

Note ***These*** did not cause the service—morning and evening sacrifice to cease, for they continued, but before ***these***: Nadab and Abihu polluted the sanctuary by offering strange fire. Lev. 10:1;Num. 3:4. And Adonijah and Joab polluted the sanctuary by entering the Holy place and grabbing hold of the altar of incense, and not only they went in but their pursuers, the latter losing his life at that altar in the Holy place. 1Kings 1:50,51;2:28-34. The Philistines polluted the ark of God by taking it in battle and placing it in their temple. Remember how Uzza was killed for touching the ark, and those of Bethshemesh who looked into it also died. Was the ark not sanctified by trespass offerings and sacrifices?—*1Sam. 5:2;1Chron. 13:9;1Sam. 6:8,15,19. But how much shall those who violate that Law, disregard God's instructions and every other sin that men do, be worthy of death. And somehow Antiochus polluting the altar is more significant than Nebuchadnezzar's who destroyed the whole Temple and its services suspended for 70 years. Are we to believe the faithful had no hope?* Antiochus caused these services to cease for how long? when none prior did or could! When one reads the Bible how much is forgotten by the time one reaches the book of Daniel. *Lam. 1:1-4,15;2:6,14;Ps. 74:3-10;80:12.Amos. 5:2.* Even David said Ps. 137:7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said,

Rase it, rase it, even to the foundation thereof.

2Cor. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? ***16 And what agreement hath the temple of God with idols?*** for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Infidel: disbeliever, heretic, apostate, dissenter, nonconformist, a person who adheres to religious teachings other than or not taught in scripture. Ps. 26:4,5; 58:1-11; 2Peter 3:3,4; teaching another gospel, having a form, false apostles.

Mal. 1:7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

26. The temple had been defiled for centuries; the symbol had lost its meaning to them; the life had departed from the form; the shadow had become to them the real substance. Or, as it was in the days of Christ, the gold was of greater value than the altar. The outward stones were more highly prized than the Lesson who was with them; and the size, and dimension of the building were of greater importance than the truth it taught. Thus in the Mishna, we find no less than four chapters in the tract, Middoth, on the dimensions of the temple. Many pages filled with masses of matter, simply discussing details of size, of space, of structure. Practical Lessons. FC Gilbert 151.26. *See Matt. 23:16,17*

Note: The Sanctuary had been defiled for centuries—just as Cain had hidden those meanings (1Tim. 6:1) by offering something other than what God required. And so the one act of Antiochus has no mention in prophecy. The result of Antiochus insertion shows the reason for it. *See DAR 151-3 below.*

Isa. 27:9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; **when he maketh all the stones of the altar as chalkstones that are beaten in sunder**, the groves and images shall not stand up.

1Kings 12:26 And Jeroboam said in his heart, Now shall the kingdom return to the

house of David: 27 **If this people go up to do sacrifice in the house of the LORD at Jerusalem**, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. 28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in Bethel, and the other put he in Dan. 30 And this thing became a sin: for the people went to worship before the one, even unto Dan. 31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. 32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. 33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

2Kings 10:29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, ***Jehu departed not from after them, to wit, the golden calves*** that were in Bethel, and that were in Dan. . . 17:29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan.

2Kings 21:4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. 5 And ***he built altars for all the host of heaven in the two courts of the house of the LORD***. 6 And he made his son pass through the fire, . . . 21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 22 And ***he forsook the LORD God of his fathers***, and walked not in the way of the LORD.

See—Due. 4:19;17:3;Exo. 20:3,4-7.

Zeph. 3:4 Her prophets are light and treacherous persons: **her priests have polluted the sanctuary, they have done violence to the law.**

2Kings 23:4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, **to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove**, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. 5 And he put down the idolatrous priests, whom ***the kings of Judah had ordained to burn incense in the high places*** in the

cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, **to the sun, and to the moon, and to the planets,** and to all the host of heaven. *2Kings 1:3,4; See 1Kings 11:7,33; Hosea 1:2; 2:8, 13; 4:5-; 6:7; 9:9,10;13:1,2; Amos 5:26; Micah 1:5-7; 2:1,3,5-;3:11; 6:16; Zeph. 1:4-6; Acts 7:39,42,43.**

Jer. 7:29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath. 30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

Eze. 7:20. 8:6 He said furthermore unto me, Son of man, ***seest thou what they do?*** even the great abominations that the house of Israel committeth here, **that I should go far off from my sanctuary?** 7 And he brought me to the door of the court; and when I looked, behold a hole in the wall. 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. 9 And he said unto me, Go in, and ***behold the wicked abominations that they do here.*** 10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. 11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. 12 Then said he unto me, Son of man, hast thou seen what the ***ancients*** of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. 13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. 14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for ***Tammuz***. 15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. 16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and ***they worshipped the sun*** toward the east. 22:24-29;23:38,39.

Note: Elders-ancients, Tammuz-counterfeit christ. See Zeph. 1:7,8.

Note: **None of these are described in scripture as taking away of the daily-by him the daily was taken away!** Causing those morning and evening sacrifices to cease. The whole ***assertion*** is based on the center column reference that was an

addition by those who came after the KJV was translated, about 1890 a.d. Why is the only center column reference to the daily in Daniel found for 8:11 when 11:31 and 12:11 both mention that daily? Because the intervening time between Christ's crucifixion and the daily in 11:22 and 31 is 9 verses, representing over 500 years. The comma in 8:11 therefore represents the same. Its place in the center column reference is nothing more than the tradition of men. *2Peter 1:20,21*. It is believed that these are the notes left on the manuscripts of the Waldenses, but we are told they had the truth unadulterated. *GC 65.2*. Having truth unadulterated they'd not be adding erroneous opinions to it. Yet it is still assumed that the sacrifices were taken away by Antiochus 164 years before Christ or by the papacy 507 years after Him. Prophecy foretells the manner in which and the when those sacrifices were to cease, *Dan.9:27*. at the cross. Therefore the taking away of the daily is something else and was done, *Dan. 7:8*, *2Thess. 2:7 future from Paul*, *Rev. 13:2*. When paganism was replaced by the papacy. *New. 13:11*:—

But More since the altar of burnt offering represented the earth on which Christ was crucified and the earth is unclean by sin. Therefore polluting the altar by Antiochus could not have been any hinderance to the plan of salvation at any time then or after. A similar argument is made for the Sanctuary in heaven and the Atonement process by ORL Crosier: "Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No!" *The Sanctuary 2.1 reprint*. Since the altar represents the earth, and this earth has only continually been polluted ever since Adam and Eve, how much more could Antiochus do? Nothing. For here was the Son of God put to death. How much could the earth be polluted than by the death of its creator, Jesus Christ. And how does God look on His Sons death:—

Jesus looks down from the His throne and sees [it] is as in the day when He was upon earth—*His ambassadors treated with contempt, their words as idle tales*. It is the present unbelief which presents hardness of heart, presents impenitence, that makes us responsible [for] those tears Christ shed as He looked down the ages and *saw how few would know Him, how [few would] obey Him*. *4LtMs, Lt 11, 1883, par. 20*

The most solemn responsibility for the Jews was when Jesus was in their midst. It was that generation who had rejected Him, who were guilty, condemned, rejected of Him. And it [is] now in this day of light and privileges that this nation is arraigned as before the bar of God for their rejection of Christ. "They would none of My counsel: they despised all My reproof." Proverbs 1:30. *4LtMs, Lt 11, 1883, par. 21*

Note: In the parables of: the seed sower 3/4's of the seed produced nothing, of

the broad and narrow many were on the broad and few on the narrow, for many are called but few are chosen. Because not everyone that saith unto me shall enter into the kingdom of heaven, for He never knew them.

“Ye hypocrites,” He said, addressing the wily spies, “well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men.” The words of Christ were an arraignment of the whole system of Pharisaism. He declared that by placing *their requirements above* the divine precepts the rabbis were setting themselves above God. DA 397.2

The substitution of the precepts of men for the commandments of God has not ceased. *Even among Christians* are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, *have supplanted those of divine appointment*. Men cling to their traditions, and revere their customs, and cherish hatred *against those who seek to show them their error*. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17. DA 398.3

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber and murderer rather than Jesus. The ignorant multitudes were led, by the *deceptive reasoning's of those in high positions*, to reject the Son of God, and choose a robber and murderer in his stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber instead of the spotless Son of God, *still rests*. Unless we individually repent toward God because of the transgression of His law, and exercise faith toward our Lord Jesus Christ, we shall lie *under the full condemnation* that the action of choosing Christ instead of Barabbas merited. *The whole world stands charged today with the deliberate rejection and murder of the Son of God*. The word bears record that Jews and Gentiles,—kings, governors, ministers, priests, people,—*all* classes and *sects* who reveal the same spirit of envy, hatred prejudice and unbelief manifested by those who put to death the Son of God,—would act the same part were the opportunity (459) granted, as did the Jews and people of the time of Christ. *They would be partakers of the same spirit that demanded the death of the Son of God*. EA 93.2

Sect: A body or number of people following some particular religion, a

denomination.

In every sin-offering where animals or birds were offered, the blood was all poured out at the base of the altar of burnt-offering in the court of the sanctuary. When we remember how particular the Lord was that everything about the camp should be kept in a sanitary condition, ²⁶ we can see at a glance that it must have required much labour to keep the court clean. Therefore the Lord would not have directed that all the blood be poured on the ground at the base of the altar if it had not contained a very, important lesson. CIS 129.1

The first sin ever committed in the earth affected the earth as well as the sinner. The Lord said to Adam, “Cursed is the ground for thy sake.” ²⁷ When the first murder was committed, the Lord said to Cain, “Now art thou cursed from the earth.” he also said that from that time the earth would not always yield her increase; there would be failure of crops, and barrenness. ²⁸ CIS 129.2

The curse of sin rests heavier and heavier upon the earth. ²⁹ There is only one thing in all the universe of God that can remove this curse. “The land can not be cleansed of the blood that is shed therein, but by the blood of him that shed it.” ³⁰ It must be one of humanity, of the same family that shed the blood. For that reason Christ partook of humanity, became our Elder Brother, ³² that He might remove the curse of sin from the earth as well as from the sinner. By His death upon Calvary, Christ purchased the earth, thus redeeming it as well as its inhabitants. CIS 129.3

John 1:10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not.

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What they desire is a method of forgetting God which shall pass as a method of remembering Him. GC 572.3

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

again be a test. EW 74.2

God Had Planned for the Polluting of the Sanctuary/Tabernacle.

It was simply a matter of re-consecrating, sanctifying, purifying those furnitures.

Ex. 29:25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. . . 36 And thou shalt offer every day a bullock for a sin offering for atonement: and *thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.* 37 Seven days thou shalt make an atonement *for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.* . . 44 And *I will sanctify* the tabernacle of the congregation, and *the altar*: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 40:10 And thou shalt *anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.* 11 And thou shalt anoint the laver and his foot, and sanctify it. 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. *See Eze. 43:18-27 after captivity.*

Lev. 8:11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

“I the Lord do sanctify them” Lev. 21:23;22:9,16;27:14,16

Note: There was no merit or virtue in any service or sacrifice of itself, It was only that they prefigured Christ Jesus and His offering for sin. The only Being who could cause them to cease is He who did cause the sacrifice and oblation to cease in the manner and at the time they were to cease, when the vail of the Temple was rent in twain.. Daniel 9:27. Luke 18:31;22:37;24:44;Heb. 7:12; Matt. 27:51. But Daniel was told that the Daily continue even after those sacrifices and oblations ceased.

They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a *symbol* of His presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among

them. When the people obeyed the holy precepts, the Lord was with them to work for them by His infinite power; but when they looked upon the ark, and did not associate it with God, nor honor His revealed will by obedience to His law, it could avail them little more than a common box. *They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation.* They transgressed the law it contained; for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and He could not give them the victory until they had repented of and forsaken their iniquity. PP 584.2

Note: This valuelessness would apply to ALL the furniture of the sanctuary! LP 64.2;82.2. It is amazing that anyone would claim to believe the SDA Pioneers on the “correct view” of the Daily of Dan. 8:11,13;11:31;12:11 is tradition. But believing AG Daniels, L. E. From, Desmond Ford, Robert Brinsmead, or Sunday expositors of any era in the Christian dispensation is not tradition is an absurdity. Especially when the intent of such teaching is to attack the sanctuary message.

The Israelites as a nation still continued in a state of irreligion and idolatry, and as a punishment they remained in subjection to the Philistines. During this time Samuel visited the cities and villages throughout the land, seeking to turn the hearts of the people to the God of their fathers; and his efforts were not without good results. After suffering the oppression of their enemies for twenty years, the Israelites “mourned after the Lord.” Samuel counseled them, “If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only.” Here we see that practical piety, heart religion, was taught in the days of Samuel as taught by Christ when He was upon the earth. Without the grace of Christ the outward forms of religion were valueless to ancient Israel. They are the same to modern Israel. PP 590.1

“To obey is better than sacrifice.” The sacrificial offerings were in themselves of no value in the sight of God. They were *designed to express on the part of the offerer penitence for sin and faith in Christ and to pledge future obedience to the law of God.* But *without penitence, faith, and an obedient heart,* the offerings were worthless. When, in direct violation of God's command, Saul proposed to present a sacrifice of that which God had devoted to destruction, *open contempt* was shown for the divine authority. The service would have been an insult to Heaven. Yet with the sin of Saul and its result before us, how many are pursuing a similar course. While they refuse to believe and obey some requirement of the Lord, they persevere in offering up to God their formal services of religion. There is no response of the Spirit of God to such service. No matter how zealous men may be in their observance of religious ceremonies, the Lord cannot accept them

if they persist in willful violation of one of His commands. PP 634.3

In this case, as in the type, the offering and the usual priestly work precede the atonement. But when Christ suffered for us, in what capacity was he acting?—Not as our priest, but only as the offering; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the sacrifice and offering that he *bore our sins in his body on the tree*. Here the blood was provided with which he was to minister. This was an act preparatory to the priestly work he was to perform in the true sanctuary above; *the atonement is the last service he renders as priest. Those who make the offering to be the same as the atonement, confound together events that are more than eighteen hundred years apart.* The offering was general. Christ died for all the world. The sacrifice was offered to all who would accept of it. But the atonement at the close is specific; it is made only for those who see the benefits of his redeeming work, by “repentance toward the God, and faith toward our Lord Jesus Christ.” Acts 20:21. LUJ 238.3

And it is also to be remembered that Christ after his crucifixion was raised from the dead, and made a priest. He is, therefore, both offering and priest; and as a priest he presents his own blood, and pleads his own sacrifice, before the Father. Could any arrangement be more striking and beautiful, and tend more powerfully to show how efficient his priesthood must be in behalf of men? But on the cross (allow it to be repeated), bearing the sin of the world, and pouring out his blood for sinful men, he was not acting as priest. His priesthood had not then begun; and besides, it was no part of the priest’s work to present the offering; the sinner did that. So wicked men crucified the Lord of glory LUJ 239.1

Note: It was the principles the Old Testament taught in the sanctuary services and sacrifices that were to be observed, not the services itself. Practiced by those who were heirs of salvation. Taught by the Holy Spirit, they can never be taken away. Keeping these was doing justice and judgment. Pro. 21:3; Isa. 56:1; Jer. 7:5; 22:15; Eze. 45:9;

Why is the Center Column Reference There, Why is Antiochus Applied? What is the Daily and its Work?

To avoid the application of this prophecy to the Roman power, pagan and papal, the papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Douay (Romish) Bible on Daniel 7; 8; 11. This application is made by the papists, to save their church from any share in the fulfillment of the prophecy; and in this they have *been followed by*

the mass of opposers to the Advent faith. The following facts show that S23D 11.2

Saint Josephs Edition of the New American Bible. July 27, 1970.

Catholic Book Publishing Company. New York pg., 1033 note for Daniel 8, 13: The Desolating sin: the Hebrew contains a word-play (shomem) on the name Baal Shamem (“lord of the heavens” the Greek Zeus Olympios), referring to the statue with which Antiochus profaned the temple of Jerusalem (2 Mc6, 2).

Note: Why do you suppose Ford and Brimsmead came up with Antiochus? What defiled the temple a pig on the altar or a statue in the Temple? [ArkandAaron'sRod](#). AGAIN the altar represented the earth which is defiled and will be cleansed. Rev. 21:1;2Peter 3:7. Nothing done here can hinder, prolong, suspend, interrupt anything that is taking place in Heaven.

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander’s empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. *Antiochus, then, was simply one of the twenty-six kings* who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was. DAR 151.4

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but *Antiochus Epiphanes did not by any means sustain this character*. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name; *for nothing*, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, *could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, “The Illustrious,” into Epimanes, “The Madman.”* DAR 152.1

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, *among whom was this very Epiphanes, his son, who was carried to Rome*. The Romans ever after maintained this ascendancy. DAR 152.2

4. The little horn waxed exceeding great; *but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion*, except by some temporary conquests in Egypt, which he immediately relinquished when the

Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews. DAR 152.3

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called *great*, though it reigned over a hundred and twenty-seven provinces. Esther 1:1. Grecia, being more extensive still, is called *very great*. Now the little horn, which *waxed exceeding great*, must surpass them both. ***How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute.*** The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay to the Romans." It cannot take long for any one to decide the question which was the greater power, — the one which evacuated Egypt, or the one which commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it. DAR 152.4

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Daniel 9:25; Acts 3:15; Revelation 1:5. But ***Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfill the specifications in one single particular.*** The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and **many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand.** DAR 153.1

Two Sanctuaries and Two Hosts.

Daniel 8:11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision **concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?** 14 And he said unto me, Unto **two thousand and three hundred days;** then shall the sanctuary be cleansed.

Note: It was the work of the daily desolation and the Transgression of desolation to persecute the Sanctuary and the Host-the church long after the services of that

sanctuary ceased. Pagan Rome magnified itself against the Prince Jesus. Paganism cast down the papacy's sanctuary the city of Rome, (Rev. 13:2) by moving pagan Rome's capital to Constantinople. The Ten horns/toes (an Host was given him papacy against the daily) of Western Europe had all been converted from paganism to papal supremacy. This had taken place 500 years after the sanctuary services had ceased at the crucifixion. 2Thess. 2:7. As paganism had persecuted the sanctuary and host so to when the papacy took its place. 538 A.D., persecuting the host, during the dark ages and by the inquisition. "For the mystery of iniquity" what would become papalism "doth already work: only he who now letteth" Pagan Roman Government "will let, until he be taken out of the way." This illustrates a change in satan's methods he could no longer use paganism of the previous dispensation. [NLO](#)

[TroubleWithTanner2.](#) [FeastDayStudyEGW](#)

Note: If not the Ten horns given to the papacy against paganism, then what host was given against the morning and evening sacrifice? The wicked world? already done in Gen. 3:15 And I will put enmity between thee and the woman, and *between thy seed and her seed*; it shall bruise thy head, and thou shalt bruise his heel. This is seen in Gen. 4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

The view is however taken by some that this prophecy is not parallel with Daniel 2 and 7, and that the little horn of this chapter does not symbolize Rome; but the good reasons upon which such a view ought to rest are not forthcoming. *Romanists, to avoid the application of this part of the prophecy to the Roman power, which includes as one of its phases, the papacy, endeavor to shift the application from Rome to Antiochus Epiphanes. And this lead of the papists has been followed by the majority of Protestants, thoughtlessly, it would seem, or for some reason of their own.* This view cannot be correct; for the reasons which show that this applies to Rome are more clear and numerous than those even which determine the application of the other symbols. LUJ 155.1

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