

## 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:

Note: This Altar represented the earth and the part of the services that were to be performed on this earth. It was outside the Two apartments of the Tabernacle-Sanctuary, these represented the work that was to take place By Christ in Heaven. As described in Daniel 7 and Revelation chapters 4 and 5.

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 24:13;25:13-17—Nebuchadrezzar.

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.* 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. 74:6,8;80:12.Amos. 5:2.*

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.

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.

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 created. Why is the only center column reference to the daily in Daniel found for 8:11 when 11:35 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.

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.

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

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](#)

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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

*Saint Joseph Edition* New American Bible CATHOLIC BOOK PUBLISHING CO. note for Dan. 8:13 “The desolating sin: the Hebrew contains a wordplay (shamem) on the name Baal Shamem (“lord of the heavens,” the Greek Zues Olympios), ***referring to the statue with which Antiochus profaned the temple of Jerusalem.*** (2Mc. 6.2).