

What The Daily Is.

It is Asserted We Can't use EGW to Prove What the Daily Is.

Note: The Daily and the Transgression are the Two rival systems of religion that Tread the Sanctuary/Tabernacle and Host/Church under Foot. The First is paganism the second is papalism.

This compromise between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC88 50.1}

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. ***Paganism had given place to the papacy.*** The dragon had given to the beast "his power, and his seat, and great authority." {GC 54.2}

Note: This was in 508 A.D., + 1335 = 1843 A.D. the 1st Angels message preached.

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

A wonderful connection is seen between the universe of heaven and this world. ***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. Twice Daniel inquired, How long shall it be to the end of time?

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the ***daily*** sacrifice shall be taken away, and the ***abomination*** that maketh desolate set up, there shall be a ***thousand two hundred and ninety days***. Blessed is he that waiteth, and cometh to the ***thousand three hundred and five and thirty days***. But go thou thy way till the end be: for thou shalt rest, and stand in thy ***lot*** at the end of the days."

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

Daniel ***stood in his lot*** to bear his testimony which was sealed until ***the time of the end, when the first angel's message should be proclaimed to our world.*** ***These matters are of infinite importance in these last days;*** but while "many shall

be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. ***The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.***

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. ***Teach these things.*** TM 114-115

[Daily.indd](#)

Note: The 1st Angels message cannot be reckoned by the 1335 year prophetic period as the taking away of the evening and morning sacrifice then they would start at the crucifixion 31 A.D. + 1335 = 1366, nothing here. If from Antiochus 164 B.C. + 1335 = 1171 A.D, nothing here or from the Papacy 538 A.D. + 1335 = 1873 :p Wrong daily to apply to the beginning of the 1335 year prophecy of Daniel 12:11,12.

Then ***Daniel's prophecies have their proper place*** in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {7BC 971.4}

Note: At the end of the 1335 years in 1843 the 1st and 2nd angels messages were given.

Then I saw 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.*** 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.

[DailyHarmony2.pdf](#)

Note: If they would take this quote as it reads they would be led to the correct meaning of the daily. The word Sacrifice does not belong to the text, the thought of

a sacrifice does not. Therefore this daily is not a part of the sanctuary service of sacrifices or offerings. Why?

Before The Cross, That Which Has Never Been Taken Away.

So Can We Use EGW To Prove What The Daily is Not?

Note: The morning and evening sacrifice taught principles that can never be taken away, that still are required to be taught and understood today. As long as people individually were living the principles they taught there was no other importance or virtue to them.

Zech. 7:4 Then came the word of the LORD of hosts unto me, saying, 5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, ***even those seventy years, did ye at all fast unto me, even to me? 6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?*** 7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? 8 And the word of the LORD came unto Zechariah, saying, 9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. 11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. 12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. 13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: 14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate. Isa. 58:3-14.

Haggai 2:3 Who is left ***among you*** that saw ***this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?***

As the condition of the people began to open to His mind, He saw that **the**

requirements of society and the requirements of God were in constant collision. Men were departing from the word of God, and exalting theories of their own invention. They were observing **traditional rites that possessed no virtue.** Their service was a mere round of ceremonies; the sacred truths it was designed to teach were hidden from the worshipers. He saw that in their faithless services they found no peace. They did not know the freedom of spirit that would come to them by serving God in truth. Jesus had come to teach the meaning of the worship of God, and He could not sanction the mingling of human requirements with the divine precepts. He did not attack the precepts or practices of the learned teachers; but when reproved for His own simple habits, He presented the word of God in justification of His conduct. DA 84.2

The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol of Christ; and the **necessity of faith in His merits was thus presented to their minds. Heretofore many had brought their offerings to God, and had felt that in so doing they made ample atonement for their sins. They did not rely upon the Redeemer to come, of whom these offerings were only a type. The Lord would now teach them that their sacrifices, in themselves, had no more power or virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering.** PP 430.3

The sacrificial offerings, and the priesthood of the Jewish system, **were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue,** only as they related to Christ, **who was himself the foundation of, and who brought into existence, the entire system.** The Lord has made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, **of themselves, were not sufficient to secure the salvation of one soul.** 2SP 10.3

In Christ's perfection of character was found the ransom for the sinner, the way in which the rebel against God might be reconciled to God. Those who will submit to the drawing power of Christ, may be justified by a just God. Jesus is the ladder which Jacob saw. The base of this ladder rests upon the earth, in the human nature of our Lord, and its top reaches the throne of God, in his divinity. The light of the glory of God illuminates the whole ladder, and that light shines into every believing heart, enlightening, strengthening, encouraging. Angels of shining

brightness ascend and descend upon this ladder, and minister to those who shall be heirs of salvation. *Through the merit of Christ*, intercourse between heaven and earth has been opened, and *the system of sacrifices instituted at Adam's fall had no virtue except as they showed forth the great Mediator between God and man*. Jesus was the true Sacrifice, who was to die for man's transgression. The sacrifice of Cain was rejected because it was not an offering that *acknowledged the sacrifice of Christ* for the sins of the world. In Cain's offering there was no confession of sin, no acknowledgment that he was in need of a Saviour. Today there are thousands and tens of thousands who are making the same mistake as did Cain, and as did the Pharisees in the days of Christ. They are trusting in self, and depending upon their own wisdom, and do not realize their own spiritual poverty. To them comes the Laodicean message: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." ST December 11, 1893, par. 5

Note: Where was virtue Only to be found? Mark 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Some Knew the Truth They Taught

Even when the Sanctuary and the Host Were Trodden Under Foot.

2Chron. 6:36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; 37 Yet if they bethink themselves in the land whither they are carried captive, ***and turn and pray unto thee in the land*** of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 38 ***If they return to thee with all their heart and with all their soul*** in the land of their captivity, whither they have carried them captives, and ***pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast*** chosen, and toward the house which I have built for thy name: 39 Then hear thou from the heavens, even from thy dwelling place, ***their prayer and their supplications, and maintain their cause***, and forgive thy people which have sinned against thee. CIS 59.2*

2Chron. 35:3 And said unto ***the Levites that taught all Israel***, which were holy

unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel . . . 5 And ***stand in the holy place according to the divisions of the families of the fathers of your brethren the people***, and after the division of the families of the Levites. . . 12 And they removed the burnt offerings, that they might give ***according to the divisions of the families of the people***, to offer unto the Lord, as it is written in the book of Moses. And so did they with the oxen. 13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

The Saviour refers to this judgment in Matt. 5:21. ***If at any time the slayer passed outside of the limit of his city of refuge, his life could be taken by the avenger of blood, "because he should have remained in the city of his refuge."*** 7 The decree was, "He shall dwell in that city until the death of the high priest that shall be in those days: then shall the slayer return unto his own house, unto the city from whence he fled." 8 Cities of refuge in Israel were far different from the asyla of the Greeks and Romans, which often served as a protection for the most profligate characters. The cities of refuge served as a protection for only those who had slain a person without enmity. The cities of refuge were cities belonging to the Levites, thus those confined within were ***under the best influence. They were associated with the religious teachers of Israel, and had every opportunity to reform their lives and establish righteous characters.*** {1914 SNH, CIS 259.2}

Note: All the services had been suspended during the captivity yet by remembering what they taught they could use the practical application to approach God in the manner He prescribed. Solomon knew the services had no virtue. 1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an ***advocate*** with the Father, Jesus Christ the righteous: 2 And ***he is the propitiation*** for our sins: and not for ours only, but also for the sins of the whole world. 3 And hereby we do know that we know him, ***if we keep his commandments***. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked.

Haggai 2:3 Who is left *among you* that saw *this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?*

Note: Moses taught the same there is no virtue in the sacrifices or services.

Deu. 4:25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: 26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. 27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. 28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29 *But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.* 30 *When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;* 31 *(For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.*

Principles of Both Laws Moral and Redemptive Placed in the Heart.

Jer. 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, *they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.* . . .

31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, *I will put my law in their inward parts, and write it in their hearts;* and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their

sin no more. See Heb. 8:10,11.

Note: The morning and evening sacrifice, the whole sanctuary services taught principles that can never be taken away, that still are required to be taught and understood and followed in principle today. Heb. 10:4,11. God placed the Jews in a position where they had to live these principles before the world, thus teaching them to the Gentiles. We need look no further than Daniel who lived them during the Babylonian captivity. Or Ezra Nehemiah Esther etc., that lived these principles in the full gaze of their captors. It would not could not be possible for Antiochus or the Papacy, no one to take away these from God's people OT NT, Mosaic or Christian dispensations.

Examples:—1Tim. 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Ps. 141:2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Rev. 5:8 “. . . golden vials full of odours, which are the prayers of saints.” Pro. 21:3 To do justice and judgment is more acceptable to the LORD than sacrifice. Zech. 7:4 Then came the word of the LORD of hosts unto me, saying, 5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? Isa. 58:3-14.

The work in the typical sanctuary virtually came to an end when the real sacrifice was offered upon the cross, and the vail of the temple was rent in twain from top to bottom. It was of *no account* for the sinner to present, *any longer*, his offerings there. But Christ did not ascend for forty-three days after this, and of course could not commence his ministry before his ascension. The question therefore arises, What was the condition of the world during that time? With *no service of any virtue* here upon the earth, and the work in the heavenly sanctuary not yet commenced, was there not a perplexing interim of at least forty-three days during which the sinner was left without a mediator? LUJ 137.4

In answering this, reference might be made to the time before the earthly tabernacle was erected, and before a regular order of priesthood was instituted, even to those offerings in reference to which Adam and Eve were instructed, when sin had forced them to turn their backs on holy Eden in the world's earliest infancy. No priests were then ordained; the sinner presented his offering in his own behalf. There were no holy places laid open, and *no priestly work was established in heaven*. Yet the offerings there made, if offered *in a proper manner*, were as efficacious as any offered at any time previous to Christ. The great offering *was*

not made, but these all looked forward *in faith to it*; and faith in the Redeemer *to come gave them all their virtue*. LUJ 138.1

It may be said that during these antecedent ages, though *there was no ministry in heaven*, men had effectual sacrifices which they could offer, which they could not do after the vail of the temple was rent, and its services ceased. Very true; but that very moment they had a sacrifice provided for them, *the merits of which they could* present to God in their behalf. There was really no break in the work. The two systems, typical and antitypical, touched each other upon the cross. There the shadow, all the way from Eden down, met the substance, and there was no blank between the two. As men by their sacrifices could manifest their faith in a Redeemer to come, *though there was no ministration going on in heaven*, and as those offerings were efficacious up to the cross, so from that very moment men could manifest their faith by the provisions of the gospel, in a sacrifice which had been offered, *though the actual commencement of Christ's work as priest might still for some time be delayed*. LUJ 138.2

“ . . . The way of our coming is described in Acts 20:21: “Repentance toward God, and faith toward our Lord Jesus Christ.” We confess our sins to God through Christ as our sacrifice. *As the penitent in the former dispensation laid his sins upon his victim by confessing over him his transgressions, so we lay our sins upon Christ by confessing them to God through him. Thus the confession and offering of the sinner of old finds its antitype in our confession of sin to God through Christ.* By the Mosaic offering, the sin was borne into the earthly sanctuary; by faith in Christ as our offering, and by our confessions through him, we transfer our sins to the sanctuary in heaven, where he ministers for us. . . . LUJ 144.1

Note: It's by emulating His life and making it a part of our nature that is represented by eating the passover lamb or the show bread. John 6:51 “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you*. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, *dwelleth in me, and I in him.*” How could Antiochus or the papacy take this away.

After the Cross.

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met anti-type in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. **Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross;** but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." RH October 10, 1899, par. 9

These lessons Christ gave in his teaching, showing that the **ritual service was passing away, and possessed no virtue.** "The hour cometh," he said, "and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." True circumcision is the worship of Christ in spirit and truth, not in forms and ceremonies, with hypocritical pretense. SpTEd 173.2

Note: These ceased in the manner and at the Time God had Prescribed, Antiochus nor the Papacy could fulfill this. The Daily—Pagan Rome of Daniel 8 is who magnified himself against, by crucifixion the Messiah—the Prince of the Host. 500 years later Pagan Rome hindered Papal supremacy and was taken out of the way.

In The Manner.

Isa. 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he ***hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*** 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 ***Surely he hath borne our griefs,*** and carried our sorrows: yet we did esteem him stricken, ***smitten of God, and afflicted.*** 5 But ***he was wounded*** for our transgressions, ***he was bruised*** for our iniquities: the chastisement of our peace ***was upon him; and with his stripes*** we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and ***the LORD hath laid on him*** the iniquity of us all. 7 ***He was oppressed, and he was afflicted,*** yet he opened not his mouth: ***he is brought as a lamb to the slaughter,*** and as a sheep before her shearers is dumb, so he openeth

not his mouth. 8 ***He was taken from prison and from judgment:*** and who shall declare his generation? for ***he was cut off out of the land*** of the living: for the transgression of my people ***was he stricken.*** 9 And ***he made his grave*** with the wicked, and with the rich in his death; because ***he had done no violence,*** neither was any deceit in his mouth. 10 ***Yet it pleased the LORD to bruise him; he hath put him to grief:*** when thou shalt ***make his soul an offering*** for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because ***he hath poured out his soul unto death:*** and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Matt. 10:28;

Matt. 27:46 Ps. 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. 3 But thou art holy, O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly. 11 Be not far from me; for trouble is near; for there is none to help. 12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: ***they pierced my hands and my feet.*** 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture. 19 But be not thou far from me, O LORD: O my strength, haste thee to help me. 20 Deliver my soul from the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. 23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he

heard. 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied:\ they shall praise the LORD that seek him: your heart shall live for ever. 27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the LORD's: and he is the governor among the nations. 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to the Lord for a generation. 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

At the Time God Specified.

The Messiah-Christ Caused the Sacrifice and Oblation to Cease.

Dan. 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto the Messiah* the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in *troublous times*. 26 “And after threescore and two weeks shall **Messiah** be cut off, but not for himself: and the people of the prince” Rome “that shall come *shall destroy the city and the sanctuary*; and the end thereof shall be with a flood, and unto the end of the war *desolations* are determined. 27 And **he**” **Messiah** “*shall confirm the covenant* with many for one week: and in the midst of the week **he**” Heb. 7:25-27 “shall *cause the sacrifice and the oblation to cease*, and for the overspreading of *abominations* he shall make it *desolate*, even until the consummation, and that determined shall be poured upon the *desolate*.”

Note: Dan.9:24,25. seventy weeks 490 years. This Commandment went forth in the fall 457 B.C. 9:25 7 weeks 49 years + threescore and two weeks 62 weeks 434 years = 483 - 457 = Luke 3:1 Fall B.C. 457 to Fall of A.D. 27. 9:26,27 confirm the covenant for 1 week 7 years, midst 3 1/2 years Messiah cut off—483 1/2 ended spring of A.D. 31—Dan. 8:11;11:22.

Mark 1:14 “. . . Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel. John 4:25 The woman saith unto him, *I know that Messiah cometh*, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, *I that speak unto thee am he*.

Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. God where they can be found to day. Do not seek to go back to the land

where Christ's feet trod ages ago. Christ says: "He that followeth me shall not walk in darkness, but shall have the light of life." We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, than by journeying to old Jerusalem. **Christ** has taken his people into his church. *He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices.* The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens. RH 2-25-1896 para. 8.

The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should *be incorporated* into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype, and after which *the rites and ceremonies of the Mosaic dispensation were no longer binding.* {AA 189.3}

Before his conversion Paul had regarded himself as blameless "touching the righteousness which is in the law." Philippians 3:6. But since his change of heart he had gained a clear conception of the mission of the Saviour as the Redeemer of the entire race, Gentile as well as Jew, and had learned the difference between a living faith and a *dead formalism.* In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth *had come to pass*, and those who were living under the gospel dispensation *had been freed from their observance.* God's unchangeable law of Ten Commandments, however, Paul still kept in spirit as well as in letter. {AA 190.1}

When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, "It is

finished" (John 19:30), and the *veil* of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the *antitype of all their types, the substance of all their shadows*. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation. {DA 709.4}

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place *once filled* with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred. {DA 756.5}

All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. *Type has met antitype* in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. *A new and living way is prepared for all*. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12. {DA 757.1}

In Remembrance of Me

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:19. {FLB 300.1}

In the last Passover our Lord observed with His disciples, He instituted the Lord's Supper in place of the Passover; to be observed in memory of His death. {FLB 300.2}

The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all

ages. {FLB 300.3}

In the Galatian churches, open, unmasked error was supplanting the gospel message. Christ, the true foundation of the faith, was virtually renounced for the obsolete ceremonies of Judaism. The apostle saw that if the believers in Galatia were saved from the dangerous influences which threatened them, the most decisive measures must be taken, the sharpest warnings given. {AA 385.2}

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation, --faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ; at the present day he induces many professed Christians, under the *pretense* of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity. *It is the duty of every faithful servant of God, to firmly and decidedly withstand these perverters of the faith, and to fearlessly expose their errors by the word of truth.* {LP 192.2}

For centuries God had met with His people in the temple, and accepted their offerings of praise and thanksgiving; but a change came. When Christ died on Calvary and the veil of the temple was rent asunder, the virtue of the temple service came to an end. The Jew's slew their paschal lambs as formerly, but the service was only a mockery; for that year, upon the fourteenth day of the month Abib, Christ our Passover was sacrificed for us. The Jews kept the empty form of the Sabbath on the day following the Passover; but it was the rest experienced by Jesus and his followers that was accepted of God. On the sixteenth day of the month, in the year the Saviour died, the Jews in the temple God had forsaken went through the empty form of offering, the heads of grain, while Christ, the antitype, arose from the dead, and became "the first-fruits of them that slept." 1 Corinthians 15:20 Type had met antitype. CIS 109.3

Acts 13:39 And *by him all that believe are justified* from all things, from which ye could not be justified by the law of Moses.

So the NT Scriptures Teach.

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

John 5:39 Search the scriptures; for *in them* ye think ye have eternal life: and they are they which *testify of me*. 40 And *ye will not come to me, that ye might have life*.

Matt. 12:7 But if *ye had known* what this meaneth, *I will have mercy, and not sacrifice*, ye would not have condemned the guiltless.

12:8 For the Son of man is Lord even of the sabbath day.

John 4:21 Jesus saith unto her, Woman, believe me, *the hour cometh*, when ye shall *neither* in this mountain, nor yet *at Jerusalem*” (three times a year), “worship the Father. 4:23 But *the hour cometh, and now is*, when the true worshippers shall worship the Father *in spirit* (not external forms) *and in truth*: for the Father seeketh such to worship him. *John 12:23; 13:1; 14:17*. John 6:63 It is the *spirit* that quickeneth; the *flesh* profiteth nothing:

5:46 For had ye believed Moses, ye would have believed me: for *he wrote of me*.

5:47 But *if ye believe not his writings, how shall ye believe my words?*

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and *all things that are written by the prophets concerning the Son of man shall be accomplished*.

22:37 For I say unto you, that this that is written must yet be *accomplished in me*, And he was reckoned among the transgressors: *for the things concerning me have an end*.

Rom. 10:4 For *Christ is the end of the law*—for righteousness—to every one that believeth.

1Cor. 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. *For even Christ our passover is sacrificed for us:*

Acts 24:25 Then he said unto them, O fools, and slow of heart to believe *all that the prophets* have spoken:

24:26 Ought not Christ to have suffered these things, and to enter into his glory?

24:27 And beginning at *Moses and all the prophets*, he expounded unto them in all the scriptures the things *concerning himself*.

24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that *all things must be fulfilled*, which were written in the *law of Moses, and in the prophets, and in the psalms, concerning me*.

24:48 And ye are witnesses of these things.

Acts 3:18 But those things, which God before had showed by the mouth of all his *prophets*, that Christ should suffer, **he hath so fulfilled.**

26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, ***saying none other things than those which the prophets and Moses did say*** should come:

26:23 ***That Christ should suffer***, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, **persuading them concerning Jesus, both out of the law of Moses, and out of the prophets,** from morning till evening.

2 Cor. 3:11 For if that which is ***done away*** was glorious, much more that which remaineth is glorious.

3:12 Seeing then that we have such hope, we use great plainness of speech:

3:13 And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

3:14 But their minds were blinded: for until this day remaineth ***the same veil untaken away*** in the reading of the old testament; ***which veil is done away in Christ.***

3:15 But even unto this day, when Moses is read, ***the veil is upon their heart.***

Matt. 27:51 And, behold, ***the veil of the temple was rent in twain from the top to the bottom;*** and the earth did quake, and the rocks rent;

Heb. 7:12 For the priesthood being changed, there is made of **necessity a change** also of the (*ceremonial*) law. . . 16 Who is made, not after the law of a ***carnal*** commandment, but after the power ***of an endless life.***

Paul—Acts 13:39 And ***by him all that believe are justified*** from all things, from which ye could **not be justified by the law of Moses.** *Rom. 3:20,28;5:9; Gal.2:16; 3:11,24;Acts 18:15.*

Rom. 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore ***by the deeds of the law*** there shall no flesh **be justified** in his sight: for ***by the law is the knowledge of sin.*** 21 But now the righteousness of God without the law is manifested, being witnessed by the law

and the prophets; 22 Even the righteousness of God which is by faith of **Jesus Christ** unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of **sins that are past**, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the **justifier** of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is **justified by faith without the deeds of the law**. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the **circumcision** by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Note: The performing of the sacrificial law also shows a knowledge of sin. See Hebrews 10:3 below and 1John 2:1,2 above.

Rom. 14: 6 He that regardeth the day (feast days), regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Eph. 2:15 Having **abolished in his flesh** the enmity, even the law of commandments **contained in ordinances**; for to make in himself of twain one new man, so making peace;

2:16 And that he might reconcile **both** unto God in **one body** by the cross, having slain the enmity thereby:

Col. 2:14 Blotting out the handwriting of **ordinances** that was **against us**, which was **contrary** to us, and **took** it out of the way, **nailing it to his cross**;

2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

2:16 Let no man therefore judge you **in meat, or in drink**, or in respect of an holyday, or of the new moon, or of the sabbath days:

2:17 Which are a **shadow** of things to come; but the **body is of Christ**.

Gal. 3:23 But before faith came, we were **kept under** the law, **shut up** unto the faith which should **afterwards be revealed**.

Heb. 9:10 Which stood only in meats and drinks, and divers washings, and **carnal ordinances, imposed on them until the time of reformation**.

Acts. 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, *which neither our fathers nor we were able to bear?*

Gal. 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Note: Paul states multiple times in the following there was no merit in the sacrifices or services. Verses 1,2,3,4,11.

Heb. 10:1 For the law having a shadow of good things *to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

10:3 But in those sacrifices there is a remembrance again made of sins every year.

10:4 *For it is not possible that the blood of bulls and of goats should take away sins.*

10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering *thou wouldst not*, but a body hast thou prepared me:

10:6 In burnt offerings and sacrifices for sin *thou hast had no pleasure.*

10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin *thou wouldst not, neither hadst pleasure therein; which are offered by the law;*

10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10:10 By the which will we are sanctified through the offering of the body of Jesus Christ *once* for all.

10:11 And every priest standeth daily ministering and offering oftentimes the *same* sacrifices, which can never take away sins:

10:12 But this man, after he had offered *one* sacrifice for sins for ever, sat down on the right hand of God;

10:13 From henceforth expecting till his enemies be made his footstool.

10:14 For by *one* offering *he hath perfected for ever them that are sanctified.*

Note: In Hebrews chapter 10 verses 9 and 10 we have Paul affirm that the evening and morning sacrifice with all the others ceased in his day at the Crucifixion. For Daniel's daily prophecy was well into the future 500 years.

Conclusion:—The fact that there was no virtue in these services and offering shows the morning and evening sacrifice could not be the focus of Daniel 8:11,13, the taking away of the daily. It therefore applies to another subject—paganism.

Why The Daily Can't Be The Morning and Evening Sacrifice Or Christ's Ministry.

In Regards to Ezekiel's Chapter 43, Temple Mark the Following Points.

But to make the matter doubly sure, let the specifications of the prophecy itself show in what dispensation it was to be fulfilled, if fulfilled at all. The conclusion soon becomes very necessary, that it was designed to be fulfilled, ***not in the future dispensation***, which is the immortal state; ***not even in the present dispensation***; but in the past. This will appear evident from a few of its statements. LUJ 76.1

1. It was to be fulfilled while circumcision was in force. Ezekiel 44:9. But circumcision was abolished at the first advent. Galatians 5:2; 6:12. LUJ 76.2

2. It was while divorce was allowed. Ezekiel 44:22. But that law is now done away. Matthew 5:31, 32; 19:8, 9. LUJ 76.3

3. It was to be while the Jewish distinction between meats, clean and unclean, was recognized. Ezekiel 44:23, 31. But that does not now hold. Acts 10:11-16; Romans 14. LUJ 76.4

4. ***Sacrifices***, offerings, burnt offerings, sin-offerings, of bulls and goats, were then in force. Ezekiel 46. But they would be now, and at any future time, ***sinful in the sight of God***, as a sign of unbelief that Christ, the antitype, had come. Hebrews 9:9-14; 10:1-14. LUJ 76.5

5. The feasts and the Jubilee were to be in force. Ezekiel 45:21-25; 46:9, 11, 17. But they were ***nailed to the cross***. Colossians 2:14-17. LUJ 76.6

6. The Levitical priesthood was to be in force. Ezekiel 40:46; 44:15. But the priesthood of Melchisedec, which passeth not to another, ***has taken its place***. Hebrews 5:6. LUJ 76.7

7. It was to be while "the middle wall of partition" existed, as all these ordinances prove, as well as the acknowledged distinction between "the seed of the house of Israel" and the stranger. But this wall of partition is now broken down, and ***this distinction no longer exists***. Ephesians 2:14. LUJ 77.1

All these considerations show that it could have been fulfilled ***only while the dispensation of types and shadows and Jewish distinctions continued***; but that dispensation has given place ***to the new dispensation***, or the gospel age. And why the prophecy was not fulfilled and Israel never had the sanctuary here described, has already been stated. LUJ 77.2

What, then, shall be said of those who make this a prophecy to be fulfilled in the *future age*? A few considerations will show the folly of such an application. LUJ 77.3

1. In the future state, Christ is to be the Prince over Israel; and there is to be but one. Luke 1:32, 33. But the prince brought to view by Ezekiel is a poor, frail mortal, as is shown by the following representations made concerning him. LUJ 77.4

2. He is commanded to offer a bullock as a sin-offering for himself. Ezekiel 45:22. But Christ, the Prince of the future state, is himself the great sin-offering for the world. 1 John 2:1, 2. LUJ 77.5

3. He was to offer all manner of offerings for himself. Ezekiel 46:1-8. But Christ caused all these offerings to cease at his death. Daniel 9:27; Ephesians 2:15; Colossians 2:14. LUJ 77.6

4. God says to the princes mentioned by Ezekiel, Take away your exactions from my people. Ezekiel 45:9. But when Christ reigns, there will be nothing oppressive; for the officers will be peace, and the exactors, righteousness. Isaiah 60:17-19. LUJ 77.7

Ezekiel's prince was to have sons and servants to whom he might, if he chose, give an inheritance; but it was to return to him in the year of Jubilee; and he was forbidden to oppress the people. Ezekiel 46:16-18. Surely it would be blasphemous to apply this to Christ, to whom it must apply if this prophecy has reference to the future state. LUJ 78.1

Note: This sanctuary came to an end, and for all these same reasons the Morning and Evening sacrifice. Yet the Daily—paganism was to continue long past the end of the sanctuary on earth—at the first Advent.