

What and When is the Daily. Is it a Sacrifice?

Note: In Daniel we have the same ground covered in Chapters 2,7,8 and 9,11 and 12. In Daniel 11 Christ's crucifixion is seen in verse 22 before what is mistakenly claimed of verse 31 taking away (these 9 verses represent some 500 years as the comma in 8:11). So in Daniel 9 verse 25-27 the Crucifixion is placed before the taking away of the *desolator*—Pagan Rome by Papal Rome— the Abomination of Desolation. Yet in spite of the fact the word sacrifice does not belong in the text, many theologians put its taking away in 167 B.C., before His crucifixion, and some after. After would be correct if it has another meaning than what they ascribe. In Daniel 8:11 His crucifixion is so *placed before* the daily is taken away. So the Daily cannot be His ministry for its removal is placed before His Crucifixion. If Christ's ministry could be interrupted by human intervention then it could not be daily-continual, for man cannot stop anything that takes place in Heaven. What then would the Daily be?

[Antiochus](#)

A Daily-Continual What?

Dan. 8:13 “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? And he said unto me,” See Daniel 9 for the explanation.

Note: Israel went into captivity, See Eze. 21:27. Under a Continual-Daily Desolation. Paganism by Babylon, Medo-Persia, Greece, Rome. Jer. 1:15; 12:10; 51:33-35; Lam. 1:10; 4:20; Ez 21:27; 9:6,7; 7:20-24; Isa. 5:5-7,26; 8:1-22; 10:23; 14:2-10, 29-31; 18:2,7; 28:3,18; 43:1,17,28.

Isaiah Prophesied using the same language Describing what we see in Daniel, Desolating Governmental Power.

Isa. 10:3 And what will ye do in the day of visitation, and in the *desolation* which shall come from far? to whom will ye flee for help? and where will ye leave your glory? . . . 14:6 He who smote the people in wrath *with a continual stroke*, he that ruled the nations in anger, is persecuted, and none hindereth. . . . 63:18 The people of thy holiness have possessed it but a little while:our adversaries *have trodden*

down thy sanctuary.

Dan. 1:1-5:2; 8:1,2; 7:25; 9:2,16,26; 11:31-35; 12:11,12;

***David used the same Language
Describing what we see in Daniel,
Desolating Governmental Power.***

Ps. 74:2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. 3 Lift up thy feet unto the ***perpetual desolations***; even all that the enemy hath done wickedly ***in the sanctuary***. 4 Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs. 5 A man was famous according as he had lifted up axes upon the thick trees. 6 But now they break down the carved work thereof at once with axes and hammers. 7 ***They have cast fire into thy sanctuary***, they have defiled by casting down the dwelling place of thy name to the ground. 8 They said in their hearts, Let us ***destroy*** them together: they have burned up all the synagogues of God in the land. 9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long. O God, ***how long*** shall the adversary reproach? shall the enemy blaspheme thy name for ever? . . . 22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee ***daily***. 23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth ***continually***.; 79:all; 131:all;

Micah 7:10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be ***trodden down*** as the mire of the streets.

***At the end of these two Desolating Governmental Powers
THEN.***

At the end of 2300 Years A Cleansing.

Daniel 8:14 Unto two thousand and three hundred days; then shall ***the sanctuary be cleansed***. See Daniel 9 for the explanation.

2Thess. 2:7 For the mystery of iniquity doth already work: only ***he who now letteth*** will let, ***until he be taken out of the way***.

Note This is Pagan Rome to be taken out of the way after Paul's day by the second desolating power, Papal Rome 508 A.D. This same sequence we see in other

prophecies: Daniel 2 the ten toes—modern Europe take away the legs of Iron—pagan Rome setting up a way for the Next power. In Chapter 7, A great and terrible beast—pagan Rome taken away by ten horns—modern Europe giving to another power a little horn that had eyes—papal Rome. In chapter 11 starting with Pagan Medo-Persia Persia coming down the centuries of pagan rule to papal Rome verse 31. Rev. 12 Great red Dragon—pagan Rome and the Ten Horns. In Chapter 13:1 a beast with those same ten horns as well as Chapter 17:3 a scarlet colored beast. Paganism replaced by Papalism.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and ***Jerusalem shall be trodden down of the Gentiles, until*** the times of the Gentiles be fulfilled.

Note: Under what Empire was Jesus crucified? Rome not Atiochus Epiphanes. Whom did Israel claim as their King Caesar not Atiochus Epiphanes. Rome did not come out of the western Division of Greece, these were consolidated into north and south. By mentioning this he broke his one rule of proving by Daniel 8 only.

<https://atoday.org/why-the-little-horn-of-daniel-8-must-be-antiochus-epiphanes/>

Heb. 1:17; 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath ***trodden under foot the Son of God***, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Rev. 11:2 But the court which is without ***the temple*** leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they ***tread under foot*** forty and two months.; 2:20-23; 6:9-11; 12:4;

Note: Temple means Sanctuary. 42 months 30 days to the month = 1260 hundred years. 2300-1260=1040. Paganism tread down the sanctuary 994, the baptized paganism tread it down 1260 all before the Sanctuary was cleansed. There remains 46 left in the 2300 till the cleansing would commence in ***1844 A.D.***, well after 167 B.C.

Rev. 16:19 And ***the great city was divided into three parts***, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Note The three grand divisions of Babylon which cover all Bible time from Daniel to Revelation and the events they portray are Paganism, Catholicism, and Apostate Protestantism.

Daniel 12 and the Daily.

Time prophecies connected with the Daily
Dan. 11:30 and 31.

Dan. 12:11 And from the time that the daily sacrifice ***shall be taken away***, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. 12 ***Blessed*** is he that waiteth, and cometh to the ***thousand three hundred and five and thirty*** days.

Note: Paganism was removed in 508 A.D. + 1290= 1798; the time when the French removed the Pope's power over nations Dan. 7:26; Rev. 17:16. 508 A.D. + 1335= 1843 the time of the announcement of the Cleansing to begin in 1844 of Christ's work in the Most holy place in Heaven Rev. 14:7. Given in the year 1843 to begin in 1844 .

Conclusion:

They who place the Taking Away in 167 B.C. as well as those who place it after the cross as Christ's ministry are left with two time prophecies they must account for to prove they have correctly interpreted Daniel 8. Those before: from 167 B.C. + 1290 = 1123 A.D. or 167 B.C. + 1335 = 1168, of either of these what happened in regards to THE CLEANSING? Absolutely nothing in regards to any prophecy. Those who place it after are left with the same dilemma. They claim Christ's ministry was taken away by human mediation in 538 +1290 = 1828 or 538 + 1335 = 1873. AGAIN what co-operating prophecy was fulfilled at these times for the cleansing of the sanctuary. Therefore these explanations Fall flat under their own weight and must be given up.

The Two desolating powers are Pagan and Papal Rome, if there is any other questions left attached are links that will help:—

[DailyHarmony2.pdf](#)

https://sdapillars.org/r_j_wieland.php

https://sdapillars.org/media/download_gallery/US_DanRev1897.pdf

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the "little horn" here introduced denotes the Syrian king, Antiochus Epiphanes; the

second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions. DAR 151.2

I. Does it mean Antiochus? If so, ***this king must fulfill the specifications of the prophecy. If he does not fulfill them, the application cannot be made to him.*** The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power? DAR 151.3

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

II. It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome. DAR 153.2

But Isn't the Daily Non-Salvational? [DailyNonesalvational7.pdf](#)

[SDA Pioneer Books, James White, Uriah Smith, JN Loughborough, JN Andrews & others, SDA Pillars](#)