

The Daily Re- Examined



By

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INTRODUCTION

Grace and peace to all in the name of Jesus Christ. The faith of the third angel's message in Seventh day Adventism, is under attack in many ways in Adventism, but the attack that takes the initial form of faithfulness to the teachings of the pioneers concerning the "daily", and the so-call 2520 years of Leviticus 26, is the most deceptive to Adventists that has a semblance of orthodoxy and are not truly rooted intelligently in the Faith of the third angel's message. To this traditional type of Adventist, this deception is overwhelming because it appears to be scriptural, since many, many scriptures are quoted by the teachers of these false doctrines.

The **Grievous Vision** of a Mr. Dario Taylor is the chief example of what we call dangerous "**orthodox heresy**". His concept of the **daily** is wrong, his explanation that presents **two sanctuaries** in Daniel 8 and how they fit into the prophecies are wrong, his time of the end concept is wrong, his 2520 teachings are wrong and his 9/11 interpretations are all wrong. Initially, the presentations of these teachings take a "pioneer format", but as the listener is already deceived, they diverge extremely far from anything resembling the pioneer teachings. We have presented these two studies in this book to help all who want light on the **daily** to destroy this false teaching which is a pillar in Mr. Taylor's scheme of beliefs.

May God bless all who study this book in Jesus holy name. Amen.

THE DAILY IN FOCUS (RE-EXAMINED)

1. The Scriptures that speak about the "Daily" are the following. Daniel 8:11, 12, 13; Daniel 11:31; Daniel 12:11.
2. The purpose of our study is to understand the following:
 - a. Exactly what is the Daily in Daniel?
 - b. What does the Bible present as the meaning of the Daily in Daniel?
 - c. How does **interpretations** of the Daily in a false way sustain various false prophetic doctrines?
 - d. What is the true interpretation of the Daily, and how does it sustain SDA prophetic teachings?

3. A proper translation of the major verses to be studied is.

“Yea he magnified himself even to the prince of the host and **From** him (Heb. Mimmennu) the daily was taken away and the place of **his** sanctuary was cast down. And a host was given him against the daily by reason of transgression and it cast down the truth to the ground and it practiced and prospered. Then I heard one saint speaking and another saint said unto that certain saint which spake, **Until** when shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot. And he said unto me, **Until** two thousand and three hundred days; then shall the sanctuary be cleansed” Daniel 8:11-14.

4. The question is, what is the “Daily” in Daniel 8:11-13? There has been three major views in Seventh day Adventism since 1844. They are:
 - a. The Daily is **Paganism**
 - b. The Daily is the **Jewish sacrifices**.
 - c. The Daily is the **Continual Ministration of Christ in the Heavenly Sanctuary**.
5. The problems with all **three teachings** and the controversies they have caused within Adventism has been the following.
 - a. Which of the concept was true?
 - b. How the concepts **affected** and **carried** the interpretation of Daniel 8:11-14 in which they were contextually placed.
 - c. The body of prophetic doctrines used to explain Daniel 8:11-14 that was associated with the accepted concept of the Daily.
6. Two explanations must NEVER be used in describing two of the concepts of the Daily.
 - a. Never call the **Paganism view** of the Daily as the “old view” for this is misleading.
 - b. Never call the **Continual Ministration view** of the Daily as the “new view” for this is highly misleading for various reasons.
7. Now we need to understand what Mrs. White said about the “**Daily**” in her writings.
 - a. This **1850** statement reveals Mrs. White making some observations about the supplied word “sacrifice” in the text and cautioned about the daily being placed in a time setting after 1844. She said:

“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.” Ellen. G White, **Early Writings**, pp. 74-75
 - b. In the **1910** statements she first gave this admonition.

"I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders H, I, J, and others of our leading brethren that they make no reference to my writings to sustain their views of "the daily"... I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of "the daily" is not to be a test question." Ellen G. White, **Selected Messages Book One**, p. 164.

"I have words to speak to... all who have been active in urging their views in regard to the meaning of "the daily" of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful consideration that should be done at this time in our cities... Let not "the daily," or any other subject that will arouse controversy among brethren, be brought in at this time..." **Ibid**, p. 167

"The subject of "the daily" should not call forth such movements as have been handled by men on both sides of the question, controversy has arisen and the confusion has resulted." **Ibid**, p. 168.

8. Though Mrs. White counseled that the subject of "the daily" should be put to rest **at that time** in 1910 she does imply that future study and discussion of the matter should take place, but when circumstance and situations were **different**. She said:

"Regarding this matter under present conditions, silence is eloquence." **Ibid**, p. 164

"While the present condition of difference of opinion regarding this subject exists let it not be made prominent. Let all contention cease. At such a time silence is eloquence." **Ibid**, p. 168.

9. Regarding the points under discussion about the daily, Mrs. White said that she has received no instruction from the Lord.

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ("the daily"); for I have no instruction on the point under discussion, and I see no need for the controversy." **Ibid** p. 164.

"I have had no special light on the point presented for discussion and I do not see the need of this discussion." Ellen G White, "**Pamphlet 20-A Call to the Watchmen**," 1910.

10. Sometime after 1910, A.G. Daniells, W.C White, and C.C. Crisler interview Mrs. White on the meaning of her **1850** statement about the "Daily". Concerning her response, we are told.

"She recalled that the major point at issue in 1850 had been the validity of the dates involved in the 2300-day prophecy; several of the Adventist groups were shifting these in such a way as to end in 1854 or later. These Adventists still expected Christ to return at the close of the 2300-year period. Her vision had been given to bring assurance that there had been no mistake in the dating of the 2300 days." RW. Schwarz, **Light Bearers to the Remnant**, p. 399.

11. In this interview, Mrs. White told the visiting ministers the following statement.

"I do not know what the daily is, whether it is paganism or Christ's ministry... That was not the thing that was shown me." Ellen G. White, quoted in, **Ibid**, p. 399.

12. We can now sensibly summarize what we have seen so far in our study.
- a. Mrs. White's **1850** statement about the "daily" was not about the **meaning** of the word, but the **new time prophecies** that were being speculated in connection to how the daily was interpreted.
 - b. When a new controversy erupted later about the daily Mrs. White said that she **did not know** what the "daily" was, as she had no instruction from the Lord.
 - c. She also warned ministers not to use their writings to explain what the "Daily" was since she had **no revelation** from God; also all such controversy on the "daily" was to cease for it was causing confusion, disunity, and detraction from the present urgent duties church had to engage in.
 - d. Finally, Mrs. White suggested a future discussion on the subject of the daily when the situation was different, and the circumstances were all right.

13. Now let us look at the use of the interpretation of the "daily" that constructs a false prophecy. Such teaching is held by evangelicals today and can be seen originating in the past.

"Through the centuries, long before the advent movement of the 1840's, there had been two classes of interpretations of the term "daily" or "continual". The literal view saw the "daily" as meaning the Jewish sacrifices in the temple, and the taking away of the "daily" as their interruption by Antiochus (2nd century B.C.), or by the Romans (A.D 70), or by a last-day antichrist. In this view the "two thousand three hundred evenings and mornings"... are 2,300 (or 1150) literal days, and the 1290 days similarly literal days." **Seventh-day Adventist Encyclopedia**, p. 320.

14. What has this interpretation shown us?
- a. Because the "daily" is the Jewish sacrifices in the Temple, taking it away is the Jewish sacrifices being abolished either by Antiochus in the 2nd century B.C.B or the Romans in 70 A.C.B.? That would mean that the 2300 days that restore the sanctuary is a restoration of the Jewish sacrifices and temple sometime in the future dependent on how one interprets the 2300 days.
 - b. Thus we see the problem is not only the interpretation of the **meaning** of the daily, but also the consequential prophecies interpreted in association with the "daily".
15. We now need to deal with the Millerite era and its use of the "daily". The use of the "Daily" as **Roman Paganism** originated with William Miller. We are told.

"The identification of the "daily" as paganism originated with William Miller." **Ibid**, p. 320.

16. William Miller tells us how he arrived at interpreting the "daily" as paganism. He said:

"I read on and could find no other case in which it was found but in Daniel. I then took those words which stood in connection with it, "take away". He shall take away the daily, "from the time the daily shall be taken away," etc. I read on and thought I should find no light on the text; finally I came to 2Thess 2:7, 8. "For the mystery of iniquity doth already works, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed," etc. And when I had come to that text, O, How clear and glorious the truth appeared. There it is! That is "the daily!" Well, now, what does Paul mean by he who letteth," or hinderth? By "the man of sin," and wicked," Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, "the daily" must mean "Paganism". William Miller quoted in, **Ibid**, p. 320.

17. The use of this text in Thessalonians to mean "paganism" was not new to Miller; we are told. "Protestants before Miller had applied this text in Thessalonians to the replacing of Roman paganism by apostate Christianity; he now applied it thus..." **Ibid**, p. 320.
18. This prophecy as understood by Miller was now applied to Daniel 8 in the following way. "The "daily" (Roman paganism) was taken away and the place of its (pagan) sanctuary (Rome) was cast down, or polluted; and in its place the abomination (the papal system) was set up in the church. Then God's sanctuary, which was trodden down first by paganism and then by the Papacy, was to be cleansed. He at first identified this as "the temple at Jerusalem and the worshippers therein"; later as "the Earth and the Church." **Ibid**, p. 320.
19. We need to observe the following points as to how William Miller arrived at the point that the "daily" was **Roman Paganism**.
 - a. He could not find the meaning of the word "Daily" anywhere in the Bible.
 - b. Miller decided to search for words associated with the "Daily" in the Bible. Words such as "taken away" were compared and found to exist in Thessalonians that is "taken out of the way."
 - c. And since Protestants held that this verse referred to the taking away of Roman Paganism and its replacement by the Papal system, Miller now thought that the "taken away" in Daniel 8 referred to "Paganism". So the "Daily" had to be "Paganism".
20. Not only is William Miller's view of Daniel 8 with regards to the "daily" erroneous, but also the meaning of Thessalonians as presented by Protestants and used by Miller all are equally erroneous, thus:
 - a. We need to properly understand Thessalonians.
 - b. We need to also trace Miller's use of the wrong interpretation of Thessalonians in Daniel 8 and the consequences of this interpretation in Daniel.
21. The Scripture in Thessalonians reads thus. 2Thessalonians 2:3-8
 - a. We are told that Jesus Christ CANNOT return to the earth until an apostasy in the Church takes place **first**. 2Thessalonians 2:1-3.

- b. This apostasy was explained by Paul in Acts 20:29-31.
- c. John explained that a **particular Antichrist** is to come, but that his coming is preceded by many antichrists already existing. (1John 2:22; 1John 4:1-3; 2John 1:7).
- d. It was the **exercise of compromise** with the world, which is the **Doctrine of Balaam**, and the influence of **antinomianism**, the doctrine of the **Nicolaitanes**, that led to the great apostasy and the development of the “man of sin.” (Revelation 2:14, 15; 2Thessalonians 2:3).
- e. The **man of sin** is the **Papacy** as is seen in the fact that the prophecy sees this power as manlike in appearance. The Papacy is a **church government** headed and built upon a man called “papa”, the pope. (Daniel 7:8, 24, 25; Daniel 11:36).
- f. But Paul tells us that it is apostasy that leads to the development of the “Man of Sin” or “Son of Destruction”, the Papacy. 2Thessalonians 2:3, 4.
- g. When Paul says now ye know what withholdeth or holdeth back unto his being unveiled in his time, he means two things.
 - (a) It is the **coming of Jesus** that is **held back**, not the rise of the **man of sin**. 2Thessalonians 2:6, 3.
 - (b) It is the Papacy that is to be revealed in his time. 2Thessalonians 2:6.
 - (c) This time is 538 A.C.B when the Papacy assumes **legal** control over **religion** and **religious experience**. Revelation 13:5-8
- h. To let us know that the man of sin was already developing in his earliest stages, Paul tells us that the **mystery of iniquity** was already working and this would lead to the development of the man of sin. 2Thessalonians 2:7.
- i. We know that the term “mystery” from the “mystery of iniquity” means a secret teaching a doctrine not known by simple thought. We can see this in the fact that the Gospel is called “mystery”. Ephesian 6:19
- j. Thus the **mystery of iniquity** or lawlessness that leads to the development of the Papacy is the **teaching or doctrine of lawlessness**. We know that this doctrine has to do with creation claiming to be god with God as is seen in 2Thessalonians 2:4.
- k. The first such **doctrine** is that which was in the **depths of Satan**, his claim to be god with God. This teaching of creation being god with God is **Pantheism** that originated in Lucifer’s mind. This teaching is the **doctrine of lawlessness**. (Revelation 2:24; Isaiah 14:12-14).
- l. Thus paganism did not give way to the man of sin, it is the teachings of paganism, **Pantheism** that led to the development of the Papacy, and this is why the Bible tells us that the dragon – the devil, gave his seat (position of recognition as god with God) to the man of sin. Revelation 13:2.

- m. Pantheism was already working to develop the Papacy. And it was only God who letteth will let or hinder the Papal rise. It is not **paganism** that **hindered** the rise of the Papacy, thus letting it come in his time, it is God that did such a thing, and **God** allowed his rise, not **paganism**. 2Thessalonians 2:9-12.
 - n. The Papacy was to be taken out of the way by the **wounding** of the Papacy. This happened in 1798. Revelation 13:3, 10.
 - o. Then shall that **wicked be revealed**. This points to a time, after his deadly wound was healed, when the Papacy will be **revealed or exposed** before the whole world. This is the **third and fourth** angels' messages. (2Thes 2:8; Rev 13:3, 4; Rev 14:9-12; Rev 18:1-8).
 - p. And we are told how the man of sin will end, it is at the second coming of Jesus. (2Thes 2:8; Psalms 68:2; Isa 11:4; Zec 14:12).
22. Thus we can summarize what we have seen.
- a. No Scripture in 2 Thessalonians 2:1-8 remotely implies or even hints at the "daily" being "Roman Paganism".
 - b. It is Pantheism that was already working in Paul's day that led to the development of the Papacy. Paganism did not give way to the development of the man of sin, rather, it was the teachings of Paganism, Pantheism that led to the development of Popery.
 - c. It was **God** who withheld and then allowed the development of the Papacy, not paganism.
 - d. "Taken out of the way" refers to the **wounding** of the Papacy and does not have the remotest connection to the "taking ways" of the daily.
23. The next thing we need to look at is Miller's application of his idea of **Roman Paganism** as the **daily** to Daniel 8:12-14.
- a. Miller already told us that Roman Paganism was taken away.
 - b. We are told that the place of Roman paganism's sanctuary, Rome, was cast down or polluted.
 - c. We are told that the abomination of desolation the papal system took the place of paganism.
 - d. We are told that God's sanctuary which was trodden down first by paganism and next by the Papacy was to be cleansed.
 - e. This sanctuary was the Earth and Church.

24. Concerning how the **daily** is identified and thus used in this construct of prophecy, we can see the following:
- a. The prophecies of Daniel 8:12-14 do sensibly and logically sustain the “daily” being interpreted as Roman Paganism.
 - b. Daniel 8:12-14 does not contain two different sanctuaries, one from paganism and one for the Lord.
 - c. Neither does Daniel 8:12-14 sustain the casting down and polluting of a pagan sanctuary and the Lord’s sanctuary. Indeed it is morally impossible to conceive of paganism being polluted since paganism itself is pollution.
25. What if Miller were right, what would happen to the cohesive sense of Dan 8:12-14 when **his daily** as Roman Paganism is applied? Let us look at his.
- a. “By him (The Papacy) the daily (Roman Paganism) was taken away and the place of the sanctuary (pagan city, Rome) was cast down.”
 - (a) This does not make any sense, because the Papacy did not take away Roman Paganism, but it is because of accepting paganism that the Papacy and the Roman Catholic Church developed. Rather the Papal church absorbed and mingled with paganism. Mrs. White says:
 “This compromise between paganism and Christianity resulted in the development of the ‘man of sin’ foretold in prophecy as opposing and exalting itself 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.” Ellen G. White, **the Great Controversy**, p. 50.
 - (b) It is even more senseless to say that some pagan temple in the city of Rome, or the city of Rome itself was cast down. This has no bearing on the gospel or God’s people.
 - b. “A host was given the Papacy against the daily (Roman Paganism) by reason of transgression, and it cast down the truth to the ground...”
 - (a) Nowhere in history did the Roman Church gain large converts against the influence of Roman paganism; rather, the large amount of converts that flocked to the Church was because of a lowering of standards that entertained paganism. Again, we are told, “The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority.” **Ibid**, p. 2
 - c. “How long shall be the vision concerning the daily (Roman Paganism) and the transgression of desolation (the Roman Catholic Church), to give both the sanctuary (the pagan sanctuary in Rome) and the host to be trodden underfoot?” Daniel 8:13.
 - (a) This verse interpreted **consistently** with the wrong identification of the daily, thus places emphasis on **Roman Paganism** and some fictitious temple in Rome as the high question in Daniel 8, to be answered in Daniel 8:14, this is obviously erroneous, because

it makes God and the book of Daniel seem concerned about the demise of **paganism** and a **pagan sanctuary**.

- d. "Unto two thousand three hundred days, then shall the sanctuary (the pagan temple in Rome) be cleansed." Daniel 8:14
 - (a) This obviously logical and consistent answer to how the verses were interpreted before by the use of a false understanding of the daily, clearly implies that at the end of the two thousand three hundred days, the pagan Roman temple, is to be cleansed from its trampling underfoot; it means that at the end of that time, Roman paganism, and its temple in Rome (?) is to be restored. This is how **foolish** the use of the daily as Roman Paganism is to explain the meaning of Daniel 8:11-14.
 - (b) If however the exegete were to state that the sanctuary in Daniel 8:14 is the "heavenly sanctuary" that is to be cleansed, then he breaks the consistent connection and flowing unity of Daniel 8:11-13 with verse 14. This is a false interpretation.

26. These points we have looked at has helped us to arrive at certain conclusions.

- a. William Millers' mistaken interpretation of the "daily" being **Roman Paganism**, and all who today follow this view, has made a very serious error, that damages and destroys the **meaning** of Daniel 8:11-14 that is so important to the rise, existence and legitimizing of Seventh-day Adventism.
- b. The use of the daily as Roman Paganism in Daniel 8:11-14, makes the restoration and survival of Roman Paganism and some alleged temple in the city of Rome to be important to God and Bible prophecy.
- c. Any breaking of exegetical flow and consistency between Daniel 8:1-13 and verse 14 to facilitate true Adventist interpretation of verse 14, reveals that the interpretation of Daniel 8:11-13 to be that of Roman Paganism as the daily, is evidently false.
- d. Any other breaking of exegetical flow and consistency anywhere between Daniel 8:11, 12 and 13 to facilitate "the daily" as **Roman Paganism**, and yet attempts to combine the traditional Adventist "heavenly sanctuary interpretation" in these verses in order to teach full Adventist interpretation of Daniel 8:14, breaks up the meaning and sense and hence the divine purpose of Daniel 8:11, 12, 13 and 14.

27. We can put to full rest, the notion that it was Roman Paganism that gave **way** to the rise of the Papal Roman Catholic Church. The prophecy reveals that the uprooting of the tree horns that gave rise to the "little horn" of the Papacy was the uprooting of three Barbarian nations. Dan 7:7-8, 20,21,24,25.

- a. The Vandals
- b. The Ostrogoths
- c. The Heruli
- d. These tribes were not pagans in the sense of Roman Paganism, they were **Arian nations** believing that Jesus was not God, but a lesser form of deity.

28. And, however, the events that **Clovis** is concerned with in the taking away of the daily with the 1290 days going back to 408 A.C.B., is not the demise of Roman Paganism. The events that led to the rise of the Papal Roman Church was Clovis' war with and defeat of **Arian powers**, not a defeat of nation's professing Roman Paganism. Daniel 12:11.
29. The idea that "the daily" was Roman Paganism is refuted by Jesus Himself who identifies not "the daily" with Roman Paganism, He in fact identifies the **Abomination of Desolation** with **pagan** Rome. Matthew 24:15-120; (Luke 21:2024).
30. Concerning this Mrs. White said:
 "And the Savior warned His followers: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who readeth, let him understand) then let them which be in Judea fled into the mountains." Matthew 24:15, 16; Luke 2:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay." Ellen G. White, **the Great Controversy**, p. 26.
31. The logic of Jesus identifying Pagan Rome as the **abomination of desolation** is clearly seen in the Book of Daniel.
- a. We are told that the **transgression of desolation** replaces **the daily** in Daniel 8:13.
 - b. We are told that the **abomination of desolation** replaces the **daily**. Daniel 11:31; Daniel 12:11.
 - c. This means that the **abomination of desolation** in Daniel 11:31; and Daniel 12:11, is the same **transgression of desolation** of Daniel 8:13.
 - d. However, the **transgression of desolation** which is the abomination of desolation has two phases:
 - (a) Pagan Rome
 - (b) Papal Rome
 - e. It is this same "little horn" of Daniel 8 that is both **pagan and papal** Rome. Daniel 8:9-13.
 - f. The **pagan** aspect is identified in Daniel 8:9, 10.
 - g. The **papal** aspect is identified in Daniel 8:10-13.
 - h. Although this "little horn" is called the **transgression of desolation** in Daniel 8:13, it is also called the abomination of desolation in Daniel 11:31; and Daniel 12:11. Jesus, in referring to the little horn, called the **pagan** part of it the **abomination of desolation** also. Matthew 24:15.

- i. Thus from Jesus' words, which was explained by Mrs. White, **pagan Rome** is the **abomination of desolation** also, and not **the daily** as claimed by Miller and others today.

32. The idea that **"the daily"** is the continual ministrations of Christ in the heavenly sanctuary was not a "new view" to Adventism coming from **L.R. Conradi** in 1910. This is false. This view was held by **O.R.L. Crosier** way back in 1843 when the birth pangs that would create Seventh-day Adventism was taking place. Mr. Crosier wrote:

"The very heart of the gospel was removed when the little horn took away the daily, or continual mediation of Jesus Christ, and cast down the pace of His gospel sanctuary and made it a den of thieves. He cast down the sacraments and gospel truth to the ground and 'practiced' the mystery of iniquity and prospered in his sacrilegious perversions." O.R.L. Crosier, **Midnight Cry**, October 4, 1843.

33. However, Elder A.T. Jones of the **1888 message** published a book in 1905 of what he thought in Adventism long before that date. In his book he explains long before Conradi that **the daily** is the "continual" mediation of Christ in the heavenly sanctuary. Here is what he says:

"And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." This plainly points out that which took away the priesthood, the ministry, and the sanctuary of God, and of Christianity. Let us read it again. "Yea, he (the little horn-the man of sin) magnified himself even to the Prince of the host ("against the Prince of princes" – Christ), and by him (the man of sin) the daily sacrifice (the continual service, the ministry, and the priesthood of Christ) was taken away, and the place of His sanctuary (the sanctuary of the prince of the host, of the Prince of princes – Christ) was cast down. And a host was given him (the man of sin) against the daily sacrifice (against the continual service, of the ministry of Christ, the Prince of the host) by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered. It was "by reason of transgression," that is, by reason of sin, that this power gained "the host" that was used to cast down the truth to the ground, to shut away from the church and the world Christ's priesthood, His ministry, and His sanctuary; and to cast it all down to the ground and tread it underfoot." Alonzo T. Jones, **the Consecrated Way to Christian Perfection**, pp. 98-99.

"In Daniel 8:11-13; 11:31 and 12:11, it will be noticed that the word *"sacrifice"* is in every case supplied. And it is wholly supplied; for in its place in the original there is no word at all. In the original the only word that stands in this place, is the word *tamid* that is here translated *"daily"*, and in these places the expression *"daily"* does not refer to the daily *sacrifice* any more than it refers to the whole daily ministry or continual service of the sanctuary, of which the *sacrifice* was only a part. The word *tamid* in itself signifies "continuous or continual", "constant", "stable", "sure", "constantly", "evermore." Only such words as these, express the thought of the original word, which, in the text under consideration, is translated *"daily"*. In Numbers 28 and 29 alone, the word is used seventeen times, referring to the continual service in the sanctuary. And it is this continual service of Christ, the true High Priest, *"who continueth ever,"* and *"who is consecrated forevermore"* in *"an unchangeable priesthood"* – it is this continual service of our great High Priest, which the man of sin, the Papacy, has taken away. It is this ministry and this sanctuary that the "man of sin" has taken away from the church and shut away

from the world, and has cast down to the ground and stamped upon; and in place of which it has set up itself “the abomination that maketh desolate.”” **Ibid**, pp 99-100

“And this is how it is that this great Christian truth of the true priesthood, ministry, and sanctuary of Christ is not known to the Christian world today. The “man of sin” has taken it away, and cast it down to the ground, and stamped upon it.” **Ibid**, pp. 100-101.

“In the place of the *continual*, heavenly ministry of Christ in His true priesthood upon His true sacrifice, she has substituted only an *interval* ministry of a human, earthly, sinful, and sinning priesthood in the once-a-day “daily sacrifice of the mass.”” **Ibid**, p 101.

“Thus, instead of the one continual High Priest, the one continual ministry, and the one continual sanctuary in heaven, which God has ordained, and which is the only true, she has devised out of her own heart and substituted for the only true, many high priests, many ministries, many sacrifices, many sanctuaries, *on earth*, which in every possible relation are only human and utterly false.” **Ibid**, pp 101-102.

34. Thus we can say that part of the 1888 message of Righteousness by Faith identified “the daily” as:
- a. The continual ministry of Christ
 - b. The unchangeable priesthood of Christ
 - c. The ministration of Christ in the heavenly sanctuary.
35. Now we need to look at the Bible’s use of the word “Ha Tamid” or “the daily”
- a. **Seventeen** times in Numbers 28 and 29 it is used for a continual (daily) burnt offering.
 - b. It is used as the continual burnt offering in Ezra 3:5 and Nehemiah 10:33.
 - c. It is used as the continual burnt offering in Exodus 29:42.
 - d. It is a perpetual (continual)incense in Exodus 30:8
 - e. It is a perpetual (continual) meal offering in Leviticus 6:20.
 - f. It is a continual shewbread in 2Chronicles 2:4.
 - g. It is the continual bread in Numbers 4:7
 - h. It is the continual meal offering in Numbers 4:16
36. From the above Scriptures we have seen the use of the word “tamid” or “daily”.
- a. It is used for the **burnt offering** 20 times
 - b. It is used for the **meat (meal) offering** 2 times
 - c. It is used for the **shewbread** 2 times
 - d. It is used for **incense** 1 time.
37. The meaning of these symbols are as follows:
- a. Jesus is the **burnt offering** as a sacrifice to God once and for all, plus this is legitimate for all times. He is a continual sacrifice, but one valid before God in the heavenly sanctuary. (1Cor 5:7; Heb 10:10, 14; Heb 9:12, 14).

- b. This is testified of as Jesus being seen in the heavenly sanctuary as a **slain Lamb**. Revelation 5:6.
 - c. Jesus is the **meal offering** whose flesh we eat and blood we drink daily. John 6:47, 50, 51.
 - d. Jesus is the **shewbread** of life. John 6:32, 22, 35.
 - e. Jesus as an offering for man's salvation is the **incense**. Ephesians 5:2.
38. What have we learnt from the above Scriptures? These are the lessons.
- a. Jesus as a sacrifice for man's sins remains or **continues** as a valid offering before God in the heavenly sanctuary **daily**.
 - b. As the bread of life and as the meal offering Jesus remains food for us coming from the heavenly sanctuary. He is **ever present** (daily) as bread and the meal offering for man.
 - c. Jesus **remains** continually (daily) an acceptable offering and sacrifice for man's salvation in the heavenly sanctuary before God.
39. We are told that Jesus is our High Priest of the heavenly sanctuary. Hebrews 8:1-3; Hebrews 6:19, 20.
40. Jesus entered into the heavenly sanctuary with His blood (Life) as a continual offering from man. Hebrews 9:11, 12.
41. Jesus, by His usually carefully worded statements, uses the word "daily" to mean His **continual services** in the temple. Matt 26:55; Mark 14:49; Lk 22:53.
42. In the Bible, Jesus' service for man in the heavenly sanctuary is represented as **daily or continual**. Heb 7:15-17, 21-26, 28.
43. Finally, what have we seen from all those Scriptures?
- a. That the daily is Jesus continual ministrations or mediation for man in the heavenly sanctuary.
 - b. The daily identifies Jesus Himself in the heavenly sanctuary as a High Priest who cannot die thus remains continually a priest for man.
 - c. The daily identifies Jesus as a continuous offering and sacrifice available for man that never ends but is always in the heavenly sanctuary.
 - d. The term "daily" belongs to the inside of the sanctuary because it describes the duration of the mediatorial service offered in the sanctuary.
 - e. Thus the real daily is Jesus as the services in the heavenly sanctuary available to all.

JESUS AS THE DAILY

1. We are told that **the transgression of desolation** takes away the “daily sacrifice”, and replaces it, the truth, and the place of the Sanctuary with itself. Daniel 8:11-13.
2. We are told that the “daily sacrifice” was removed and replaced by the **abomination of desolation** which is the same as the transgression of desolation. Dan 11:31; Dan 12:11.
3. In looking at the words “daily sacrifice” we can clearly see that the word “sacrifice” is not in the original text, but was supplied by man’s wisdom. We are told:

“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.” Ellen G. White, **Early Writings**, p. 74

4. The real word we are therefore looking at is the term “the daily” or the Hebrew “Ha Tamid.”

- a. The word “tamid” without the “ha,” the definite article “the” is first used as “a **continual** burnt offering” in Exodus 29:42.
- b. The word is next used with incense as “**perpetual** incense” in Exodus 30:8.
- c. Next it is used as perpetual with meal offering as “meat offering perpetual” in Lev 6:20.
- d. It is used with the definite article “ha” or “the” as “the continual bread” Num 4:7.
- e. It is “the daily meat (meal) offering” “a tamid” in Numbers 4:16.
- f. It is “the continual burnt offering” in Numbers 28:10, 15, 24, and 31.
- g. It is “the daily burnt offering” in Numbers 29:6.
- h. It is “the continual burnt offering” in Numbers 29:11, 6, and 19,22,25,28,31,34,38.
- i. It is also without the “ha” the definite article as “a continual burnt offering” in Numbers 28:3, 6, 23.
- j. It is “continual showbread” in 2Chronicles 2:4.
- k. It is “continual burnt offering” in Ezra 3:5.
- l. It is with the “ha” the definite article “the” as “the continual meat (meal) offering” in Nehemiah 10:33.
- m. And it is “the continual burnt offering” in Nehemiah 10:33.

5. The following summary is what we have found.

- a. The word **daily** is used with “burnt offerings” 20 times
- b. The word **daily** is used with “meat (meals) offerings” 3 times
- c. The word **daily** is used with “bread” 2 times
- d. The word **daily** is used with “incense” 1 time.

6. This leads us to look at the real meaning of the words with which “daily” is used, to understand the meaning of **the daily**.

- a. The **bread** symbolizes **Jesus** who is the “bread of life”. Matthew 6:11; John 6:32, 33, And 35.
- b. The **meal offering** also symbolizes Jesus who is the “meal indeed” to eat. John 6:47, 50, 51.

- c. The word “**incense**” is used in the Bible as a sweet savor, to explain Jesus’ offering and sacrifice of Himself. (Eph 5:2; Exo 30:34-38).
7. Thus so far, Jesus is seen as the **daily** or **continual bread**, meal offering and offering or sacrifice for all men.
 - a. This **bread** and **meal offering** that Jesus is, is seen in the **heavenly sanctuary**. Revelation 5:13.
 - b. The sacrifice and offering that Jesus is, is seen in the **heavenly sanctuary**. Revelation 5:5, 6.
 8. But since is more for the **burnt offering** with the word “daily” attached to it, what does this mean?
 - a. The first major offering presented by God was the **burnt offering**. Leviticus 1:3-9.
 - b. The **burnt-ness** of the offering was the fact that it was a **sweet savior** to God. Leviticus 1:9, 13-17.
 - c. The burnt offering was so identified because the **burnt-ness** meant that it was a **continual burning** of a “tamid,” daily. Leviticus 6:8-13.
 9. This brings us to a conclusion about the burnt offering.
 - a. The **burnt-ness** of it was a **sweet smelling savor** to God that means Jesus as such an offering and sacrifice. Eph 5:2.
 - b. The **burnt-ness** of the offering meant its **daily** or **continualness** before God. Jesus is indeed the **continual** or **daily**. Matthew 26:55; Mark 14:49; Luke 22:53.
 10. The point of the Scriptures we have so far seen deals with the following issues.
 - a. What is this daily that taken away by the abomination of desolation?
 - b. The issue so far is that **the daily** is in fact **Jesus Himself** as bread, meal offering and as sacrifice and offering.
 - c. The burnt-ness of the daily or continual burnt offering is its **continualness** as a sweet smelling sacrifice.
 - d. Thus the **continualness** of Jesus as an offering, or His mere **continualness** (daily), needs to be considered.
 11. Hebrews starts off telling us about the deity of Jesus, or the fact that **He is God** who entered into a ministry before the Father. Heb 1:1-6.
 12. The Father calls the Son of God – God, who is **continual** as God. Hebrews 1:8-12.
 13. We are also told that Jesus, the Son of God is the true **High Priest**. Heb 2:17; Heb 3:1’ Heb 4:14.
 14. We are also told what **quality** of High Priest the Son of God is, a priest after the order of **Melchisedec**. Heb 5:5, 6, 8-10.
 15. We are told that God gives the church consolation by two **immutable** matters (or eternal, unchanging matters), the **person** and **work** of Christ, which are the content of His oath. (Heb 6:17, 18; Heb 5:5, 6).

16. We are told that this consolation gives us hope, and the hope we have is in Jesus who is a High Priest **forever** (daily or continually) which is after the order of Melchisedec. Heb 6:19, 20.
17. We are then told of **Melchisedec** referring to his past. (Heb 7:1; Gen 14:18-20).
18. We are told that **Melchisedec** has the titles of God, and never was born nor never ended. Heb 7:1-3.
19. He is not Jesus Christ but made like unto Jesus. Heb 7:3.
20. The real quintessence of Melchisedec is that He abideth a priest continually, or that, as priest, he is the **Daily** or **continual**. Heb 7:3.
21. Again we are told that Melchisedec continueth because He **liveth**. Heb 7:8.
22. We are told that the Levitical priesthood was not perfect, thus there was need for a priest after the order of Melchisedec. Heb 7:11.
23. Melchisedec, we can see, is the Holy Spirit, who took the form of the King of Salem. He mediates like Jesus, which thing only the Holy Spirit, the other comforter does. (Heb 7:3; Rom 8:26, 27; John 14:16-18).
24. Jesus, we are told, was made a priest by the oath unlike the Levitical priests, Jesus was made a priest after the Melchisedecian order, a better covenant and surety. Heb 7:21, 22.
25. The problem with the Levitical priests is that they were not able to be **continual** or **daily** because they all died. Heb 7:23.
26. But Jesus, because He is **the continual** in existence, because He is eternal, His priesthood is **unchangeable** or daily/continual. Heb 7:24.
27. We are told that for this cause, Jesus is able to save man completely because He ever liveth to make intercession. Heb 7:25.
28. We are also told that Jesus was made High Priest by the word of oath from God and is thus consecrated **continually/daily**. Heb 7:26-28.
29. Thus the essence of what we have been told so far are the following:
 - a. The Levitical priesthood was unable to be the daily or continually because the priests could not continue in the priesthood because they all died. Hebrews 7:23.
 - b. But Jesus is a priest after the order of Melchisedec because He has no beginning of days or end of life. He is High Priest because He has the power of an endless life, thus He **continueth** a priest forever. Heb 7:14-17.

30. We are then told that the sum of all things said is that Jesus, the **daily**, is a minister of the heavenly sanctuary. Heb 8:1-2.
31. As the **daily** priest, Jesus has something to offer as did the Levitical priest, it is His own blood or Life. (Heb 8:3; Heb 9:11-15).
32. Jesus is in heaven (the heavenly sanctuary) in the presence of God for us. Heb 9:24.
33. Instead of the other sacrifices and burnt offerings which could not take away sin, Jesus, in one offering, provided separation from sin (sanctification) for all. Hebrews 10:8, 10-12.
34. We are told that Jesus' one offering has that which makes us perfect or sinfree forever. Heb 10:14.
35. Thus, the daily or continual is the following:
 - a. Jesus as High Priest **ministering** for man's salvation.
 - b. Jesus as the **offering present** and **available** for humanity.
 - c. Jesus is the **daily** by virtue of the fact that He is **very God** and thus is **forever**.

FIN.