**The Daily – Then and Now**

“A ship was once wrecked on the Irish coast. The weather had not been so severe as to account for the divergence of the ship from its course. The master [captain] was competent. No proper explanation could be given of the disaster. A diver was sent down to bring up the compass, to see if any reason could be found in it, and on examination a bit of steel was detected, which looked like the point of a pocketknife blade. It was learned that, the day before the wreck, a sailor had been sent to clean the compass and had used his pocketknife in doing so. Unknowingly, he had broken off the point and left it in the box. That bit of steel had deflected the needle, and thus made the compass unreliable. That little bit of steel wrecked the vessel.” –G.B. Thompson, *The Ministry of the Spirit*, p. 142, © 1914, Review and Herald Publishing Assn.

In a paper written about forty years ago, Adventist Pastor Robert J. Wieland (1916-2011) presented a version of the above story to point out that if any doctrine of the Advent movement can be compared to a ship’s compass, it is the truth of the ministry of Christ in the heavenly sanctuary. Elder Wieland then stated that about 1900 a “new” understanding of the ministry of Christ came into the Seventh-day Adventist Church and changed its course.

Elder Wieland’s assumption is only partly true. The compass of the Advent Movement was and still should be the understanding of Daniel 8 and 9 and the heavenly ministry of our great High Priest. But his view that the “new view” changed the course of the church is questionable.

The General Conference in Minneapolis in 1888 showed that the church was already on a wrong course. The “new view” was simply a way to justify the new direction that had been taken–conciliation with the world.

The foundation of our faith “The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.” –(Letter 208, 1906) *Evangelism*, p. 221.

“This [sanctuary] subject … is the central pillar that sustains the structure of our position at the present time.” –(Letter 126, 1897, p. 4.) Manuscript Releases, vol. 4, p. 244. See also *Evangelism*, pp. 221-225.

After quoting the above statements, Elder Wieland goes on to say that “Daniel 8 and 9 provided direction for this church as a compass directs a ship. Our pioneers were virtually unanimous in their understanding of it. A key element was Daniel’s figure of ‘the daily’ taken away by the little horn. [Daniel 8:11-13.] What they saw locked 1844 into Daniel 8:14, making the sanctuary in heaven the only one that could be cleansed, or justified. History shows that the pioneers’ view was held practically unanimously by our people until about 1900, and enjoyed Ellen White’s support….”
–http://gospel-herald.com/questionsondoctrine/cunning\_fables.htm

Interpretation of “the daily” (1843-1900) in Early Writings, p. 75, Sister White wrote: “When union existed, before 1844, nearly all were united on the correct view of the ‘daily’…” The 1843 and 1844 prophecy charts that were used before the expected return of Jesus defined “the daily” as “paganism”–more specifically, pagan Rome–and “the abomination of desolation” as the rise of papal Rome.

The Advent pioneers understood that these powers were earthly religious and political systems. Thus the early Adventist leaders saw an earthly event (not a heavenly event) in the removal of “the daily” by the “little horn.” In contrast to this polluting event that transpired in an earthly sanctuary through an “abomination of desolation” (Matthew 2:15; see also Daniel 9:27; 11:31; 12:11), the pioneers understood that a cleansing was to take place in a heavenly sanctuary through the ministration of a heavenly High Priest. Daniel 8:14; Hebrews 8:1, 2.

The following statement of Elder Wieland attests to the importance of this understanding in the growth of the early Advent Movement. About 1895, or shortly after 1888, “Louis R. Conradi deflected our compass by introducing his new view…. One of the first to accept this view, E.J. Waggoner, forthwith repudiated Ellen White, for he saw clearly that she upheld the pioneers’ view. This was the beginning of his [open] apostasy. Next, W.W. Prescott embraced Conradi’s view, followed by A.G. Daniells, the General Conference president. These two gave the new view wide publicity against Ellen White’s counsel. In time, Conradi apostatized completely, and Prescott, in the end, virtually abandoned the sanctuary doctrine. Others were Ballinger, Fletcher, Grieve–a questionable track record for new light.”
–http://gospel-herald.com/questionsondoctrine/cunning\_fables.htm.

The new view What, then, is the new view that came in through this “new light”? The “old view,” which was supported by the early pioneers and Sister White, interprets “the daily” as “paganism.” In the new view, “the daily” is considered to be the antitypical ministry of our heavenly High Priest, which was taken away, or displaced, by the “abomination of desolation,” or by an earthly priesthood (usually considered that of papal Rome).

However, those who pursue Conradi’s view to its logical conclusion usually point to Antiochus Epiphanes as the “primary” fulfillment of the taking away of “the daily” of Daniel 8:11, 13; 10:31; and 12:11. This scheme leaves little room for an 1844 application except by a contrived “secondary” fulfillment, and yet this is where most modern “scholars” point.1 Antiochus is a very appealing figure, because such an interpretation would remove the papacy from being the desolating power. But there are not a few problems with this application. (1) If “the daily” is Christ’s heavenly ministry, how can any earthly power or event take it away? (2) About two hundred years after Antiochus ruled, Christ stated in Matthew 24:15 that “the abomination of desolation, spoken of by Daniel the prophet” was still in the future. (3) This new view approach is openly ridiculed by non-Adventist theologians as a “face-saving” accommodation and change in the original explanation for the 1844 disappointment.

(4) The 2,300 evenings and mornings would then have to be understood as literal days, not prophetic years, making the understanding of the 1844 cleansing of the sanctuary unsupportable hermeneutically. (5) Some Adventist theologians see the new view as a good reason for relegating Sister White’s writings to the “dustbin of history,” since she was a strong supporter of the heavenly priesthood of Jesus.

While Sister White’s 1910 counsels (*Selected Messages*, book 1, pp. 164-168) do not endorse the new view, they also do not settle the issue completely. The main point of her statements is a warning against airing any controversy such as this publicly. “Regarding this matter under present conditions, silence is eloquence.” It is in this context that she says, “My writings shall not be used as the leading argument to settle questions over which there is now so much controversy.” When difficult issues arise, the brethren are to get together and study the Bible carefully on linguistic grounds and prayerfully find the true view. See *Evangelism*, p. 182.

 Now let us look more closely at the linguistics of the word “daily” as it appears in Daniel 8 and 9, for each of the enumerated points above.

**(1) The idea that “the daily” means Christ’s heavenly ministry.** The Hebrew word for “daily,” “tamiyd,” comes from a word that means “to stretch” or a “continuance.” It is usually translated “continual” (76 times) and is most often associated with the “morning and evening” sacrifice. Therefore, humanly speaking, it probably seemed logical for the translators to add the word “sacrifice” to the passage in Daniel 8:11-13. But “the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text,…” –*Early Writings*, p. 74.

When the pioneers pointed to the *Tamiyd* as paganism, they were correct, most of all from a Jewish perspective. The Jews came to look at the continual, or “the morning and evening” sacrifice, as a *Tsadaq*, or a “righteous act” required for forgiveness. Even today Orthodox Jews (and even many Christians) are looking forward to the restoration of the temple and its services in Jerusalem. Only then, they assert, will a millennium of peace begin on the earth. But for such a thing to come about, the *Tamiyd* (or morning and evening sacrifices) must be reinstated. This idea is pagan in nature. The sacrifices in the earthly sanctuary all pointed to the “lamb of God which taketh away the sin of the world.” John 1:29.

They were “the figure of Him that was to come” and were fulfilled on “the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Romans 5:14; Galatians 6:14. It is significant that a great amount of the tension in the Middle East today is based on this false view of Scripture.

When the sinner took his lamb for a sin offering to the temple under the typical ceremonial system, it was not a *Tsadaq*. Rather, it was a complete expression (a body language) of repentance, confession, humility, and faith in the Messiah, who was to come and shed His precious blood to atone for man’s sin. “For it is not possible that the blood of bulls and of goats should take away sins.” Hebrews 10:4. Salvation is not a result of man’s actions but of Christ’s atonement for sin, “which He hath purchased with His own blood.” Acts 20:28.

**(2) Jesus’ statement two hundred years after the time of Antiochus Epiphanes.** One of the strongest arguments against Antiochus’ being the fulfillment of the prophecy of the little horn that blasphemed God in Daniel 7 and the “abomination of desolation” in Daniel 8:11-13 was Christ’s statement in Matthew 24:15 that the abomination of desolation was in the future. By His time, Antiochus had been dead almost 200 years. He did persecute the Jews for a specific part of his reign. That is why some expositors correctly point out that “2,300 hundred evening and morning” sacrifices are performed in 1,150 days, or about three plus years. Antiochus did cause the earthly sacrifices and offerings to cease for exactly three years, or 1080 days, according to Jewish reckoning, or 1,095 actual days.2 But that is not 1,150 days.

Therefore, no matter how interpreters try to squeeze Antiochus into the role of fulfilling the prophecy of the little horn, he was only one of a long line of many others who persecuted God’s people down through the ages. While “even now are there many antichrists; whereby we know that it is the last time” (1 John 2:18), there is one system that meets all the criteria of the little horn perfectly. That evidence has been detailed in many other studies, so it will not be provided here.

 **(3) The charge that the new view was a “face-saving” device to explain the Great Disappointment.** Truth is progressive3 and is often expressed in different ways, even by the same writer; but truth does not change. Eternal principles are eternal, and light and knowledge concerning such principles is constantly increasing.

The central question here is, “Did the Millerites get the interpretation of ‘the daily’ wrong?” It is very clear that they considered the earth to be the sanctuary, for which there is no Biblical reference; that mistake was even prophesied in Revelation 10. But did they also miss the true meaning of “the daily”? Was the new idea in 1895 about the meaning of “the daily” just a face-saving device to make the Advent message more acceptable–a way to take the Seventh-day Adventist Church out of the category of cults? Or was it something that was needed to better understand the present truth? Regardless of the reason for the change, it occurred; and Seventh-day Adventists ended up abandoning doctrines that were the pillars of the faith. See *Selected Messages*, book 1, p. 204.

So, we must say, Yes, Adventists changed their belief about the meaning of “the daily” supposedly to save face. It thus destroyed the power of the three angels’ messages in Adventist preaching, especially the call to come out of Babylon. That change made it appear that Christ’s heavenly ministry passed into the hands of corrupt earthly priests. This view thus exalted Rome above the true Mediator in heaven.

**(4) The 2,300 days as literal evenings and mornings (days).** A direct translation of Daniel 8:14 reads: “And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.” American Standard Version (ASV). In the first place, the passage speaks of “evenings and mornings,” not “mornings and evenings,” which could be said to refer to the *Tamiyd* if that had been the wording. But at the end of Chapter 8, the angel repeats the phrase to the bewildered prophet, telling him that “the vision of the evening and the morning which was told is true.” Verse 26, first part. In the next verse Daniel confesses, “I was astonished at the vision, but none understood it.” Authorized King James Version. Time went by–years, in fact–and Daniel still could not figure out the vision, so God sent the angel Gabriel back to fulfill his original commission to “make this man [Daniel] … understand the matter, and consider the vision.” Daniel 8:16; 9:23.

While the above points strongly tie together chapters 8 and 9, another even stronger connection between them is found in Daniel 9:24: “Seventy weeks of years be abridged on thy people….” Wycliffe Bible.

 This phrase in the original language, which Wycliffe translated correctly into the common language in the Fourteenth Century, is clear.

(1) It was seventy prophetic weeks–490 literal years, not days–to the coming of the Messiah. This part of the prophecy came true in the exact timing of Jesus’ crucifixion. One doesn’t even need the usual “day for a year” texts to prove that the prophecy is speaking of years. The text states it, and Christ’s crucifixion is the proof. (2) The word “chathak ,” which is usually translated “determined,” means, “to cut off, i.e. (figuratively) to decree.” *Strong’s* H2852.

Seventy prophetic weeks (490 literal years) are cut off from something, and it is impossible for them to be cut off of 1,150 or even 2,300 literal days. Therefore, the 2,300 evenings and mornings must be 2,300 years, NOT days, because there is nothing else in the book of Daniel to cut them off of from, and 2,300 minus 490 equals 1,810. Therefore, the process of cleansing the sanctuary was to begin 1,810 years after the Jews ceased to be the favored people of God. When the leaders of Israel refused to believe Stephen’s witness concerning Jesus as the Messiah and stoned him to death, despite the clear evidence of what he was saying, they rejected the only One who could save them and the leaders of the nation committed the sin against the Holy Spirit. From that point on, the gospel would be given in power to the Gentiles.

Something similar will happen to this world at the end of time. When the rulers of this world reject the blessings offered to them in the gospel, they, too, will commit the sin against the Holy Spirit. Then God’s mercy will be withdrawn from people who do not even want it. Jesus will stand up and declare for the third time, “It is finished.” Revelation 22:11. See also Genesis 1:31; John 19:30.

**(5) Assertions that Sister White’s writings belong in the “dustbin of history.”** On this point, we will return to the presentation of Elder Wieland as he quotes and comments on the words from the inspired pen: “ ‘The past fifty years [written in 1905] have not dimmed one jot or principle of our faith….

“Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of time, in our great disappointment, is the solid foundation of truth … [that] made us what we are–Seventh-day Adventists.’ –*Special Testimonies, Series B*, No. 7 pp. 57, 58. Is this a comment about the ‘daily’? “ ‘Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But ... her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

“ ‘This compromise between paganism and Christianity resulted in the development of the “man of sin” foretold in prophecy…. That gigantic system of false religion is a masterpiece of Satan’s power….

“ ‘In the sixth century the papacy had become firmly established…. Paganism had given place to the papacy.’ –*The Great Controversy*, pp. 49, 50, 54.” SW

1 “Antiochus Epiphanes, ruling Judea 175-164 B.C., robbed the Temple, set up a statue of Zeus in the Holiest, ordered swine for sacrifice there, forbade circumcision, destroyed all sacred Writings of the Jews that could be found and tried to force Grecian paganism on the Jews.” –The Holy Bible, The Berkely Version in Modern English, Oliphants, Ltd,. London, © 1959 by Zondervan Publishing House, Fifth Edition, 1962 (footnote under Daniel 9:24).

2 Biblical years are counted as having 360 days (360 x 3 = 1,080). It was in the month of Chislev 25, 167 B.C., that “Antiochus ended daily services … at the temple…. “Three years after offering a pig on the altar, to the very day, on Chislev 25, 164 B.C., a new altar was installed and dedicated in the temple at Jerusalem and the daily services resumed.” –http://danielrevelationbiblestudies.com/Seg4Dan84.htm.

3 Proverbs 4:18; Matthew 13:52; John 16:12, 13; etc.