

Then Shall the Sanctuary Be Cleansed, V

The Millerite Position on the “Daily” of Dan 8:11-13

1. William Miller identified the “restrainer” of **2 Thess 2:3-7** as pagan Rome (paganism) and the man of sin as papal Rome; he also interpreted the “daily” of Dan 8 as pagan Rome and “transgression of desolation” as papal Rome
2. In **Dan 11:31** and **Dan 12:11**, the taking away of the daily meant the taking away of the Roman empire and the setting up papal Rome in its place
3. This understanding of the “Daily” and the “transgression of desolation” was incorporated in the famous 1843 chart created by Charles Fitch which was to be used by all Millerite preachers in their presentations of the Advent message



The SDA Pioneers Position on the “Daily”

4. After the great disappointment of 1844, the pioneers of the Seventh-day Adventist church (Joseph Bates, James White, J. N. Andrews, S. N. Haskell, Uriah Smith, J. Loughborough and others) embraced William Miller’s interpretation of the “Daily” as “paganism” in Rome (pagan Rome);
5. This connected view of the “Daily” in **Dan 8:11-13**, **Dan 11:31**, **Dan 12:11** and **2 Thess 2:7** was part of Adventist theology until **1900**

The New View of the Daily

6. L. R. Conradi reinterpreted the “daily” as Christ’s ministration in the heavenly sanctuary which the Papacy took away by substituting it with a system of human priests who assumed the prerogatives of Christ, such as the power to forgive sins
7. By 1919, many prominent leaders had accepted L. R. Conradi’s view of the “Daily” (including A. G. Daniells and W.W. Prescott)
8. It must be understood that Ellen White affirmed the validity of the Millerite view of the Daily in **EW 74**:

Then I saw in relation to the “daily” (Daniel 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave

the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily”; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. **EW 74.**

Dan 8:9-13 Revisited

9. It must be noted that Conradi’s interpretation of the “Daily” in **Dan 8:11-13** requires that the word “sacrifice” be part of the text; but the word “sacrifice” is supplied by “man’s wisdom and is not part of the text of **Dan 8:11-13**
10. Most important of all, an exegetical study of the passages in question (**Dan 8:9-13**) does not support the new view of the “Daily” as introduced by L. R. Conradi and upheld by many Adventist scholars today
11. **IMPORTANT:** The correct interpretation of the “Daily” in the passage in question is determined by the following considerations
 - a. **Gender alternation of the subjects** —the Hebrew text of **Dan 8:9-12** reveals a gender change of the subjects and pronouns from masculine to feminine; this has significant implication on how the activities of the little horn power in its two phases (pagan and papal) are identified;
 - b. **Use of two words different for “sanctuary” —“miqdash” in verse 11 and “qodesh” in verses 12-13**
 - c. Use of the Hebrew word “rum”, which means to lift up in a sacrificial setting for “take away” in **Dan 8:11**
 - d. The use of sanctuary objects to represent heathen powers in **Daniel 8**

Gender Alternation in Dan 8:9-12

12. **Dan 8:9-13** is characterized by alternating gender of subject pronouns; Daniel used this Hebrew grammatical syntax as a means of differentiating between the activities of the pagan and papal activities of the power symbolized by the little horn (Rome)

Hebrew text of Dan 8:9-12

Verse 9	And out of one of them he (masculine) came, a horn from littleness, which became very great toward the south and toward the east, and toward the glory.
Verse 10	And it (feminine) became great even to the host of the heavens. And it (feminine) made fall to the ground (some) from the host and (some) from the stars and trampled them.
Verse 11	Even unto the Prince of the host he (masculine) exalted himself. And from him (masculine) was lifted up the daily (continuance) and the place of his (masculine) sanctuary was cast down.

Verse 12	It (feminine) was given even a host against the daily by means of transgression. And it (feminine) cast down truth to the ground and it (feminine) worked and it (feminine) prospered.
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13. While there is agreement as to what represents the “little horn” of **Dan 8:9-13** (Rome in its pagan and papal phases) there is disagreement as to which verses describe the activities of both
14. Gender shifts in the subject pronouns in the Hebrew text of **Dan 8:9-13** allows for a clear delineation of the activities of pagan Rome and papal Rome
- i. **verse 9**—male gender→describes the activities of pagan Rome
 - ii. **verse 10**—female gender→describes the activities of papal Rome
 - iii. **verse 11**—male→describes the activities of pagan Rome
 - iv. **verse 12**—female→describes the activities of papal Rome
15. **IMPORTANT:** Through gender manipulation in the Hebrew text of Dan 8:9-12, Daniel shifts between pagan and papal Rome:

Verse 9 pagan Rome	<p><i>And out of one of them he (<u>masculine</u>) came, a horn from littleness, which became very great toward the south and toward the east, and toward the glory.</i></p> <p>NOTES:</p> <ul style="list-style-type: none"> • “He (<u>masculine</u>) came out. . .”—associated with the <u>horizontal</u> expansion of pagan Rome’s territories
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Verse 10 papal Rome	<p><i>And it (<u>feminine</u>) became great even to the host of the heavens. And it (<u>feminine</u>) made fall to the ground (some) from the host and (some) from the stars and trampled them.</i></p> <p>NOTES:</p> <ul style="list-style-type: none"> • The subjects are in the feminine form to indicate a distinct change to the papal phase of the little horn power • The verse has a <u>vertical dimension</u> which makes the activities of papal Rome even more apparent • The little horn’s activities here are of a religious character, i.e., attacking the hosts of heaven, Chris’s true church (Dan 7:21, 25; Rev 13:5-6)
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Verse 11	<p><i>Even unto the Prince of the host he (<u>masculine</u>) exalted himself. And from him (<u>masculine</u>) was lifted up the daily (continuance) and the</i></p>
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<p>pagan Rome</p>	<p><i>place of his (masculine) sanctuary was cast down.</i></p> <p>NOTES:</p> <ul style="list-style-type: none"> • Shift in gender from feminine in the previous verse to masculine • Renewed emphasis is on pagan aspect of the little horn power • “he exalted himself”—major characteristic of pagan kings is to exalt themselves against God and His Son (Acts 4:26-28; Ps 2:1) • Further evidence found in Dan 8:23-25 <ul style="list-style-type: none"> ○ King of fierce countenance—a reference to pagan Rome ○ He shall destroy the mighty and holy people—a reference to the destruction of the Jews in 70 AD (Dan 9:26) ○ He shall magnify (exalt) himself—he shall exalt himself (Dan 8:11) ○ He shall stand up against the prince of princes—a reference to the attempts of Rome to destroy Jesus (Matt 2:3-16; Dan 9:26; Dan 11:22) • Historical records substantiates pagan Rome’s consistent effort to magnify self above God <ul style="list-style-type: none"> ○ Emperor worship—Octavian, Nero, Caligula, Domitian demanded worship
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<p>Verse 12</p> <p>papal Rome</p>	<p><i>It (feminine) was given even a host against the daily by means of transgression. And it (feminine) cast down truth to the ground and it (feminine) worked and it (feminine) prospered.</i></p> <p>NOTES:</p> <ul style="list-style-type: none"> • “cast the truth to the ground”—religious character of the activities performed by papal Rome; word of God suppressed (Rev 11:3) • A host was given him—support from civil power; a reference historically to the armies of Clovis, king of France who gave his allegiance to the pope in 508 AD and fought wars against the Arian powers and subdued the Visigoths • By means of transgression—the papal power abandons the Word of God as source of her strength and resorts to the aid of the kings of the earth (civil power) in order to obtain strength; union of church to civil power for the accomplishment of her ends; collaboration with the powers of the earth <ul style="list-style-type: none"> ○ Results in intolerance; trampling of the sanctuary and the hosts ○ Same spirit of intolerance and persecution to be repeated in the final days
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The Meaning of the “Daily”

16. The word “daily” (“tamid”) occurs 103 times in the Old Testament and is used as an adjective or adverb; in **Dan 8:11-13** however, it is used as a substantive
- 30 times it is used in connection with the service going on in the sanctuary
 - The term “Daily” is often associated with the continual desire to exalt and worship self in paganism (**Isa 52:4-5; Ps 74:23; Nah 3:18-19; Dan 11:36-37**)
 - The essence of paganism is found in the continual desire to exalt self above God
 - Began with Satan
 - Passed down to fallen men; the natural tendency of every man apart from grace is to exalt self
 - Incorporated in the church (**Isa 65:2-3**)

17. The Hebrew text of **Dan 8:11** needs to be understood clearly in order to determine the meaning of the “Daily” (“tamid”)

Even unto the Prince of the host he (masculine) exalted himself. And from him (masculine) was lifted up the daily (continuance) and the place of his (masculine) sanctuary was cast down.

- The pivotal issue in **Dan 8:11** is “from whom” was the “daily” taken away and for what purpose? From the Prince of the host or from the one who is exalting self?
 - The nearest noun or pronoun (the one who exalts self) is the antecedent of the pronoun “him”, following the Hebrew grammar; the interpretation that the “daily” is the ministration of Christ that was taken away from Him does not fit in the context of correct Hebrew syntax
 - The Papacy took Rome’s pagan character and pagan Rome appeared converted to Christianity; referring to Rome’s nominal conversion to Christianity
18. Pagan Rome’s sanctuary cast down—as further evidence of pagan Rome’s conversion to Christianity, her sanctuary in Rome (Pantheon) is taken down and dedicated to the virgin Mary and the martyrs; the
- Pantheon (“all gods”)—served as depository of many of the pagan idols that were collected from the many territories Rome conquered, and were themselves worshipped by the Romans;

Most of the Christians at last consented to lower their standard, and a union was formed between Christianity and paganism. Although the worshipers of idols professed to be converted, and united with the church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints. The foul leaven of idolatry, thus brought into the church, continued its baleful work. Unsound doctrines, superstitious rites, and idolatrous ceremonies were incorporated into her faith, and worship. As the followers of Christ united with idolaters, the Christian religion became corrupted, and the church lost her purity and power. There were some, however, who

were not misled by these delusions. They still maintained their fidelity to the Author of truth, and worshiped God alone. **GC 43**.

Miqdash and Qodesh

19. Daniel used 2 words in the Hebrew for sanctuary in Dan 8:9-14 to highlight the stark difference between 2 sanctuaries

- a. One belonging to paganism the other belonging to God; one earthly; the other heavenly

Dan 8:11 Even unto the Prince of the host he exalted himself. And from him was lifted up the daily and the place of his sanctuary (**miqdash**) was cast down.

Dan 8:13- Vs. 13 Then I heard a certain holy one speaking and another holy one said to that one who spoke, "Until when the vision, the daily and the transgression which desolates making both the sanctuary (**qodesh**) and the host to be trampled".

Dan 8:14 And he said unto me, "Until 2300 evening-morning, then the sanctuary (qodesh) shall be put right (cleansed)".

20. **Miqdash**—74 occurrences in the Old Testament, most of which are used to denote an earthly sanctuary (**Exo 15:17; Exo 25:8; Lev 12:4; ; Lev 26:2; Num 18:1; Num 10:21; 2 Chron 20:8; Ps 73:17; Ps 74:7, etc.**); the evidence is Scripture overwhelmingly supports the idea that "miqdash" of **Dan 8:11** refers to an earthly sanctuary

- a. Also used for earthly pagan temples (**Isa 16:12; Ezek 21:2; Lev 26:3**)
- b. Associated with Satan's fall (**Ezek 28:18**)

21. **Qodesh**—found 469 times in the Old testament; means "holy" and is a term used for God's true sanctuary, whether on earth or in heaven

- a. **Qodesh in Dan 8:13-14** refers exclusively to God's true sanctuary, earthly or heavenly

Focus on Sanctuary Objects in Daniel 8

22. It is easy to see that Daniel uses sanctuary objects to represent pagan powers in Daniel 8:

- a. **Medo-Persia**—represented by a ram with two horns (trespass offering)
- b. **United Greece**—represented by a goat (sin offering)
- c. **Divided Greece**—represented by 4 horns (horns from the altars in the actuary)
- d. **Rome**—represented by a little horn (horns from the altars in the sanctuary)
 - i. **Pagan phase** (daily)— the (daily) continual burnt offering of **Exo 28:39-42**
 - ii. **Papal phase** (transgression of desolation; the man of sin)— the sins that were deposited in the sanctuary

23. The persecuting heathen powers of **Daniel 8** are clothed with the ornaments of the sanctuary to show us that even the wicked receive benefit from the sanctuary service; they continue receiving benefit unconditionally until the sanctuary is cleansed

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between

guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. **EW 280.**

24. The cleansing of the heavenly sanctuary is the last service for the salvation of men before the close of probation

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—**the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement**,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, in the removal or blotting out of the sins of his people, which are registered in the heavenly records. **GC 352.**