

# The Book of Daniel - Number Forty-Five

## *The Symbolic Transformation: Unraveling the Mystery of the Daily in the Book of Daniel*

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The “daily” in the book of Daniel was recognized by William Miller as a symbol of pagan Rome or paganism, but in the last days it is the symbol of the rejection of William Miller’s foundational truths. It represents the end of a rebellion that began in 1863, with the rejection of Miller’s understanding of Moses’ “seven times” of Leviticus twenty-six. When Adventism rejected the correct identification of “the daily” as paganism, they turned the symbol of Satan into a symbol of Christ. Isaiah identifies that this work was turning things upside down. The rejection of “the daily” was put in place in the 1930’s (the third generation of Adventism), but it had been a controversy since 1901 (the second generation of Adventism). As with ancient Israel, a progressive rejection of truth led to the acceptance of an error that contained the elements of the unpardonable sin.

The unpardonable sin for the quibbling Jews, was represented when they identified the works that Christ had done as the works of Satan. Ancient Israel is the premier symbol of modern Israel, and modern Israel did that very thing, only in reverse. They took the works of Satan (paganism), and attributed those works to Christ. Ancient Israel’s rebellion includes their choice of Satan as their king.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.  
John 19:13–16.

Pilate was the representative of pagan Rome, and Sister White identifies that the dragon who was kicked out of heaven in Revelation chapter twelve, is Satan, but in a secondary sense the dragon, is also pagan Rome. The dragon is therefore symbolized by “the daily.” The end of ancient Israel’s rebellion, when they publicly proclaimed, “We have no king but Caesar,” represented their public declaration that they were subjects of their king, and their king was Satan. That rebellion against God as King, began in the days of Samuel the prophet, when they rejected God as their king and demanded that they be given a human king so they could be as the other nations.

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but

they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1 Samuel 8:4–8.

Ancient Israel never recognized that they had rejected God, or that their desire for an earthly king would progress to the point where they crucified the Messiah, and chose Satan as their king. Their rebellion was hidden from their eyes by their own self-righteous ideas that in spite of rejecting God, they were still the chosen people, for after all, they reasoned, God still maintained a holy prophetic ministry, even after Samuel.

They misinterpreted the prophetic ministry of the prophets, believing that the presence of God's prophets proved they were God's chosen people. They did not see that they were far from God and the prophets were seeking to lead them back to God, for they interpreted the activity of the prophets as evidence of God's leading. This was in spite of their continued rejection of all the messages of the prophets that were sent to them. The same deception came upon Adventism in 1863.

Adventism rejected the movement that had been brought together through the ministry of William Miller, and chose to become a legally registered church the same year in which they rejected Moses' message of the "seven times," as delivered by Elijah (William Miller). The same year they produced a counterfeit prophetic chart, that could no longer be read, and could no longer "speak" as per Habakkuk 2, verse 3, for it required a handout to explain it. Habakkuk's charts could be read just as they existed and therefore they could "speak".

Adventism refused to accomplish any self-examination of the choice they made in 1863, for after all they had the propheticess among them, proving they were the remnant people identified in the book of Revelation, which had the Spirit of Prophecy. They manifested the same spirit and attitude of ancient Israel, and the rebellion that began with the rejection of the first jewel that was discovered by Miller, ultimately led to their rejection of Miller's identification of the jewel of "the daily" also.

Modern Israel rejected Miller's understanding of "the daily," a symbol of pagan Rome, which in turn is a symbol of Satan, and claimed that "the daily" is a symbol of Christ. In other words, modern Israel chose to accept a satanic symbol as a symbol of Christ. Just as ancient Israel proclaimed that they had no king but Caesar, a representative of pagan Rome, which is a symbol of Satan.

In terms of prophetic application, that choice demanded that modern Israel would need to redefine chapters seven, eight and nine of Daniel, which were the very chapters that are represented by the Ulai River, and were the increase of knowledge in Millerite history. They would be forced to change those chapters, for chapter eight directly references "the daily" three times.

Forced by the history where the vision of the Ulai River was unsealed, the Millerites could see no other earthly kingdoms before Christ returned and set up His everlasting kingdom, as represented in Daniel chapter two. They therefore treated the fourth kingdom of Rome as one kingdom with

two aspects. Those two aspects were directly represented in chapters seven and eight of Daniel. Daniel identifies that the vision he received in chapter eight was to be understood in connection with the vision of chapter seven.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. Daniel 8:1.

The vision “which appeared unto” Daniel “at the first,” was the vision of chapter seven.

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel 7:1.

The two visions represent two aspects of the kingdoms of Bible prophecy that had first been represented in chapter two of Daniel. The four kingdoms of Babylon, Medo-Persia, Greece and Rome were repeated in chapters seven, and then again in chapter eight, but with a distinction between the political elements of the four kingdoms and the religious elements of the four kingdoms. In Daniel seven, the kingdoms are represented by beasts of prey, but in chapter eight the same kingdoms are presented by sanctuary beasts. Daniel wished to understand the vision of chapter seven, and Gabriel came to him to explain.

I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and ever. Daniel 7:15–18.

Daniel was informed that the four beasts were four earthly kingdoms that would exist until God’s everlasting kingdom would be set up, in agreement with Daniel chapter two. There were to be four earthly kingdoms that preceded the arrival of God’s everlasting kingdom, as represented by the rock that was cut out of the mountain and filled the whole earth in chapter two.

Sister White took the Millerite understanding of those four kingdoms well beyond the Millerite understanding, when she addressed the earth beast of Revelation chapter thirteen.

“At this point another symbol is introduced. Says the prophet: ‘I beheld another beast coming up out of the earth; and he had two horns like a lamb.’ Verse 11. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when ‘the four winds of the heaven strove upon the great sea.’ Daniel 7:2. In Revelation seventeen an angel explained that waters represent ‘peoples, and multitudes, and nations, and tongues.’ Revelation 17:15. Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.” *The Great Controversy*, 439.

The beasts are symbols of the conquests that were accomplished as the kingdoms came to power. A beast of prey prophetically represents the political, economic and military power of a kingdom.

The same kingdoms represented in Daniel chapter two and seven, are also represented in chapter eight, but there they are all associated with elements derived from God's sanctuary, and in so doing they represent the religious element of the kingdoms, for they were all a union of church and State.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. Daniel 8:1-8.

Chapter eight begins with Daniel affirming that he is then living in the history of the first kingdom of Bible prophecy (Babylon), but his vision does not identify any symbol that was to represent Babylon, for it begins with the ram that represented the second earthly kingdom of Medo-Persia. The absence of a symbol of Babylon is purposeful, for a primary characteristic of Babylon is that it represents a kingdom that is removed, and thereafter restored, as represented by Nebuchadnezzar's "seven times" living as a beast. During that "seven times" an element of spiritual Babylon (the papacy), is represented, for the papacy is the kingdom that is forgotten for seventy symbolic years, during which she had a deadly wound. The fact that Daniel identifies that he receives the vision "in the third year of the reign of king Belshazzar," identifies Babylon as the kingdom that precedes the second kingdom of Medo-Persia, but it emphasizes Babylon as the hidden, or forgotten kingdom that is forgotten during the days of one king.

The beasts of chapter eight, are not beasts of prey, they are beasts that were used as sacrificial animals in the sanctuary service. The fourth kingdom is represented as "a little horn," not as a beast, but horns were part of God's sanctuary, for the altars in God's sanctuary had horns as part of their design.

Not only were the four kingdoms of prophecy represented by Daniel with sanctuary terms, the narrative of the chapter contains several words derived directly from God's sanctuary service. The narrative in the chapter is presented with Hebrew words drawn from the sanctuary service, but also the action of presenting an offering in the sanctuary service is built within the structure of the chapter. The fact that Daniel purposely associated chapter seven and eight together, allows those

who wish to see, that chapter seven, is identifying the statecraft of the kingdoms of Bible prophecy and chapter eight, is identifying the churchcraft of the kingdoms of Bible prophecy.

Adventism has been forced to cover this fact up with satanic fables, for this recognition reveals that Miller's jewels were just as God designed them to be. Their rejection of Miller's understanding of "the daily," is represented as a claim that "God had no understanding," for they claim that when God gave the framework to Miller (through the ministry of holy angels), it was not accurate.

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Isaiah 29:16.

The framework of Miller was the prophetic structure he recognized and employed but from 1863 onward, Adventism returned to the theological applications of apostate Protestantism and Catholicism, in order to cover up the jewels of Miller's dream. Adventism accepted a false framework (the thing framed), in order to reject the work, and also the Maker of the work. In doing so, they claim the Maker of the work has no understanding. The rejection of that framework, was and still is, a rejection of the increase of knowledge that was unsealed in 1798. Those that reject the increase of knowledge reject the work and the Maker of the work, and in terms of Daniel they were "the wicked".

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. Daniel 12:10.

The "wicked shall do wickedly", thus identifying a progressive escalating rejection of truth. The wickeds rejection of the framework is a rejection of God, and in turn God rejects the wicked for the rejection they attempt to accomplish by a counterfeit framework.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

God's people, who were God's "priests" from 1844 through to 1863, were rejected for their lack of the "knowledge" that has been increased through the ministry of William Miller. It is important to consider the context of verse six in Hosea, for the context identifies an escalating rebellion against the truth, represented as the "knowledge."

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no

priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the Lord.

Whoredom and wine and new wine take away the heart. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery. I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall. Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The Lord liveth. For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye. The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices. Hosea 4:1–19.

The warning of Hosea is that “the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.” Adventism is God’s people of the last days. In the day that the dirt brush man enters Miller’s room, Adventism, including the people, the priests, the prophets “that doth not understand shall fall,” for they will be “joined to idols.” Their idols are their counterfeit doctrines, woven into a counterfeit framework.

The rebellion represented by the rejection of the increase of knowledge is a progressive escalation of rebellion that reaches the point where their probation ends with the pronouncement that they are joined to the counterfeit doctrines that are swept from Miller’s room. Their rebellion is represented as the commission of whoredom continually. From 1863 onward until the close of probation, they continually rebel until they are spewed out of the mouth of the Lord.

The rebellion of rejecting knowledge was represented by their “continually” committing adultery, and although not the same Hebrew word, the meaning is the same as the Hebrew word “tamid” which means “continual”, and that is translated as “the daily” in the book of Daniel.

We will continue our study of the four kingdoms of Bible prophecy in the next article.

“Then I saw in relation to the ‘Daily,’ 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 since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” Review and Herald, November 1, 1850.