

The Book of Daniel - Number Eighty-Two

Unveiling the Prophetic Puzzle: Understanding the History of Daniel 11 and the Significance of the Daily in Adventism

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After we review the history from 1863 until the time of the end in 1989, in the context of the four abominations of Ezekiel chapter eight, representing the four generations of Adventism, we will turn our attention to the increase of knowledge that was unsealed in 1989. That increase of knowledge was concerning the last six verses of Daniel chapter eleven. In 1989, our little Sabbath study group discovered the reform lines of Bible prophecy, which Future for America often refers to, and which establish the sequence of events in every reform line, which in turn allows a student of prophecy to exercise the application of the latter rain methodology of “line upon line.”

Within a few years (1992), I had written a paper covering the last six verses of Daniel eleven. The paper was written for my own satisfaction, for I had no ability or intention of publicly circulating the study. By 1994, the paper had made its way to an Adventist self-supporting ministry, and by 1995, a series of eleven articles covering the last six verses of Daniel eleven, was published in a monthly magazine produced by that ministry. There are only a few specific references to Daniel eleven in the writings of the Spirit of Prophecy, and the most important of them all became a central argument to the validity of the application I set forth concerning those verses.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that ‘shall be grieved, [Daniel 11:30–36 quoted.]

“Scenes similar to those described in these words will take place.” Manuscript Releases, number 13, 394.

Sister White is clear that 1798, is the “time of the end.”

“But at the time of the end, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.... Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” The Great Controversy, 356.

Verse forty of Daniel eleven begins with, “And at the time of the end.”

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

It is evident, even without the direct endorsement of the Spirit of prophecy, that verse forty marks the beginning of a sequence of events that began in 1798. Those events lead to the close of human probation, for the first verse of chapter twelve of Daniel, says, “And at that time shall Michael stand up,” and Sister White is clear that when Michael stands up human probation closes.

“At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’ Daniel 12:1.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” The Great Controversy, 613.

Verse forty of Daniel eleven, begins in 1798, and in verse forty-five, when the king of the north (the papacy), comes to his end with none to help, human probation closes, for the next verse states, “And at that time,” thus identifying the “time” represented in the previous verse, which is verse forty-five of Daniel eleven. The king of the north (the papacy), comes to its end at the close of human probation.

Therefore, the history of the last six verses of Daniel eleven, identify a sequence of events that begins in 1798 and ends at the close of human probation. When Sister White was alive, 1798, was obviously in her past history. When she stated that “the prophecy in the eleventh chapter of Daniel has nearly reached its complete fulfillment,” she can only be referencing history that occurs after 1798, and before Michael stands up. She then specifically states that “much of the history that has taken place in fulfillment of this prophecy will be repeated,” thus instructing the student of prophecy that the final history of Daniel eleven, that “has nearly reached its complete fulfillment,” has been typified in other portions of histories set forth in Daniel chapter eleven.

Once she emphasizes that most important prophetic key, she then quotes verses thirty through thirty-six, and states, “Scenes similar to those described in these words will take place.” Inspiration provided a key for those students of prophecy who wished to understand the final fulfillment of Daniel eleven. The key was that the history of the final six verses of Daniel eleven, were a parallel to the history represented in verses thirty to thirty-six. There is an abundant amount of light that is derived from this revelation, but what needs to be considered here is that in verse thirty-one of Daniel eleven, “the daily,” is taken away.

To correctly understand the history which illustrates the sequence of events that lead to the close of human probation, a student of prophecy must have the correct understanding of “the daily.” If verse thirty-one is identifying Christ’s sanctuary ministry being taken away, or if it is identifying the taking away of paganism, it is absolutely essential to understand, if you wish to correctly understand the parallel history that Sister White spoke of when she wrote, “Scenes similar to those described in these words will take place.”

Of course, Laodicean Adventism did not recognize the fulfillment of verse forty of Daniel eleven, as identifying the collapse of the Soviet Union in 1989, but the verse does identify those very events. For those who wished to correctly understand the prophetic increase of knowledge that arrived with the fulfillment of verse forty in 1989, the correct understanding of “the daily,” then became present truth. In the early part of the twentieth century, the correct understanding was important, for it was an essential part of the foundational truths that the Lord used William Miller to establish.

But during the first decade and a half of the twentieth century the satanic Protestant view which claims that “the daily,” represents Christ’s sanctuary work was a minority position, and it was not worth allowing a controversy over the truth that “the daily,” is a symbol of paganism to even begin. This is why you will hear from the Laodicean historical revisionists, that the subject of “the daily,” is “not to be made into a test question,” or “that the subject of ‘the daily’ is not to be agitated.” What the revisionists always leave out when they lead the unlearned in this particular discussion, is the qualification which inspiration always placed upon the subject. The following passage is directed towards Elder Haskell.

Elder Haskell was leading the defense of the correct understanding of “the daily,” against the attacks of Prescott and Daniells in the first and second decade of the twentieth century. Pay close attention, for Sister White never identifies that Haskell’s understanding of “the daily,” was incorrect, she simply instructs him to not allow the agitation to continue, for the Lord did not want to provide an ongoing platform for the enemies of truth (Prescott and Daniells), to continue to push their false teaching. In the passage Haskell is rebuked for “the chart”, and the chart that is referred to is the 1843 chart. Haskell had reproduced the 1843 chart for a witness in that controversy. But he didn’t just reproduce it, he included upon the bottom of the chart the passage from Sister White, where she says “the 1843 chart was directed by the hand of the Lord and should not be altered.” As you read the passage, count the times she says, “at this time.”

“I am instructed to say to you, Let there be no questions agitated at this time in the Review that will tend to unsettle minds.... We have no time now to enter into unnecessary controversy, but we should earnestly consider the need of seeking the Lord for true conversion of heart and life. There should be determined efforts made to secure sanctification of soul and mind.”

“I have had cautions given me in regard to the necessity of our keeping a united front. This is a matter of importance to us at this time. As individuals we need to act with the greatest caution.

“I wrote to Elder Prescott, telling him that he must be exceedingly careful not to introduce subjects in the Review that would seem to point out flaws in our past experience. I told him

that this matter on which he believes a mistake has been made is not a vital question, and that, should it be given prominence now, our enemies would take advantage of it, and make a mountain out of a molehill.

“To you also I say that this subject [THE IDENTITY OF THE “DAILY” OF DANIEL 8.] should not be agitated at this time. No, my brother, I feel that at this crisis in our experience that chart which you have had republished should not be circulated. You have made a mistake in this matter. Satan is determinedly at work to bring about issues that will create confusion. There are those who would be delighted to see our ministers at an issue on this question, and they would make much of it.

“I have been instructed that regarding what might be said on either side of this question, silence at this time is eloquence. Satan is watching for an opportunity to create division among our leading ministers. It was a mistake to publish the chart until you could all get together and come to an agreement concerning the matter. You have not acted wisely in bringing to the front a subject that must create discussion and the bringing out of various opinions, for every item will be strained and made to mean something that will only mean injury to the cause. We have all we can do to handle the false statements of those who have given evidence of their willingness to bear false witness.” Manuscript Releases, volume 9, 106, 107.

In the previous article we identified that Ellen White said those that gave the judgment hour cry had the correct view of “the daily,” and that Prescott and Daniells’ view that “the daily,” represented Christ’s sanctuary ministry came from Satan. She rebuked Haskell for allowing the controversy to continue, but not for his position upon the truth of what “the daily,” represents. At that time the majority still believed the pioneer understanding of “the daily,” and more importantly, the verse in Daniel eleven, that was to be unsealed at “the time of the end” in 1989, was still decades in the future. At that time (1989), the importance of the correct view of “the daily,” would be necessary. The revisionists always leave the qualifications of Ellen White that were limited to that particular period out of their dishes of fables. Count the qualification of time in the following passage.

“I have words to speak to Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and 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 have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

“The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we have clear light.

“I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak,—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not ‘the daily,’ or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the Word the sacred truths regarding the binding claims of the law of God.

“Our ministers should seek to make the most favorable presentation of the truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may co-operate with us, making a sacred impression upon the minds of those for whom we labor.

“We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

“This is not a time to make prominent unimportant points of difference. If some who have not a strong living connection with the Master, reveal to the world their weakness of Christian experience, the enemies of the truth who are watching us closely will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

“The subject of ‘the daily’ should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted.

“The action of Brother Larry Smith in publishing a tract containing condemnation of his brethren and of their belief, was not endorsed by God. And to Elder Prescott I will say, The Lord has not placed upon you a burden regarding this matter.

“I was pained to hear that Elder Daniells, knowing that there was a difference of opinion regarding this matter among our leading brethren, should urge this matter to the front, as was done in some places.

“Others of our brethren have not been guided by wisdom, and have not reasoned clearly from cause to effect regarding the results of their efforts to uphold their views regarding the interpretation of ‘the daily.’ 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.

“The duty of God’s servants at this time is to preach the Word in the cities. Christ came to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities a knowledge of His saving truth.” Pamphlets, number 20, 11, 12.

Brother Larry Smith, who she was referring to was especially incensed at the situation for it was his father's book, Daniel and the Revelation, that Prescott and Daniells wanted to rewrite in order to change what he wrote concerning "the daily." Brother Smith was defending the truth, and also his father. She qualifies the controversy repeatedly with the words, "at this time," and towards the end she states, "While the present condition of difference of opinion regarding this subject exists, let it not be made prominent." All the universities of Adventism that teach "the daily," today, teach the satanic view. It is obviously not the same conditions today as it was at that time.

The second generation of Adventism began at the rebellion of 1888, and spiritualism was established among the leadership. That condition opened the door for the advancement of greater spiritualistic delusions that were to bring about an environment of alienation and division, as men in responsible positions determined to promote whatever they personally deemed as truth. Men such as Daniells, Prescott and Kellogg became symbols of the history where Ezekiel identified what the seventy elders, "the ancients of the house of Israel" would "do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not."

In that generation the messengers of the message of 1888, both lost their way in the controversies, confusion and spiritualism that engulfed Ezekiel's seventy elders who had portrayed idols upon the walls of the temple, and the walls of their minds. The health work was removed due to the spiritualism of Kellogg, and yet the revisionists of Laodicean Adventism lead the unlearned to believe that some type of victory came out of the chaos of that generation. There was a parallel history in the time of Judges, where the summation of the history of the Judges fits this period perfectly, for the last verse of Judges states:

In those days there was no king in Israel: every man did that which was right in his own eyes.
Judges 21:25.

We will show why the history of Judges corresponds to the history of the second generation of Adventism as we proceed with these articles, but it should be noted that when considering the history of Laodicean Adventism, the easily available history has been provided by those who practice historical revisionism. Sister White certainly did not want the subject of "the daily," agitated during that history, when in reality it was a small minority of men that she had stated were being guided by "angels that were expelled from heaven" to be given a public platform to promote their erroneous ideas. But to suggest that Sister White ever upheld the idea that it was alright to retain error is exactly the opposite of what she believed.

"Brethren, as an ambassador of Christ I warn you to beware of these side issues, whose tendency is to divert the mind from the truth. Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth."
Testimonies, volume 5, 292.

We will continue this study in the next article.

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the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that 'shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.' Daniel 11:30–36.

“Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” Manuscript Releases, number 13, 394.