

The Book of Daniel - Number Eighty-Nine

Unraveling the False Doctrines: A Historical Examination of the Daily in Adventism

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In the eighty-first article in this series of articles on the book of Daniel we included a passage from Manuscript Releases, volume 20, 17–22, where Sister White clearly identifies that the teaching that “the daily,” represents Christ’s sanctuary had been given to Elders Prescott and Daniells by “angels that had been expelled from heaven.” She does not actually identify their false idea of “the daily,” as I have done, but the historical record is abundantly clear that this is what they were trying to establish as truth. They were seeking to rewrite portions of Uriah Smith’s book Daniel and the Revelation, that uphold the understanding of “the daily,” which she identifies in Early Writings, page seventy-four as the correct view.

W. W. Prescott had published a periodical magazine titled The Protestant, in which the sole theme was lifting up the false view of “the daily.” He and the General Conference president, A. G. Daniells became the satanic spearhead to continue Prescott’s efforts towards establishing the false doctrine as the orthodox view in Adventism, but while Ellen White was alive their success in the satanic effort was held in check. In 1931, Daniells reported that in the very year that the passage from Manuscript Releases was written (1910), that he (Daniells) had an interview with Sister White on the subject of “the daily,” and that she had led him to believe that he and Prescott’s view was correct.

It is important to understand this history, for we are now beginning our consideration of the increase of knowledge that arrived in 1989, when the sacred reform lines and the last six verses of Daniel eleven were unsealed. To recognize the light that was produced with the collapse of the Soviet Union in fulfillment of verse forty of Daniel eleven, requires that “the daily,” and the prophetic history represented by “the daily” be correctly understood, for that history illustrates the repeat of that history in verses forty to forty-five of Daniel eleven. Those verses identify that the message that is unsealed in those verses are the “tidings of the east and north,” that bring about the final persecution of God’s people.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:44, 45.

The message of verse forty that was unsealed at the collapse of the Soviet Union in 1989, is the latter rain message that will cause the papacy (the king of the north), to “go forth with great fury to destroy, and utterly to make away many.” “Tidings” is prophetically a message.

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Romans 10:15.

The message of the latter rain is the message presented by God's last-day watchmen, who sing the song of the vineyard and the song of Moses and the Lamb.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Isaiah 52:7, 8.

The "tidings" in verse forty-four of Daniel eleven enrage the man of sin, and the final papal bloodbath is accomplished. That message is the message of the third angel that swells to a loud cry at the soon coming Sunday law.

"None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of 'the third angel' shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast." Signs of the Times, November 8, 1899.

The "tidings of the east and north" that enrages the papacy, swells to a loud cry at the Sunday law, and that message is the message of the latter rain that began on September 11, 2001. The expression "loud voice" is a prophetic term that represents an increasing power.

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test." The 1888 Materials, 1710.

The "tidings" of verse forty-four is the latter rain message just before human probation closes, as Michael stands up. It is the same latter rain message that arrived on September 11, 2001, but it swells to a loud cry, or a loud voice when the one hundred and forty-four thousand are sealed and the Holy Spirit is then poured out without measure. It is the same latter rain message that marked the period of the sealing of the one hundred and forty-four thousand.

It is the latter rain message that has been counterfeited by a peace and safety message that is presented by Laodicean Adventism from the arrival of the "ass" until the arrival of the "lion". The period between September 11, 2001, and the soon-coming Sunday law marks the spiritual death bed for Laodicean Adventism, and those that are judged after God's house (Jerusalem) is judged, die in the same grave. The death bed for Laodicean Adventism is between the ass and the lion, and the message that is rejected and produces their death is the "tidings out of the "east" (a symbol of Islam) and the north (a symbol of the papacy). It is the same message, which is the third angel's message.

The last six verses of Daniel eleven, that were unsealed at the time of the end in 1989, is the message of the latter rain, which is proclaimed in a time when a false latter rain message of "peace and safety" is being proclaimed. The testing of the latter rain first confronts God's house, for that is

where judgment begins, and it then confronts the other flock outside of God's house. For this reason, it is essential to understand the "lie" that was introduced into Laodicean Adventism in the third generation, for while God pours out His Holy Spirit on those He is sealing, He simultaneously pours out strong delusion upon those who receive not the love of the truth.

During the controversy of the first decade and a half of the twentieth century over "the daily," one of the men who defended the correct Millerite position that "the daily" is a symbol of paganism, was F. C. Gilbert. Gilbert was a convert from Judaism and read and spoke perfect Hebrew. He defended the pioneer position in the book of Daniel based upon his understanding of the Hebrew language. In 1910, the very year that Sister White wrote the manuscript that was going to be buried for decades, which identified that Daniells' and Prescott's view of "the daily," came from Satan's angels, Gilbert had a personal interview with Sister White over the issue of "the daily."

We know he had an interview, for he immediately (the next day) wrote out a summary of the interview he had with Sister White. In 1931, A. G. Daniells made a claim that he had an interview with Sister White on the subject of "the daily" in the same year—1910. Daniells claimed Sister White left him no conclusion but that "the daily" was a symbol of Christ's sanctuary ministry. But Daniells' claim of an interview, was not only a "lie," it is the "lie" of prophecy which produces strong delusion.

For those who may not have access to the 1843 and 1850 charts, it is important to understand that when the 1843 chart was published in 1842, the Millerites still believed the sanctuary that was to be cleansed in fulfillment of the twenty-three-hundred-year prophecy was the earth. When they published the 1850 chart, they then knew the sanctuary to be cleansed was the heavenly sanctuary. For this reason the 1843 chart has NO illustration of God's sanctuary, but the 1850 chart DOES have an illustration of God's sanctuary. This is important, for Daniells claimed that in his interview with Sister White that he showed her the 1843 chart, and he pointed out the sanctuary on the chart. That would have been impossible, for there is no sanctuary on the 1843 chart. His claim of an interview was a "lie."

When I was working through this history in 2009, and became aware that the men on both sides of the issue both claimed to have had an interview with Sister White on the subject of "the daily," I emailed the Ellen White Estate and asked if they had access to the log book that recorded Sister White's interviews in 1910. They replied that they still had the log book. The following is my email and the response from the Ellen White Estate.

Monday, January 19, 2009

To whom it may concern:

I have heard that there is a log-book that recorded who had interviews with Sister White and what the interviews concerned. I am trying to verify or repudiate whether A. G. Daniells had an interview with Sister White in 1910 concerning the subject of the "daily." I am aware that there is historical testimony that the interview took place, but I am wondering if there is any record in an official log-book that actually records this. At the same time, I have been told that F. C. Gilbert

also had an interview with Sister White in 1910 on the subject of the “daily,” and would like to know if that can be confirmed by a log-book that was kept by her staff during that period. Perhaps there was no log-book, or perhaps if there was you do not release that information, or perhaps it may be beyond your ability to check it out for me even if it does exist. So, in any case I wanted to ask. Any help you could provide would be greatly appreciated.

Dear Jeff,

Thank you for your email. We do have a fairly complete account of Ellen White’s itinerary, based upon her letters, diaries, and published appointments, but no “log-book” as such.

You have no doubt read about A G Daniells’ visit with Ellen White in vol. 6 of the EGW Biography, *The Later Elmshaven Years*, pp. 256, 257. We have found no independent record of this interview. We do have a letter from Elder Gilbert on June 1, 1910, indicating his plan to be in St. Helena (where Ellen White lived) on June 6-9. That is the extent of the supporting documentation that I am aware of.

God bless—Tim Poirier Vice Director Ellen G. White Estate

There is no independent record of Daniells ever having an interview on the subject of “the daily,” but there is a letter from Gilbert identifying his intent to be at her home from the sixth to ninth of June, 1910.

In the biography of Sister White, that the Ellen White estate references, where her grandson addresses the issue of Daniells’ interview he recorded Daniells’ claim concerning the fabricated interview of 1910:

“At one point a little later in the discussions, Elder Daniells, accompanied by W. C. White and C. C. Crisler, eager to get from Ellen White herself just what the meaning was of her Early Writings statement, went to her and laid the matter before her. Daniells took with him Early Writings and the 1843 chart. He sat down close to Ellen White and plied her with questions. His report of this interview was confirmed by W. C. White:

“I first read to Sister White the statement given above in Early Writings. Then I placed before her our prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the sanctuary and also to the 2300-year period as they appeared on the chart.

“I then asked if she could recall what was shown her regarding this subject.

“As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent Movement.

“In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.

“I then asked her to tell what had been revealed to her about the rest of the “daily”—the Prince, the host, the taking away of the “daily,” and the casting down of the sanctuary.

“She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.

“The interview made a deep impression upon my mind. Without hesitation she talked freely, clearly, and at length about the 2300-year period, but regarding the other part of the prophecy she was silent.

“The only conclusion I could draw from her free explanation of the time and her silence as to the taking away of the “daily” and the casting down of the sanctuary was that the vision given her was regarding the time, and that she received no explanation as to the other parts of the prophecy.—DF 201b, AGD statement, Sept. 25, 1931.” Arthur White, Ellen G. White, volume 6, 257.

Daniells claimed he showed her the 1843 chart and asked her about the sanctuary that is not represented on the chart. He claimed he also took the book *Early Writings* and plied her with questions about what she meant when she clearly endorsed the pioneer understanding of the “the daily” and that the chart was directed by the hand of the Lord. Ellen White’s son, who was the father of Arthur L. White, the biographer that wrote the overview of this supposed event, had accepted Daniells’ and Prescott’s satanic view of “the daily,” and gave witness to Daniells’ claim of what he had heard in the interview. They were simply not careful with their fabricated story, for the 1843 chart does not represent a sanctuary that Daniells could have pointed to.

Another falsehood that is represented in the interview is the lie that the passage from *Early Writings* was a warning against “time setting.” The passage Daniells supposedly asked about is as follows:

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

“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.” *Early Writings*, 74, 75.

Willie C. White, Sister White’s son, had accepted the false view of “the daily,” and his son Arthur sought to perpetuate the “lie” associated with the interview that never happened by attempting to suggest that the warning in the passage from *Early Writings*, was simply and exclusively a warning against time setting. That argument was invented in the 1930’s and becomes a primary part of the “lie.”

We will take up that argument in the next article.

“September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“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.