

MILLER, LITCH, J. N. ANDREWS

THE
SANCTUARY
AND
TWENTY-THREE HUNDRED DAYS.
1853
PAGE 17-18
BY ELD. J. N. ANDREWS.

THERE ARE TWO “DESOLATIONS” IN DAN. 8.—This fact is made so plain by Josiah Litch that we present his words:

“The daily *sacrifice*’ is the present reading of the English text. But no such thing as *sacrifice* is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, ‘the daily and the transgression of desolation,’ daily and transgression being connected together by ‘and;’ the *daily desolation* and the *transgression of desolation*. They are two desolating powers, which were to desolate the sanctuary and the host.” *Prophetic Expositions*, Vol. i, page 127. 1842.

It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz.: that these two desolations are the *two grand forms* under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

THE TWO DESOLATIONS ARE PAGANISM AND PAPACY.

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘*take away*,’ he shall *take away* the daily; ‘from the time the daily shall be *taken away*,’ &c. I read on, and thought I should find no light on the text, finally, I came to 2 Thess. 2:7,8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be *taken out of the way*, and then shall that wicked be revealed,’ &c. And when I had come to that text, Oh I how clear and glorious the truth appeared! There it is! That is “the daily!” Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By “the man of sin,’ and the ‘wicked’, popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, ‘the daily’ must mean paganism.”—*Second Advent Manual*, page 66.

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod under foot the sanctuary of the living God, are none other than paganism and popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Prof. Whiting renders it, “the continual”) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. When the Christian form of worship took the place of the Levitical, a *change* in Satan’s form of opposition, and counterfeit; worship, became necessary, if he would successfully oppose the worship of the great God. And it is in the light of these facts that we are able to understand our Lord’s reference to the abomination of desolation in Matt. 24:15. It is evident that he there cites Dan. 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do

understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

The language of Paul is to the point: "For the mystery of iniquity [popery] *doth already work*; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:7,8. That Paul refers to paganism and popery none question. And here is direct proof that popery, the abomination of desolation, had in Paul's day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statue of Jupiter readily changed to that of Peter, the prince of the apostles ; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the "wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John's view of the transfer of power from the dragon of Rev. 12, to the beast of Rev. 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with *the* seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ's reference to the abomination of desolation (Matt. 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Dan. 8:9-12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are-

SOURCE BOOK

FOR

BIBLE STUDENTS

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1919

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Advent, Second, MOVEMENT OF 1844; ORIGIN OF, IN AMERICA.—

Moreover as a result of his (William Miller) study of prophetic chronology, he believed not only that the advent was near at hand, but that its date might be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolized years, he was led to the conclusion that the 2300 days referred to in Daniel 8:13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given 457 B. C. (Dan. 9: 25), and the 1335 days of the same prophet (12:12), which he took to constitute the latter part of the 2300 days, would end coincidentally in or about the year 1843. . . . —"Special Report: Religious Bodies, 1906," part 2, p. 11, Bureau of the Census. Washington: Government Printing Office, 1910.

OUR FAITH AND HOPE -- NO 1 SERMONS ON THE COMING KINGDOM

OF
OUR LORD JESUS CHRIST

1868

BY ELDER JAMES WHITE

PAGE 116-117

The Time

The Two Desolations.

3. The daily sacrifice and the transgression of desolation represent Rome in its pagan and papal forms. Leaving out the supplied words, the text would read, "The daily, and the transgression of desolation." These are two desolating powers; first, paganism, then, papacy. Of these, Paul, in 2 Thess.2:3-8, says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That which withheld the manifestation of the papacy in Paul's day was paganism. These are the two powers which have desolated the people of God, of which the angel speaks in the vision of Dan.8.

THE
SECOND COMING
OF CHRIST:
OR
A BRIEF EXPOSITION
OF
MATTHEW TWENTY-FOUR.
BY ELD. JAMES WHITE.

page. 30

The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. **Both these prophetic periods terminated in 1844.** But we cannot give a defense of our position in regard to these periods in this work.

EARLY WRITINGS
THE GATHERING TIME.

Page 74.1,2.

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, 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. All should be united and zealous in the work. I saw that it was wrong for any to refer to the **scattering** for examples to govern us now in the **gathering**; for if God should do no more for us now than He did then, Israel would never be gathered. 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" (Dan. 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.

TESTIMONIES
TO MINISTERS
AND GOSPEL
WORKERS

The Study of the Books of Daniel
and the Revelation

Pages 114-115.

RESULT OF TRUE STUDY

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

A wonderful connection is seen between the universe of heaven and this world. *The things revealed to Daniel were afterward complemented by the revelation* made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 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. And from the time that the *daily* sacrifice shall be taken away, and the *abomination* that maketh desolate set up, there shall be a *thousand two hundred and ninety days*. Blessed is he that waiteth, and cometh to the *thousand three hundred and five and thirty days*. But go thou thy way till the end be: for thou shalt rest, and stand in thy *lot* at the end of the days."

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

Daniel *stood in his lot* to bear his testimony which was sealed until *the time of the end*, when the first angel's message should be proclaimed to our world. *These matters are of infinite importance in these last days*; but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages. *The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.*

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. *Teach these things.*

7 Bible Commentary
page 971.4

Then *Daniel's prophecies* have their proper place in the *first, second, and third* angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {7BC 971.4}

THE GREAT CONTROVERSY
AN ERA OF SPIRITUAL DARKNESS.

1911

Page 50.1, 54.3, 438.2-9.1.

This compromise between paganism and Christianity resulted in the development of the "man of sin" foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC88 50.1}

In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. *Paganism had given place to the papacy.* The dragon had given to the beast "his power, and his seat, and great authority."

FROM
EDEN TO EDEN
1890
CHAPTER XIV
THE HOUR OF JUDGMENT

Page 183.

BY J. H. WAGGONER

"When he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great." Verses 8, 9.

In the interpretation it is said:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 20-22.

Out of that kingdom stood up these four kingdoms' Egypt, Syria, Asia Minor, and Greece or Macedon. The prophecy says that out of one of them came forth a little horn that waxed exceeding great. Out of the last-named of the above four, the Macedonian division, arose the Roman Kingdom, small in its beginning, not counted among the divisions of the empire, but it became exceeding great, just as was said of it in chapters 2 and 7. No other kingdom but the Roman could possibly fulfill this prophecy. But there is this difference between the little horn of chapter 7 and the little horn of chapter 8. The former represented papal Rome, *while the latter was Rome in its entire history, in both the pagan and papal forms*. This power magnified itself, not only against the host of Heaven, but against the Prince of the host. It cast down the truth to the ground, and practiced, and prospered. Verses 10-12. The prophet heard a holy one ask another how long should be the vision, to give the sanctuary and the host to be trodden under foot. The answer was returned to Daniel, thus:—

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

DANIEL AND THE
REVELATION.
BY URIAH SMITH
1897
CHAPTER VIII.
VISION OF THE
RAM, HE-GOAT, AND LITTLE HORN
PAGE 157-160

The daily sacrifice. We have proof in verse 13 that sacrifice is the wrong word to be supplied in connection with the word *daily*. If the daily sacrifice of the Jewish service is here meant, or, in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily can not be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered *daily* occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered *continual* or *continually*. The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice; that is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently entertained an erroneous view, the sacrifices of the Jews not being referred to at all. It appears, therefore, more in accordance with both the construction and the context, to suppose that the word *daily* refers to a desolating power, like the "transgression of desolation," with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate the church. The Hebrew, **וְהַתְּמִיד וְהַפְּשַׁע תִּגְמֹם**, justifies this

construction; the last word, שָׁמָיִם, *desolation*, having a common relation to the preceding nouns, the *perpetual* and *transgression*, which are connected by the conjunction *and*. Literally, the text may be rendered, "How long the vision [concerning] the continuance and the transgression of desolation?" the word *desolation* being related to both continuance and transgression, as though it were expressed in full thus: "The continuance of desolation and the transgression of desolation." By the "continuance of desolation," or the perpetual desolation, we must understand that paganism, through all its long history, is meant; and when we consider the long ages through which paganism had been the chief agency of Satan's opposition to the work of God in the earth, the propriety of the term continuance or perpetual, as applied to it, becomes apparent. By "the transgression of desolation" is meant the papacy. The phrase describing this latter power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases of opposition against the Lord's work in the earth. Hence although three earthly governments are introduced in the prophecy as oppressors of the church, they are here ranged under two heads; "the daily" and the "transgression of desolation." Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all were embraced in the "daily." Then comes the papal form,— the "transgression of desolation"—a marvel of craft and cunning, an incarnation of fiendish blood-thirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, "How long, O Lord, how long?" And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the veil of futurity, showing them the consecutive future events of the world's history, till all these persecuting powers shall meet an utter and everlasting destruction, and giving them glimpses beyond of the unfading glories of their eternal inheritance.

The Lord's eye is upon his people. The furnace will be heated no hotter than is necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word *tribulation* is from *tribulum*, a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat will be lost. Says the Lord to his people, "Ye are the light of the world," "the salt of the earth." In his eyes there is nothing else on the earth of consequence or importance. Hence the peculiar question here asked, How long the vision respecting the daily and the transgression of desolation? Concerning what? — the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire?—No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will itself be crushed, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what an exalted position! How much higher than that of any king, president, or potentate of earth? Reader, are you one of the number?

Respecting the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which to determine their commencement and close, or tell what portion of the world's history they cover. It is necessary, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and it may be safely assumed that Gabriel somewhere carried out this instruction. It will accordingly be found that the mystery which hangs over these days in this chapter, is dispelled in the next."

Compiler's Note: In the second paragraph above the fourth Hebrew word, the last symbol is not exact.

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Page 9 and 10.

***The Thirteen Hundred and
Thirty-Five Days***

J. N. LOUGHBOROUGH

In view of the above statements in “Early Writings” many letters have been written to me, inquiring, “What was the position taken on the ‘daily’ by those who gave the message prior to and during 1844?” My reply is this: They claimed that the word “sacrifice” was a supplied word, and that the word “daily” meant *continual*, and referred to that which had continually—all along—warred against the work of God, and that it was paganism.

They said, “This is something that ‘hindered’ the ‘setting up’—granting of civil power to the papacy.” They connected this text in Daniel with Paul’s statement in 2 Thess. 2: 7, 8: “For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] until he be taken out of the way. And *then* shall that Wicked be revealed.” Continuing, they reasoned thus: Paganism was the religion of the Roman empire, established by law of the empire. The papacy could not get that power while it was held by paganism. In 508 the pagan religion was abolished as the religion of the empire. Now he that had hindered was “taken out of the way,” and “that wicked”—the papacy—could be “set up.”

On the chart, which “Early Writings” declares was correct; and especially states that it was correct in the interpretation of “the daily,” we have a column of time reckoning which reads (I quote from one of those charts which lies before me): “508—Taking away of the daily sacrifice. Dan. 12: 11, 12,” Again: “538—The Heruli, Vandals, and Ostrogoths by this time were plucked up: this is the prophetic period, for the rise of the littl’e horn. See Dan, 7: 8. Three horns plucked up, and the little horn rises, which is the commencement of the papal power. The commencement of the time, times, and a half, or 1260 years, terminating in 1798.”

A little farther down the column we read: “The 1290 years (Dan. 12: 11), commencing 508, at the taking away of the dally sacrifice, terminate 1798, from which period 45 years completes the 1335 years, when Daniel is to stand in his lot, at the end of the days. The 1335 from the taking away of the daily (508) and the 45 from the close of 1290 terminate together 1843.” Bear in mind that the 1843 occurring frequently on the chart was 1843 Jewish reckoning, which they supposed would be April of 1844 of our reckoning of time. That which was discovered when the “hand of God was removed” was that the periods, especially the 2300 days; terminated Oct 22, 1844, which was the tenth day of the seventh Jewish month of that year, instead of April, the close of the Jewish 1843.

The seven-headed and ten-horned beast received a deadly wound which was healed. An attempt is made by some to blend the dragon and Papal beast together by this specification. It is claimed that Paganism fell A. D. 508, which was a deadly wound: in A. D. 538, the Papacy was established, which healed the wound. But I should conclude the healing of a wound would place the part affected in its former condition. If Paganism (or the dragon) is wounded and healed, when healed, it must be Paganism still. Papacy is not Paganism. {THBR JNL pg. 5}

THE GREAT
SECOND

ADVENT MOVEMENT

1905

J. N. LOUGHBOROUGH

Page? Removed in the 1909.

The change made in the reckoning of the seventy weeks, and the close of the 2300 days, made it necessary, of course, for Marsh to make other changes. So he changes the date of the conversion of Clovis who became "the first son of the Catholic church," from 508 to 511, so as to bring the termination of the 1290 days down to 1847, to agree with his 1847 time. And the taking away of the dominion of the papacy he placed in 1802, when Pius VII was installed as pope. Marsh held that then the pope was so reduced in his former grandeur that it was the taking away of his dominion. Of course, he had not time to note that he was set up when the third of the three horns were plucked up, in 538.

And then, even in this copy of *The Voice* of May 27, 1846, he seems to throw a blanket over his new reckoning, in his instruction to those going out to teach it, in these words: "Tell them you do not know that you are correct, but think you are. At any rate you can confidently say that the evidence in the case, if it does not positively define the day, month, or even the year, makes it a matter absolutely certain that the Lord is near even at the door." Not much like the reasoning of those giving the first angel's midnight cry, "no doubting." More like another who later on set up another reckoning for the seventy weeks, and said if that failed, they might have to wait until the Lord came, and then "figure back to find where the seventy weeks began." Brother Uriah Smith enquired, "Is that the way prophecy backs up?"

STORY *of* DANIEL

the

PROPHET

1905

By S. N. HASKELL

THE EIGHTH OF DANIEL

Page 113-114

The universe has waited now six thousand years for the final issue between truth and error. No wonder angelic hosts wonder when the struggle will end, and when the song of songs can be taken up by the choir of heaven. These times are hidden with the Father, but man may understand some of the secrets of the Almighty. The interest heaven manifests at these scenes of earth is shown by the thirteenth verse. One angel called to Gabriel, asking, "*How* long shall be the vision concerning the daily sacrifice [pagan Rome] and the transgression of desolation [the papacy] to give both the sanctuary and the host to be trodden underfoot?" And Gabriel answered, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

THE CLOSING SCENES.

Page 264

That the two prophetic periods which had so puzzled the mind of the prophet might be more perfectly understood, Gabriel said, "From the time that the daily is taken away," that is, from 508 A.D., "there shall be a thousand two hundred and ninety days" until the time of the end, 1798. And again, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." There is then a blessing pronounced upon those who are living in 1843 (508 + 1335 = 1843), for the seal has been removed from the prophecies, and they are understood. True it is

that "many shall be purified and made white and tried," and that some will not understand, but that does not disprove the prophecies, for "the wise shall understand." In the time when all may understand some will insist that the book of Daniel is still a sealed book. The words of Christ and Gabriel witness against all such. "Whoso readeth, *let him understand.*" "He that hath an ear, *let him hear* what the Spirit saith unto the churches."

Bible Handbook
By
Stephen N. Haskell
page.

Dan. 12:5-7. At the end of 1260 years, 1798, the power of the holy people (the Bible) would be scattered. British Bible Society organized 1804; American 1816.

Dan. 12:8, 9. This period called "the time of the end." Words of Daniel sealed until that time. D.A. 234, 235.

Dan. 12:10. Wise understand the book of Daniel in the time of the end. P.K. 547.

Dan. 12:11, margin. Daily (paganism) taken away (508 A.D.) "to set up the abomination" that maketh desolate; 508 A.D. plus 1290 equals 1798 A.D., beginning of the time of the end when the sealed word would be opened and studied. The word "sacrifice" is supplied by man's wisdom, and is not in the text. E.W. 74.

Dan. 12:12. As there is no beginning point given here, we understand the period begins at the same date given in verse 11; 508 A.D. plus 1335 equals 1843 A.D. Then the glad news of Christ's return was proclaimed.

Dan. 12:13. Daniel stands in his lot; his writings studied in time of the end. G.C. 356.

Prophetic Waymarks pg. 154.

A Vindication of the Sabbath.

FROM 1847 TO 1848.

Joseph Bates

Pg 31-32

Out of the great mass of advent believers in '44, I do not believe you knew of twenty that did not think the days were ended in '44. We will try to show, by-and-by, who have followed sound reason, and who have got "the plain word of God." You say you "know enough of the effect of that theory that teaches the 2300 days are ended." Allow me to tell you that you do not know so much about it as you think you do, or as you will wish you had. You are as much afloat here as you are on the subject of the Sabbath and commandments. That portion who abandoned the idea of the days being ended, of which you boast, are of those that organized and entered the state of the Laodicean church, "neither hot nor cold;" neither in one position nor yet in another; "always learning and never coming to the knowledge of (the present) truth". The ending of the 2300 days was the great burden of the advent teaching in '43 and '44; "then the sanctuary shall be cleansed." You will have it that this cannot be before the coming of the Lord, and you see he may come at any time; yes, now, by the first of January, as your Bible Advocate states. You have now heard something of the character of this J.Weston. He would have us believe that he was so full of the spirit of the Lord, that God had revealed to him that Jesus would come the 24th of December, or by the 1st of January. All good—we will publish it! What about the 2300 days, Br.W.? Oh, no matter, Jesus is coming now. H.H.Gross has refuted this time, but look at *him* last spring; the 1335 days must end the 18th day of April, and the resurrection, or they would not end under forty-five years. Well, he confessed that he was wrong in ever believing that they had ended in '44. Come, then, where will they end here? On, somewhere a little while before the 1335 days end in the

spring of 1847. Well, time has passed on; out he comes again and says the Lord will come in the spring of 1848. Where will the 2300 and 1335 days end, friend Gross? Can't say—that is, he doesn't say—neither does J. Weston, and he does not correct him for this; it is only because the advent cannot be until spring.

Daniel 8:13,14.	2300 years.
The time of Papal abomination 538 A. D. to 1798 A. D. = <u>-1260</u>	
The length of the <i>Daily</i> ,	= 1040 years