

F.C.Gilbert-1

A Scriptural Exposition of H-T-Mid, The Daily, Daniel 8:11-13

To the aged seer in Babylon was given a vision from God. This vision is recorded in the eighth chapter of the book of Daniel. The following outstanding features were revealed to the Seer in that vision:

First. A Ram. Verse 3.

Second. A He Goat, with a notable horn between his eyes. Verse 5.

Third. Four Horns. Verse 8.

Fourth. A Little Horn. Verse 9.

Fifth. Two thousand and three hundred days. Verses 13,14.

After he had received this revelation, Daniel did not understand the vision. So he sought for its meaning. The prophet then heard a voice which said, "Gabriel, make this man to understand the vision." Verses 15, 16. According to the Gospel of Luke, chapter 1:19, Gabriel is the angel who stands in the presence of God. The authority to interpret this vision is committed to the mighty messenger who basks in the presence of Omnipotence.

Gabriel proceeds to explain to Daniel that the Ram is Media and Persia. Verse 20. The rough or the he goat is the king or kingdom of Grecia, and the notable horn between his eyes is the first king. Verse 21.

The four horns are the four kingdoms which stand up in the place of the first king of Grecia which was broken. Verse 22.

The little horn is a king of fierce countenance which stands up in the latter time of the four-part divided kingdom which has mighty power. Destroys and prospers, destroying the mighty and the holy people. Causes craft to prosper through its policy. Magnified itself in its heart. Stands up against the Prince of Princes, but is broken without hands. Verses 23-25.

Who is the Prince of Princes against whom this little horn stands up? Says the Scripture:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." *Revelation 1:5*. The Prince of Princes is Jesus Christ.

What power stood up against Jesus Christ? Says the apostle Peter: The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

"For to do whatsoever thy hand and thy counsel determined before to be done." *Acts 4:26-28*.

Herod, Pontius Pilate, the Gentiles, and the people of Israel, were the ones who stood up and were gathered together against the Lord Jesus Christ.

Herod ruled Judea under Julius and Augustus Caesar, Emperors of Rome, at the time of the birth of Christ. *Matthew 2:1-3*.

He stood up against the holy child by issuing a decree to destroy all the infants in his jurisdiction under two years of age shortly after Jesus was born. *Matthew 2:16*.

Pontius Pilate was Roman Governor of Judea in the reign of Tiberius Caesar, Emperor of Rome. *Luke 3:1*. He stood up against the Lord's Christ by pronouncing the sentence which put the Saviour to death.

The Gentiles, the officers and the soldiers of the Roman army stood up against the Messiah in taking part in the last trial of the Saviour. They put into execution the death sentence ordered by Pontius Pilot.

The people of Israel, through its ecclesiastical leadership, the Sanhedrin, demanded that Christ should die because He said He was the Son of God. The Jewish hierarchy professed that by His making such a claim Jesus had blasphemed, and their law declared that a man should die for blasphemy. They had not the authority at that time to put the death penalty into execution, so they demanded of Pilate that he should give the death sentence. And Pontius Pilate delivered him therefore to be crucified. *John 19:6, 7, 16*. The power, which stood up against Christ and put Him to death, is the Roman Power.

Continued the angel Gabriel: The vision of the evening and morning, namely, the two thousand and three hundred days is true; but he told the prophet this part of the vision would be shut up for many days. So the prophet was given no further interpretation of the vision at that time. *Daniel 8:26*. According to *Daniel 8:27*, Daniel fainted, and was unable to receive further explanation of the vision by the angel Gabriel.

In light of the interpretation of the little horn expounded by the angel Gabriel, let us examine the language of the vision of verses 9-12 of *Daniel 8*.

"And out of one of them came forth a little horn (Rome) which waxed great toward the South, and toward the East and toward the pleasant land.

"And he (Rome) waxed great, even to the host of heaven, and he (Rome) cast down some of the host and of the stars to the ground, and stamped upon them.

"Yea he (Rome) magnified himself even to the prince of the host (Jesus Christ) and "by him" the daily was taken away, and the place of his sanctuary was cast down.

"And an host was given against the daily by reason of transgression, and he cast down the truth to the ground, and he practiced and prospered."

You will notice the writer uses the word "he" in verse 10 in place of the word "it". This he does because the Hebrew text in the several scriptures referring to Rome conveys this idea in describing the power of Rome. In verse 11 the Scripture says: "He magnified himself even to the prince of the host." There is general agreement in the acceptance of this application of Scripture from verse 8 till we reach the middle of the 11th verse of this eighth chapter of *Daniel*. From this point on, however, there exists a difference of understanding of the latter part of verses 11, 12 of this same chapter. To the writer the difficulty really centers in two expressions in verse 11, namely—"By him the Daily was taken away, and the place of his sanctuary was cast down."

In the marginal reading of verse 11, in place of the words of the text by him, we find the words, FROM HIM. This marginal rendering is a more accurate translation of the Hebrew text. The Hebrew word "oo-me-men-oo" has two prefixes. The first is the Hebrew letter "Vau", the conjunction, and, the second, is the letter "Men" a preposition, from. Hence the word oo-me-mem-oo, translated in our text, and by him is more appropriately translated, and FROM HIM.

So verse 11, Daniel 8, would more accurately read:

"Yea, he (Rome) magnified himself even to the Prince of the host (Jesus Christ) and from him the daily was taken away, and the place of his sanctuary was cast down."

Our investigation of this scripture now leads us to inquire: What is taught in verses 11, 12, and 13, by Ha-ta-mid, and daily: the Hebrew word, Tamid, translated Daily, in these three verses is contained in the Old Testament Scriptures upwards of a hundred times, and is translated in various ways. However, with very few exceptions the Hebrew word Tamid has one or more precedents, and its meaning is clarified by its context. For instance:

In Exodus 27:20, the word, Tamid, is preceded by the word Na-err, and the translation of the two words, Na-err Tamid is to burn always. the word Tamid here is rendered, Always.

In Exodus 29:38, Tamid is associated with La-Youm, and LaYoum Tamid are translated—day by day continually. Tamid in this verse is translated, continually.

In Exodus 29:42, the word Guylas precedes Ta-mid, and the translation of Guylas Tamid is continual burnt offering. Ta-mid here is translated continual.

In Numbers 4:7, Ha Ta-mid is preceded by Ve-Le-chem, the translation of Ve-Le-chem Ha-Ta-mid is the continual bread. Tamid here again is translated, continual.

In Numbers 9:16, Tamid is preceded by two Hebrew words, Kane Ye-ha-yay, and Kane Ye-ha-yay Tamid is translated, it was always. Tamid here is translated, always.

In Psalm 25:15, Tamid is preceded with Aa-nay; and Aa-nay Tamid is translated, Mine eyes are ever. Tamid in this verse is translated, ever.

In Ezekiel 39:14, the word Aan-shay precedes Tamid and Aan-shay Tamid is translated, Men of Continuance, margin.

So we have Tamid rendered always, always, continual, continually, ever, continuance, etc.

Aside from Tamid, continual, found in Numbers 4:7, this Hebrew word is expressed without a prefix, and the context makes clear the meaning of the word. But in every instance that Tamid is used in Daniel 8:11, 12, 13, it is prefigured by the definite article, the Hebrew letter Hay, fifth letter of the Hebrew alphabet. In fact, the word Tamid—Daily—used in Daniel 11:31, and in Daniel 12:11 also has the prefix, Hay. That is to say, there is no place in the book of Daniel where Tamid—Daily is used that the word is without the Hebrew Prefix. For this reason the definite article "The" precedes Daily in every place where found in the book of Daniel. Ha-Ta-mid stands alone in the texts of the book of Daniel. Please bear in mind. Almost everywhere in the Hebrew Scriptures where the word Tamid is used it has a precedent but no prefix: in the book of Daniel in every place the word Tamid is found it has no precedent but it does have a prefix. This indicates that Ha-ta-mid, the Daily is the outstanding and not the modifying word.

Almost every translation of the book of Daniel has one or more supplied words associated with Ha-ta-mid, the Daily, but according to the text there is no such need. Whatever argument may be furnished to supply an apparent ellipsis in the text, there is no warrant in Scripture for such a necessity. Any word or expression added to the text lacks divine authorization.

While the angel Gabriel did not supply the prophet Daniel with any particular interpretation of this particular term, Daily, Ha-ta-mid, we are happy that the vision angel has not left the remnant church to devise an interpretation of its own, nor is it at all necessary to add to nor detract from what is in the original Scripture. Many years ago when this world-wide movement of the Third Angel's Message was launched and God had restored to the church the Gift of Prophecy, the chosen messenger of the Lord received the following instruction from the angel:

"Then I saw in relation to the 'Daily' of Daniel 8:12, that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text." *Early Writings*, page 74.

So we have divine authority that the word sacrifice does not belong to the text. The text needs no addition of word or of words. Since the gift of prophecy has declared that the word "Sacrifice" is a supplied word and does not belong to the text but did not suggest any other word or words to be inserted in the text, it is evident that the text as originally given to the prophet Daniel is all sufficient, and whatever word or words might be supplied are inserted by human wisdom. No additions belong to the text.

Continuing our Scriptural study of Daniel 8:11 we find that Rome magnified himself against Christ, and from him the "Daily," Ha-ta-mid, was taken away. From whom was the Ha-ta-mid, Daily, taken away? Inasmuch as Gabriel said that the little horn is Rome, and the angel's interpretation of the little horn deals with conditions brought about by the Roman Power, we might be justified in concluding that this "Daily" was taken away from Rome. For, said the angel—Rome's power is to be mighty; Rome is to destroy wonderfully; Rome is to practice and to prosper; Rome is to stand up against the Prince of princes. We must not however reach a decision based on a possible inference. Let us further compare Scripture with Scripture, and pray for clear illumination.

Diverting temporarily from the 11th verse, we proceed to verse 12 of this same chapter of Daniel. The angel said:

"And an host was given against the Daily by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered."

You will observe that the word "him" is omitted, for it does not belong to the text. The Scripture reads: "And a host was given against the Daily by reason of transgression." But the word translated "by reason of transgression" in this 12th verse is Ba-Faw-sha, to finish the transgression. The word Faw-sha in the 12th verse has the prefix, Ba. This Hebrew letter, Ba, is the second letter of the Hebrew alphabet, and is the introductory letter to the first word of the first verse of the first chapter of Genesis. It is the preposition, in. The first word of Genesis is B-re-shith, In the beginning, the word B-Faw-sha should more properly be translated "in transgression." The twelfth verse should then read:

"And a host was given against the Daily in transgression." Gesenius in his Hebrew lexicon makes the following observation on the word, Faw-shaw, transgression. "Defection, rebellion."

"A trespass, fault . . . Especially transgression, sin against God. It would seem to be stronger than Chatos" (Sin offering). *Hebrew Lexicon*, Edition CEE2.

Based on Deuteronomy 13:2, among the Jewish people illegitimacy is recognized as a very great evil. Its progeny is called Fa-sha Yisriol, a vile transgressor in Israel.

The angel says that this Daily is an evil power, a sinful force. It is in transgression.

Let us revert to the 11th verse of this eighth chapter of Daniel. "Yea, he (Rome) magnified himself even to the Prince of the host (Jesus Christ), and from him the Daily was taken away, and the place of his sanctuary was cast down."

We now find ourselves confronted with the vital question. From whom was the daily taken away: From the little horn Rome? Or from the Prince of the Host, Jesus Christ? to us it seems right here is the pivot on which revolves this entire question of the Daily. Here we must discover the solution of the difficulty.

Ha-ta-mid, the Daily, we have learned is in transgression. Was Ha-ta-mid, the "Daily" in transgression taken away from the Prince of the host, the Lord Jesus? What evil power, we may well ask, can be associated with the Prince of the Host which needed to be taken away? Is there

or can there be any evil identified with Jesus Christ the Prince of Princes? The angel said that the little horn, Rome, stood up against the Prince of Princes. True it is that Christ who knew no sin was voluntarily made sin for us in order that we might be made the righteousness of God in Him. But there was no sin or transgression in or with the Lord Jesus which needed to be taken away.

Since there was no transgression taken away from the Prince of Princes, we are forced to an only conclusion in regard to this phase of the text, namely, **Ha-ta-mid, the Daily in transgression, was taken away from the little horn, Rome.**

What is this evil power, the Daily in transgression, which was taken away from Rome?

The student of prophecy recognizes that in the Scripture Rome is presented under two aspects, Rome Pagan, and Rome Papal. The writer does not deem it necessary at this time to enter into a discussion of this phase of Scripture teaching. When we discuss either form of the Roman question we are forced to consider the religious as well as the political aspect. As a denomination we should be well grounded in this familiar line of information. Rome cannot be separated from Religion. Religion cannot be separated from Rome.

Paganism represented a system where the State controlled the religion. The Papacy represents a system where the religion controls the State. The visible head of the first was the Emperor of Rome; the visible head of the latter is the Pope. The worship of paganism centered in its temples. These were its center of worship in its cloisters, with its images, and its retreats. The worship of Paganism was the worship of heathenism; the worship of the Papacy is the worship of a Christianized Paganism.

The center of both Paganism and papacy was the city of Rome. Paganism had in that city its chief temple or sanctuary; to this day the Papacy has its seat in the Vatican City of Rome where is the cloister of Saint Peter's. The little horn, Rome, took away Paganism, and the place of its sanctuary was cast down, to make way for the setting up of the Papacy. Daniel 7:7, 8, 19-26; Revelation 12:3-5; 13:2, 3.

An additional suggestion touching this very point is given by the angel Gabriel to the prophet Daniel. In Daniel 11:31, we read:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the Daily, and they shall place the abomination that maketh desolate." May the writer be permitted to make the following observation of the latter part of this 31st verse based on the Hebrew Scripture, which reads as follows:

"And they shall remove the Daily, and give or make place for the abomination which maketh desolate."

Still further does the angel follow up the purposes and accomplishments of Rome to remove Paganism and to set up the Papacy; for we find it written:

"And from the time that the 'Daily' shall be taken away and the abomination that maketh desolate set up," etc. Daniel 12:11.

The Hebrew Scripture of the forepart of this verse is but a repetition of the statement made of Verse 31, chapter 11.

"And from the time of the removal or taking away of the Daily and to give or make place for the abomination that maketh desolate shall be," etc. The angel plainly declares that the Daily, Paganism, makes way for the Abomination of Desolation, the Papacy.

Doubtless for the benefit of the prophet Daniel and for God's people in the last days, the question found in Daniel 8:13, "How long the vision, — The Daily and the transgression of desolation to give both the sanctuary and the host to be trodden under foot," was raised.

In this 13th verse of Daniel 8, the Daily and the transgression of desolation, two evil powers, are expressed by the angel. We have learned from Daniel 8:12, the Daily is in transgression. In the 13th verse of Daniel 8 Gabriel adds another evil force, the transgression of desolation. In the light of what has been stated, together with the many Scriptures found in other portions of Daniel and the Revelation, it must be evident that the heavenly messenger was describing to the aged prophet the two forms of the Roman power made possible through the little horn, Rome. The Daily in transgression that maketh desolate, the Papacy. The former, the Daily, Paganism, was taken away to make room for or to give place to the transgression that maketh desolate, the Papacy.

When the Daily was taken away, the place of his sanctuary was cast down. The city of Rome, the capital of Pagan Rome, lost its Pagan influence with the passing of the Pagan system of religion.

The following statement was made by Elder C. T. Everson.

"LaBanca, professor of history at the University of Rome; says that to the succession of the Caesars came the succession of the Pontiffs in Rome. I suppose you know that when Constantine moved out of Rome he gave his seat to the pontiff.

"If you were to go to Rome tonight, you would find, right in the Vatican itself, a large painting, possibly about seventy-five feet across, depicting Sylvester I, one-time Pope of Rome, receiving a little figure— a statue of a warrior. Constantine is passing this little figure of a warrior into the hands of the Pope just as he is getting ready to leave Rome. And underneath the picture is written, 'The Donation of Rome from Constantine to the Pope'." C. T. Everson, *Bible Lectures*, pp. 91, 92.

As we find confession of Rome to fulfillment of other prophecies forecast in the Scripture, so we here clearly note Rome's confession depicted in painting that Pagan Rome gave her seat, her power, her authority, and the place of her sanctuary, to the Papacy.

The Scripture exposition considered in the foregoing is in perfect keeping with the view of the "Daily" held by the fathers of this great movement. For says Elder Uriah Smith, in his most excellent work, "Daniel and Revelation":

"This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal. These two phases are elsewhere spoken of as the 'Daily' (sacrifice is a supplied word) and the 'transgression of desolation,' the papal . . . Pagan Rome was remodeled into Papal Rome. And the place of his sanctuary, or worship, the city of Rome was cast down. The seat of government was removed . . . to Constantinople. This same transaction is brought to view in Rev. 13:2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, 'His seat, the city of Rome'."

"A host was given . . . against the daily. The barbarians that subverted the Roman empire in the changes, attritions, and transformation of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished religiously by the theology of Rome and became the perpetuators of the same empire in another phase."

It may be of value to this study to consider further verse 13 and also verse 14 of the eighth chapter of Daniel in view of the question raised by the angel in regard to Ha-ta-mid, the Daily.

Two heavenly personages are mentioned in verse 13. One of these is the speaker, Palmoni, the other is the angel Gabriel. Palmoni means wonderful numberer, see margin of verse 13, and doubtless is the Christ. Gabriel asks Palmoni a question:

"How long shall be the vision concerning the daily (sacrifice), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

We find nothing in the Hebrew scriptures to warrant the words, "shall be, concerning, and sacrifice," found in our English translation. These are supplied. The original text should read:

"How long the vision— the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

The question the angel asks the speaker, Palmoni, is in regard to Ha-Tamid, the daily, V-Ha-pey-sha-shou-maim, and the transgression of desolation, to give the Sanctuary and the host to be trodden under foot? It would appear that Palmoni in his answer to the question directs the attention of the prophet to what will take place when the Daily and the abomination of desolation have done their destructive work

Daniel states that when Palmoni answered the question he turned to him and said:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Christ's statement indicates that the question raised by Gabriel would be clarified at the end of the time period mentioned by Palmoni. Then shall the sanctuary be cleansed, is the solution to the problem.

The word cleansed noted in Daniel 8:14 is a translation of the Hebrew word, Nits-dak. This Hebrew word, Nits-dak, has its origin in the root Tsa-dik, which means right, righteous, just, justified, etc, this root word, Tsa-dik, and its various forms, is found in the Old Testament Scriptures about half a thousand times. The writer is reasonably certain that the translation of the word nits-dak, cleansed, found in Daniel 8:14, is the only place in the Old Testament where this form of the word is so rendered. It usually is translated, right, righteous, just, justified, etc. He recognizes that the translation of the word, cleansed, is justifiable and allowable, but he also understands that this word Nits-dak as rendered in the text comprehends vastly more than merely the thought of cleansing the sanctuary.

To understand Nits-dak, cleansed, in its broader application let us study the source of information of the sanctuary. The light on the sanctuary truth originally was given to Moses while in the mount with God. On two occasions the prophet was with the Lord forty days. During these weeks and months there was unfolded to him by vision and revelation the object and purpose of the sanctuary. Moses repeatedly states that what he gave Israel in regard to the sanctuary and its services was what was given him by inspiration while closeted with the Lord, was given by the hand of God upon him. "All this," said David, "the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chronicles 28:19. The source of light of the sanctuary service is inspiration and revelation; not study nor human investigation.

To the prophet Ezekiel was given detailed light for the erection of a temple for Israel which never was constructed. But the plans, specifications, services and ministries were revealed to the prophet. See Ezekiel 40:1-4.

When the Jewish people perverted the service of the sanctuary and lost the significance of its ministry, to the apostle Paul was revealed by inspiration the purposeful object and import of the earthly sanctuary, the figure, and its prototype, the heavenly sanctuary. Hence the church received the light of the sanctuary as delivered by revelation to the chief of the apostles. 1 Corinthians 15:3, 4, 8.

Following the departure of the truth by ancient Israel there developed two professedly Christian apostasies— that of the Papacy and of Protestantism. These two systems of avowed Christianity set aside the real purpose of the ministry of Christ in heaven, and again the truth was cast down to the ground.

But the hour arrived when the advocacy of Christ in the heavenly sanctuary must be understood in its clear light and in its proper setting. Jesus had fulfilled His priestly service in the first apartment of the heavenly sanctuary and this now must give way to the closing efforts for the salvation of the human race in the antitypical day of atonement. This final chapter of the Saviour's ministry commenced at the end of the 2,300 days. The advent movement of 1844 reached its climax when the believers in the return of their Lord expected to see Him whom they loved on October 22 of that memorable year. These earnest God-fearing sincere waiting saints made no provision for any time in this world following the day they expected to be translated from earth to heaven. They looked for no future on this mundane sphere subsequent to this foreseen day.

After their keen and bitter disappointment in not seeing their Lord, all of which had been forecast in the Scripture (see Rev. 10), confusion entered the ranks of the Adventist band. While a ray of heavenly light here and there pierced the gloom and darkness which shrouded these waiting ones, not till the gift of prophecy was restored to God's people by a call from the Lord, of Sister Ellen White (Harmon) to exercise the special heavenly endowment in visions and dreams, did the loyal and faithful remnant have clear leading of divine guidance.

Elder James White declares that from the latter part of the year 1844 when Sister Harmon was given her first vision to the year 1868, a period of 23 years, she had received between one and two hundred visions. Not very long after her visitations by the angel she received heavenly illumination of the work of our great High Priest in heaven. See *Early Writings*, page 32, (1847). the streams of holy light were pouring forth from the heavenly sanctuary to the people of God.

Of later visions which came to the servant of God in regard to the ministry of Christ in the heavenly sanctuary, Sister White thus speaks of what was revealed to her on Sabbath, March 24, 1849.

"Then I was shown that the commandments of God, and the testimony of Jesus Christ relating to the shut door, could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place, and opened the door into the most holy, and passed within the second vail, where he now stands by the ark, and where the faith of Israel now reaches."

"I saw that Jesus had shut the door of the holy place, and no man can open it: and that He had opened the door into the Most Holy, and no man can shut it. (Rev. 3:7, 8). *Early Writings*, p. 42.

In a supplementary note found on page 86 of *Early Writings*, we find the following statement made by Sister White in regard to the foregoing paragraph:

"The view of the 'Open and Shut Door', on pages 42-45, was given in 1849. The application of Revelation 3:7, 8, to the heavenly sanctuary and Christ's ministry was entirely new to me. I had never heard the idea advanced by any one. Now as the subject of the sanctuary is being clearly understood, the application is seen in its force and beauty."

Christ once more gave to the church a revealed knowledge of the sanctuary. This divine illumination came at the close of the 2,300 days. How that the sanctuary is understood in all its bearings it is made clear to the remnant church of Christ. In now comprehending the purpose of

Christ's ministry for a doomed world, we have a vivid knowledge of the efforts of "Ha-ta-mid," the Daily, and Ha-pey-sha-shou-maim, the transgression of desolation. We are instructed and informed of the efforts of these two evil forces. We now understand what their purposes were, and the future which awaits them. The Sanctuary has been righted. Hence the word, Nits-dak, translated cleansed, may now be understood in its larger sense. Palmoni told Daniel at the end of the 2,300 days Vnits-dak ko-desh, the sanctuary would be straightened out. We now understand how much is comprehended in the heavenly ministry of our Lord; what is involved in the antitypical work of the great High Priest in the cleansing of the sanctuary; what has transpired in heaven for mankind since Jesus passed from the holy place in the heavenly sanctuary into the most holy place. Palmoni's statement is fulfilled. Revelation again is restored. The sanctuary has been righted. The purpose of Ha-ta-mid, the Daily, and the transgression of desolation is well understood. the evil and nefarious work which these power have accomplished has been made clear at the end of the 2,300 days. What need is there to supply any word or words to the text?

In view of the foregoing statements, what significance must be attached to the following counsel from the Spirit of Prophecy:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others . . . were among those who after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the word . . . When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction the Lord had given me.

"Light seemed to shine all through the house, and an angel's hand was laid on my head. From that time to this I have been able to understand the word of God."
Series B, No. 2, Testimonies for the Church.

It has been mentioned by the Spirit of Prophecy that the word "sacrifice" does not belong to the text of Daniel 8:12. The word inserted was supplied by man's wisdom. Is man sufficiently wise or able to insert any word or words into the text where the angel Gabriel did not offer any?

The fathers of this great movement based their view of the Daily upon the Scriptures. We find today that the position they advanced is Biblical, in perfect accord with Revelation. Any position advanced or accepted contrary to this Scriptural one is based upon supplied words added to the text by men who originally developed the synagogue rabbinical system, which system led to the rejection of the Prince of princes. Can any erroneous position honor our Lord? Shall we do evil that good may come?

As a people who have absolute faith in the Bible, the word of God, in the Spirit of Prophecy as God's mouthpiece to His church in these last days, shall we accept, advance, or advocate as scriptural any view or position which is based upon man's wisdom and is not found in the Sacred text?



June 10, 1945

Elder J.S. Washburn
#404½ W. Washington St.
Hagerstown, Md.

Dear Brother Washburn:-

Received your letter yesterday, and glad to learn you are at home once more, and I hope that you had a pleasant time during your stay at Takoma Park.

Am enclosing with this copy of that article, rather interview I had with Sister White. I should say this to you about that interview. Please remember, that Sister White did not write this. She started to tell me some things. I recognized at once that what she had to say was important. The way she began to speak. So I got a pencil and put down what she said. Then as soon as I was able, after she finished telling me, I transposed what she said, that I had written on the paper while she was talking, on to a typewriter, and the enclosed is the result. Sister McEnterfer her secretary and nurse and traveling companion was present, I feel certain when we had the interview.

I felt it was necessary for me to give you this explanation, so in case you should have occasion to say anything to any one about it, you would have the matter straight, and no one, neither you nor I, would have any misinformed come back.

I do not know of but two other persons but you and I who have this document. So I thought it might be well for you to know this.

Always glad to hear from you. May be some time I can send you an article or two that might be of interest to you.

Sincerely your brother in Christ,

A handwritten signature in cursive script that reads "F. C. Gilbert". The signature is written in dark ink and is underlined with a single horizontal stroke.

[signed] F.C. Gilbert

This is a letter of explanation written to J.S. Washburn which accompanies the following interview between F.C. Gilbert and Ellen G. White.

An Interview with Sister White at St. Helena, June 8, 1910.

There was a reproof given to Daniells and Prescott at the time of the General Conference at Washington. Prescott wanted to work himself and his ideas into the minds of the people. If he did, I know that he would work himself out. We have a testing message to give to the people, and we do not want to get the people stirred up about a little item that does not affect our salvation. What they are doing is to try and work up a lot of jots and tittles.

I was shown Prescott's case, and saw that he ought to be engaged in better business. There was a paper presented to us that he was looking over, and he was working over it and trying to find something that was different from what other people had. There was nothing in it that was of any effect to the people; and therefore they ought to spend their time in spreading the message, and in doing the work that should be done in the cities.

They had to be getting up something new, and of course by doing so they would not give the older brethren in the cause any chance to say anything that these older brethren knew about the early days of the message. In the work they are doing they are taking up hours and hours of the time of the people, and it all does not amount to anything. We have a life and death question to settle, and what is needed is to teach the people how to meet this great vital testing message.

When they did not accept my message of reproof I knew what they would do and I knew what Daniells would do in getting the people all stirred up. I have not written to Prescott because his wife is so very sick, and so did not feel like writing to him at the present time. Daniells was here to see me, and I would not see him on any point, and I would not have anything to

[page -2-]

say to him about anything. About this daily that they are trying to work up, there is nothing in it, and it is not a testing point of character. What we want is to know about the things which are vital, and which affect our salvation.

There is no need of anything of this kind being taken up at all with the people; they will get the people off the real vital work of the message, and there is nothing of any consequence in this thing they are agitating.

I have just been writing to Elder Daniells to get the work done in the cities. This is the work that ought to be done, and they are not to bother with these other things. When I was at Washington there seemed to be something that just encased their minds, and I could not seem to touch them. We are to have nothing to do with this question of the daily; we are to have our minds on more vital points of the message.

When I gave them my message and saw the way they treated it, I knew that the Lord would work against them. I knew they would work against my message, and then the people would not think there was anything in my message. They are taking the minds of the people off the testing message for this time. I have written to him, and told him that he was showing himself not fit to be President of this General Conference. He was showing that he was not the man to keep the Presidency.

If this message of the daily were a testing message the Lord would have shown me. These people do not see the end from the beginning in this thing. This work they are doing is to divide the people of God, and to take their minds off the testing truths for these last times. I utterly refuse to see any of them who are engaged in this work.

The light that was given me of God is that Brother Daniells has stood in the Presidency long enough. He was there as long as God wanted him there. When he comes here and switches the people off as he

[page -3-]

has, the Lord has no more use for him as the President of the General Conference, and I was told not to have any more conversations with him about any of these things.

I would not see Daniells about the matter, and I would not have one word with him. They pled with me that I would give him an interview, but I would not give him any at all. They have stirred up the minds of the people about these things.

God is testing these men, and they are showing how they are standing the test, and how they stand with regard to the Testimonies. They have shown by their actions how much confidence they have in the Testimonies. I was told to warn our people not to have anything to do with this thing they are teaching. They are to give no attention to it at all, as there is nothing in it that amounts to a single thing; they must have something that no one else has. There is no test about this matter; there is no life and death question about it, its purpose is simply to distract the mind, and to divert the attention away from the truth for this time. You see there is nothing to it, and the light that was given to me was that I was forbidden of the Lord to listen to it.

I have expressed myself as not having a particle of confidence in it. I saw how that they had a paper in their hands, and they wanted to get a hearing on this question at Loma Linda; but I saw I had nothing to do with it, and there was nothing to be done about it.

I saw why it was that Daniells was rushing this thing through from place to place; for he knew that I would work against it. That is why I know they did not stand the testing. I knew they would not receive it. The time has come when his Presidency should come to an end. He has been in too long. This whole thing they are doing is a scheme of the devil. He has been president too long, and should not be there any longer.

A handwritten signature in cursive script that reads "F. C. Gilbert". The signature is written in black ink and is underlined with a single horizontal stroke.

These notes were taken in an interview with Ellen G. White by F.C. Gilbert.
See the letter of explanation written to J.S. Washburn about how this interview was recorded.

<!--[Hand written note at top of page 1 - author unknown: Sr. White said these words to one of our older workers, highly honored by the denomination, who knew her well. She did not write them. Therefore they are very, very confidential.]-->