

# **Daniel 11: “The Takedown of the USA and Adventism”**

## **Part Two: 'Samson's Riddle'**

In this article we are going to consider the issue of the ‘Daily.’ In Adventism the interpretation comes down to two views, known generally as the old view and the new view. In dealing with both views of the Daily, it is not my purpose necessarily to try and prove or disprove either, though that will come through loud and clear, but it is primarily to set the framework that will allow us to see the prophecy of Daniel 11:31-45 in a different light than the current versions.

The fact that the old view of paganism renders the daily as a satanic power, and the new view of Christ’s high priestly ministry renders it as a godly power, should automatically let us know that both cannot be right. In other words, they are as antagonistic to each other as it is possible to be.

And therein lies the principle of the thing—that is, to correctly determine whether something is of God or of Satan.

Just as the Daily is interpreted by Adventism to be of a godly character—Christ’s high priestly ministry; so in contrast, the kings of the north and south are interpreted to be of a satanic character—Papalism, Islam, Atheism, etc.

We can see this principle in a different way when the Pharisees tried to ascribe satanic attributes to Christ, even going so far as to say He was possessed of a devil, when in reality it was true of them, as they claimed that their works were of God. Christ told them in plain language that they were of their father the devil, because they wanted to kill Him. (See John 8:40-44)

In our personal lives, it is when we lose the ability to distinguish whether a thing is of God or of Satan that we are in serious peril, as it then becomes impossible to test our experience correctly to see if we are of the truth, or in error. Even worse, we can then become sealed in that error. This principle holds true in the realm of prophecy as well. When we ascribe something to God that belongs to Satan, or something to Satan that belongs to God, we have then lost our ability to place the prophecy in its correct context.

It is a significant point, and one that should be noted, that from the highest level in Adventism on down, there is no unity on the interpretation of Daniel 11; but when it comes to the new view of the ‘Daily,’ that is the ONE THING, almost without exception, all are agreed on. It is also interesting to note that by 1955 there were no known Adventist colleges in America teaching the view that the term ‘daily’ meant paganism.”

## A Riddle for Our Time

In order to understand the full scope of the Daily, it is essential to understand the reasoning behind it. There are two specific historical events that will help us to do that.

In each of these events something was removed, and then replaced with something else. Samson's riddle gives us the different set of glasses we need in order to see this concept in its true setting.

*"Out of the eater came forth meat, and out of the strong came forth sweetness."*

*"What is sweeter than honey? And what is stronger than a lion?"*

*Judges 14:14-18*

There are two ways to look at this. A real lion attacked Samson as he was walking, and Samson, empowered by the Holy Spirit, was able to defeat and kill the lion. Physically. Literally. Killed the lion. Then, sometime later, as Samson was walking down the same path, he decided to turn aside and have another look at the now dead lion. As he stands there looking, he realizes that there are bees and honey in the body of the lion. His desire for a taste of honey being greater than his disgust of where it came from, he took the honey, ate some, gave some to his parents, but didn't tell them where he got it from. This would be the literal sense as it actually happened in history.

The other way to look at this account would be as a type, and as such, there are two things that stand out which provide for us the key to understand what this type represents.

The first thing to see is that even though the lion was killed, and rendered apparently harmless, it only changed forms and became sweet in the form of honey. Put in another way, the lion is removed, and replaced by the honey. If you think about that for a moment, Samson should have become a part of the lion's body by virtue of being eaten by that lion. Instead, the lion actually becomes a part of Samson's body by virtue of him eating the honey. As something is eaten and assimilated, it becomes part of you.

The second point to consider is the fact that this honey came out of an unclean animal.

So something has been removed and is replaced with something else. The first thing couldn't get the job done, that is, it was unable to kill Samson, and is now replaced by something much more effective and very subtle. The first thing is attempting to accomplish its purpose by brute force, and the second relies instead on strategy; and instead of being destroyed, it now has the ability to reproduce.

By now, we should be able to see where this type is headed. Where else in the Bible can we see this concept of something no longer able to do its job, and having to be replaced with something more effective—a changing strategy to counter a changing threat?

*“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.” Daniel 11:31*

*“And from the time that the daily **shall be taken away**, and the abomination that maketh desolate **set up**, there shall be a thousand two hundred and ninety days.” Daniel 12:11*

*“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.” 2 Thessalonians 2:7-8*

The whole concept of the Daily, be it the old or new view, is that something replaces something else. In other words, both views show that something was in place but now has been uprooted and replaced by something different.

The old view teaches that Paganism was in place as Satan’s primary weapon against God’s people, but has now been replaced by Papalism for the same purpose.

The new view teaches that Christ’s ministry in the heavenly sanctuary was replaced, or usurped, by the counterfeit ministry of the Papacy. Both views teach that something was replaced by something else, and both views agree that the ‘something else’ is the Papacy. The similarities however, stop there.

The question to ask would be: what was it that Satan was responding to, that required him to rethink his strategy? In other words, why did he have to remove something and replace it with something else?

The answer to this question lies in Hebrews 10:9.

### **The Mission of Christ**

*“Then said he, Lo, I come to do thy will, O God. He **taketh away the first**, that he may **establish the second**.”*

Here again we are informed that something is being taken away, to be replaced by something else. This happened at the death of Christ on the cross, as the old covenant, expressed in the sacrificial system, was removed that it might be replaced by the new covenant. (Hebrews chapters 8 through 10 gives a good context.)

In the account of Samson and the lion, it is worth noting that it was a young lion that came against him. But if the lion represents paganism, you would think it would be an old lion since paganism had been around long before. To understand, we have to know the time periods in which these things took place. It was at the death of Christ that the veil was torn in two from the top to the bottom, signifying that the old covenant and its sacrificial system was done away with, and now replaced with the new and better covenant.

Even though paganism had been around for many years, it was pagan Rome in particular that came after early Christianity.

It isn't just Paganism giving way to Papalism, but specifically Pagan Rome giving way to Papal Rome. This is the removal of the fourth kingdom, and the setting up of the fifth kingdom. (Daniel 2, 7-9 and Revelation 12, 13, 17:10) Both are of the same Roman element, and both used the state to persecute the church. The first went for the body, as it tried to assimilate Christianity into itself, but the second went for the mind, and was able instead to adapt itself into Christianity. (See Early Writings p. 210.2, 'The Great Apostasy')

### Back to Our Riddle

Our riddle should make more sense now. *"Out of the eater came forth meat, and out of the strong came forth sweetness:"*

*"Out of the eater"*—the eater is Satan. *"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."* 1 Peter 5:8.

*"Came forth meat"*—from God's word, the Bible. Something to eat. You can see this in Hebrews 5:12-14. The fact that it comes from an unclean animal lets us know that this meat, or honey, is a false interpretation of God's word. This false interpretation provides the deception that comes from the system of the Papacy.

*"Out of the strong"*—Paganism—A system openly antagonistic and hostile toward Christianity.

*"Came forth sweetness"*—Papalism—A system based on paganism, and just as antagonistic, but clothed in religious garments. Sweet like honey, but out of an unclean animal.

In other words, the riddle could be read as such: Out of Satan came forth a false interpretation of God's word, making the way for his substitute—that is, that out of Paganism, came forth Papalism.

By their answer to his riddle, *"What is sweeter than honey? And what is stronger than a lion?"* they are acknowledging two things—the exceeding sweetness of honey, and the exceptional strength of a lion.

## Two Kinds of Honey—Two Great Powers Who Will Gladly Help Us to Study Our Bibles

This sweetness of honey is a significant thing, as it works with both truth and error. Just as God is able to breathe upon us His Spirit which contains light, power, and much love, joy and peace—so Satan is able to breathe upon us his spirit which also contains light and much power. (See Early Writings pp. 55-56) In order for Satan to do that, all we have to do is to come to the Bible with a careless or irreverent attitude, or with a self-sufficient mindset, using a methodology that God has not ordained. The first thing we want to do is to share that light and power with others whether it is truth from God, or error from Satan.

So it was, that the first thing Samson did was to give some of the honey to his parents, though it came from an unclean animal. This principle comes to us from the beginning, as the first thing Eve did was to give the fruit to Adam, though it was handed to her from Satan. (PP p.55-56) When she received this fruit from Satan and ate of it, her eyes were opened, or, enlightened.

In king Saul's day, when Jonathan tasted of the honey, his eyes were enlightened as well. This honey was of God, but Saul (leadership) had ordered that no man should eat, therefore it was withheld from the common people. On the spiritual level, Paul lets us know that it is the eyes of our understanding that are being enlightened. (1 Samuel 14:17-20; Ephesians 1:17-18) Honey is also referenced in connection with prophecy. (Revelation 10:9-11)

The two things in common with each kind of honey in the Bible are their irresistible sweetness, and the corresponding bitter in the belly experience. (Rev. 10:10) One produces the bitter experience of deception, and the other produces the bitter experience of giving an unpopular message to the church. (See Early Writings 232.2; 233.1)

### What is stronger than a lion?

Satan is a roaring lion seeking whom he may devour, but Christ is the Lion of the tribe of Judah. Christ as a lion roars as well, and roaring is used in connection with prophecy. (See Amos 3:7-8) The point to make is that both lions roar, or prophesy. When Christ roars, the books of Daniel and Revelation are opened to our understanding in their true prophetic context. (Rev. 10) When Satan roars, *"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan."* (SpTA11 8.1)

### What Does John Have to Say?

In looking at either view of the 'Daily' it is necessary to submit them for examination to the book of Revelation.

*"..the books of Daniel and Revelation are one; one is a prophecy, the other a revelation; one a book sealed, the other a book opened."* (7BC 971.5)

*“Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place.” (Ms32-1896.14)*

*“Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel, for the Revelation is the supplement of Daniel.” (Ms32-1896.38)*

**SUPPLEMENT:** 1. Literally, a supply; hence, an addition to any thing by which its defects are supplied, and it is made more full and complete. The word is particularly used of an addition to a book or paper.

**DEFECT:** 1. Want or absence of something necessary or useful towards perfection.

In the progression of these articles, we will see that Revelation 12:13-14 is the counterpart to Daniel 11:31, and represents the results of the transition from Paganism as a persecuting power, to that of Papalism. In addition, Revelation 12 and 13 details the three persecuting powers of Paganism, Papalism, and the image to the beast, or Apostate Protestantism.

The seven kings of Revelation 17 also line up with this transition in Daniel, showing that there are ‘seven kings, five are fallen, and one is, and the other is not yet come...’ The five kings that are fallen, are: 1. Babylon, 2. Medio Persia, 3. Greece, 4. Pagan Rome, and 5. Papal Rome. Understanding the Daily as Paganism allows us to see this transition between the fourth and fifth kingdoms. The ‘and one is’—the sixth kingdom now in place—can be no other than the United States of America, as it becomes the next persecutor of God’s people. The dragon (Paganism) the beast (Papalism) and the false prophet (Apostate Protestantism of the USA) See GC p. 442.1

It is very interesting to note that Uriah Smith in his book ‘Thoughts on Daniel and Revelation,’ changed two words in two seemingly different prophecies, one in Daniel, and the other one in Revelation. The first one had to do with the identity of the king of Daniel 11:36, and the second had to do with the identity of the seven kings of Revelation 17:10. These two prophecies are directly connected to each other, and though he did not recognize that connection, he found that if he changed a word in the one, he must necessarily change a word in the other. More on this in a later article. (The first is found on p.264-5, Chapter 11—A Literal Prophecy, dealing with verse 36. The second is found on p.659, Chapter 17—Babylon the Mother, dealing with verses 8-11.

## **Conclusion**

In looking at the current prevailing views of Daniel 11:31-45 in Adventism and abroad, it can be seen that they have one thing in common: that almost all are united on the new view of the Daily.

This one thing lays the foundation which affects the rest of the building. In other words, the Lord was in the slaying of the lion, but it was afterward, when Samson turned aside to look and then ate of the honey, that the stage was set for his fall.

***“But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.” Daniel 11:38***

When we apply the old view of the Daily as Paganism to Daniel 11:38, it will allow us to understand the lineage of *‘his fathers.’* These in turn allow us to correctly identify the *‘god whom his fathers knew not.’* The same is true of the *‘strange god’* in verse 39. As we progress we will see how this works, and it will also be seen that the new view of the Daily cannot provide those identities for us.

The three hundred foxes of Samson, put in context with his subjection in the Philistine prison, gives us the key we need to understand the underlying cause which has produced the new view of the Daily, and the resulting confusion over Daniel 11. The three hundred foxes had one thing between their tails that resulted in the removal of three things from the Philistines. Shortly afterwards however, Samson in prison is represented as wretched, miserable, poor, blind, and naked. These will be the subject for the next couple of articles.