

Understanding The Prophecies Of Daniel & Revelation

Our thoughts are rarely original but emerge from the gathering and sharing of insights among those who love truth. I want to thank the many diligent scholars from whom I have mined deeper insights into the yet-unfolding prophecies of Daniel and Revelation.

The opening chapter of Revelation promises, "Blessed is he that readeth....and keepeth..." As we seek that blessing through an orientation to these great prophecies remember that "the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand." Dan 12:10 Are we prepared to join that angel that comes down from heaven, having great power, lightning the earth with his glory and giving the message, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev 18:4

The Purpose of Prophecy

Prophecy reveals the play counter play in the great controversy between Christ and antichrist. It assures us of the victorious end. The things that were foretold and have already come to pass assure us that the things that are yet unfolding will as surely come to pass. Prophecy reveals to us the current state of Christ's ministry to save the world from sin. Daniel in his prayer for the fulfillment of Jeremiah's prophecy witnesses to us the importance of prayer as an instrument for their fulfillment.

Why Do We Want to Understand Daniel & Revelation?

Christ admonished us to read and understand Daniel.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): Matthew 24:15

A blessing is pronounced on all those who study Revelation.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:3

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." TM 114

Revelation prophesies that the characters of all will be sealed before Christ returns, some with God's character, and sadly, many with Satan's.

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists. The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, "Behold the Lamb of God, which taketh away the sin of the world." Fy 196.2

"God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness." RH, June 21, 1898 par. 38

“Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty.” 1888 1651.8

Key Points in Understanding Daniel & Revelation:

1. These two prophecies reveal as no other the great controversy between Christ and antichrist, the battle between two kingdoms, and the principles by which they govern.
2. These prophetic books focus on two major time prophecies which reveal the ruling principles of the two kingdoms, namely the 1260 year reign of the antichrist and the 2300 years leading up to the time the judgment begins. The principles of Satan’s kingdom, self-exaltation and force were most forcibly demonstrated during the 1260 year reign of the papacy. The judgment reveals the just and merciful way in which God deals with the rebellion of the wicked. It reveals the wise and harmless ways of God, total humility, selflessness and liberty. It also reveals God’s marvellous plan to save all who would, from rebellion that leads to death. Through this plan, He also brings eternal security to the universe assuring sin shall never rise again.
3. The gospel plan to save us from the wages of death is found in the sanctuary system. If we want to understand Daniel and Revelation, an understanding of the sanctuary truths is necessary.

Psalm 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

Proverbs 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy [sanctuary] is understanding.

Hosea 4:6 My people are destroyed for lack of knowledge: ...

4. Daniel is a prophecy and Revelation reveals Daniel’s prophecies. They must be studied together.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.” AA 585.1

5. What was literal and local before the cross, Babylon, Jerusalem, Israel, the temple, Egypt, Sodom, Jezebel, Balaam, etc., needs to be understood as typological and global in the book of Revelation. The historic events found in Daniel and the Old Testament typify events in Revelation, some of which have been fulfilled, and some which are yet to be fulfilled. Therefore, we must have a knowledge of these Old Testament events which are referred to in Revelation. Example: Babylon was a local, literal nation, however, it no longer exists as such but now must be understood to typify a worldwide apostate church reflecting Satan’s kingdom principles. Israel was God’s local, literal church which failed to represent His kingdom principles to the rest of humanity. Before Christ can come to gather His saints, His end time, worldwide church, spiritual Israel, will be sealed with His character and will represent the principles of His kingdom as a witness that goes into all the world and then the end will come.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ...

The Book Of Daniel

Literary Structure of Daniel:

What do we mean by literary structure? We could ask as well, How is the book of Daniel organized? How is it to be understood? Do we read as if it were chronological? Are there long gaps between events as suggested by some? Understanding how it is written is critically important in being able to interpret it correctly.

There are three methods of interpreting prophecy, the historicist view, the preterist view and the futurists view. Obviously they cannot all be right. Only the historicist view sustains complete harmony between the visions of Daniel and Revelation. It was prophesied that the little horn, the antichrist, the whore of Revelation 17 also known as the end time apostate church, Babylon, would destroy that harmony by thinking to change times and laws.

Daniel 7: 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: ...

What "times" are referenced, and why would antichrist desire to change them if not for the purpose of hiding his true identity by placing his activities either before or after where they actually occur in history? Therefore the times he thought to change must be those prophetic times that identify him.

What "laws" are referenced? It is not uncommon to change worldly laws. The laws he "thinks" he can change must therefore be God's laws. Interestingly, the two laws he thinks to change are the two that identify Christ as the true God, the second and the fourth commandment.

The changing of prophetic time is precisely what has been done, thus we have two false views and one true view of interpreting prophecy. The futurists view is the most popular by far. Let us look at these three views.

Historicist View of Interpretation:

Historicism: The method of interpreting prophecy such that the fulfillment begins at the time the vision is given and ends with God's setting up His everlasting kingdom after the millennial 1000 years. If we understand the flow of history which is repeated in all the visions, it will prevent false interpretations that displace historic events. This historicist view once was the prevailing method when interpreting prophecy but was purposely displaced to disguise the identity of antichrist.

"All who join the ranks of Sabbath-keepers should become diligent Bible students, that they may know the pillars and ground work of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time." M.R., vol. 10, p 170, 171.

"There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history." 17 M.R. p. 1.

Preterist View of Interpretation:

Preterism: The method of interpreting prophecy from the position that most of the prophecies of Revelation 4 and onward have been fulfilled in the past by Antiochus Epiphanes whom they interpret as the little horn of Daniel 8 who offered a pig on the altar in the Jerusalem temple presumably committing the “abomination of desolation.” Preterism teaches that the prophecies dealing with antichrist, the little horn of Daniel 7, the beast and 666 occurred in ancient history and therefore the papacy could not be the antichrist identified by the reformation. Preterism was authored by Alcazar, a Jesuit priest, in order to counter the historicist view of the early reformers.

Futurist View of Interpretation:

Futurism or Dispensationalism: The method of interpreting prophecy from a standpoint that all the prophecies dealing with the antichrist, the little horn, the beast and the image to the beast are yet future. Among these are pre-tribulationists, who believe the rapture will take place before the seven last plagues. Mid-tribulationists believe the rapture takes place in the midst of the seven last plagues. The post-tribulationists believe the rapture takes place after the plagues. If one were to suppose the church were already raptured before these prophecies have their fulfillment, why even study them? Futurism was authored by Francisco Ribera, a Jesuit priest, who also opposed the historicist view of the early reformers.

From Where Did These Other Views Come & For What Purpose?

At the Council of Trent, the Roman Catholic Church gave the Jesuits the specific assignment of counteracting Protestantism and bringing people back to the Mother Church. This was to be done not only through the Inquisition and through torture, but especially through theology. What kind of theology—a theology that reinterprets the prophecies about “the man of sin,” the “little horn,” and “the beast.”

Two very intelligent Spanish Jesuit priests rose to the challenge—Luis de Alcazar (1554-1613) and Francisco Ribera (1537-1591). In a nutshell, their strategy was one of reapplication and diversion, yet they went in opposite directions. Alcazar decided to apply the Bible’s antichrist prophecies to the past, to some ancient evil political ruler like Nero who lived in the first century. Meanwhile, Ribera applied these prophecies to the future, to one supremely wicked character who would show up only at the very end of time.

We see then that preterism and futurism are products of Catholicism from the counter reformation right after Martin Luther in the 16th century. Their main purpose was to point the prophecies backwards or forwards disguising the true identity of the antichrist, the system that was ruling at that time, namely the papacy. Not only was it the purpose of the papacy to conceal its own identity, but it purposed to disguise the identity of the true God by thinking to change the two commandments that identify Him, namely the 2nd and the 4th (Daniel 7:25).

The Meaning of the Name Daniel:

The name of Daniel has been interpreted as “God is Judge” but also as “Judge of God.” In the book of Daniel and Revelation we find that God is Judge, but we also find that God is being judged. Not only does God judge every human but He is also on trial. Will He be found righteous in His judgments of all?

Daniel is a Type of the Final Generation.

Parallels:

1. He had the testimony of Jesus which is the spirit of prophecy.
2. Daniel kept the commandments of God.
3. He was tested on the question of worship.
4. He was willing to die for his faith.
5. He faced a death decree.
6. He had the faith of Jesus.
7. Daniel had no blemish: Dan 6:4, 5--Rev 14:5, the 144,000 have no guile & are without fault.
8. Daniel was filled with the Holy Spirit. (Dan 6:3) (Dan 4:8, 9), (Dan 5:11-14), (Dan 8:4)
9. Daniel was greatly beloved. (Dan 9:23)—Rev 3:9
10. Daniel gave witness before courts and kings.

11. The issue was over worship.
12. Daniel was hated by religious leaders.
13. Daniel denounced the wine and did not drink it.
14. Daniel was part of a religious minority.
15. Daniel's enemies were destroyed.
16. Daniel honored state authority only to the extent that it did not violate the laws of God.
17. Daniel placed divine education above secular education.

Daniel is Made up of Four Visions

The four visions are found in Daniel 2, Daniel 7, Daniel 8, and Daniel 11 through Daniel 12:3. The rest of Daniel 12 emphasizes those prophetic time periods representing events that would be fulfilled in and after 1798, which year, as we'll show later, is by definition the "time of the end." Daniel is instructed twice to shut up the words and seal the book until that time. (Daniel 12:4, 9) At that "time" knowledge would be increased by many going to and fro studying the books of Daniel along with the book of Revelation. Daniel would then stand in his lot. (Daniel 12:13) Not until these events and time prophecies would be at hand would they be understood.

The First Vision

The first vision, found in Daniel 2, depicts a statue of four metals which Daniel interpreted as four successive empires which have been confirmed by history. These are followed by the toes of iron and clay, crushed by the stone cut out of the mountain, which becomes a mountain filling the earth. Daniel's divinely inspired view, by definition historicist, represents an uninterrupted flow of history starting from his day and culminating with God's everlasting kingdom set up on the earth. A correct interpretation of this first vision sets the stage for the correct interpretation of the other visions of Daniel.

Daniel 2

Vision	Interpretation
Head of gold 2:31, 32	Babylon 2:36-38
Breast and arms of silver 2:32	Medo-Persia 2:39; Dan 5:28
Belly and thighs of brass 2:32	Greece 2:39; Dan 8:20, 21
Legs of iron 2:33	The 4th kingdom 2:40; Dan 7:7
Feet of iron (ten toes) 2:41-43	Ten horns Dan 7:7, 24
Clay 2:33	Church Isa 64:8; Jer 18:6
Stone cut out of the mountain 2:34, 35	Judgment, cleansing of the sanctuary Dan 7:9, 10; 8:14
Great mountain 2:35	Everlasting kingdom 2:44; Dan 7:14, 22, 27

Gold—Babylon 606—538 B.C.

Silver—Medes and Persians or Media Persia 538—331 B.C.

Bronze—Greece 331—168 B.C.

Iron—Pagan Rome 168 B.C.—476 A.D.

Iron & clay—Rome in its first church & state phase reigning from 538 A. D. until its wound in 1798 A. D.; 2nd reign—from the time of the healing of the wound until it is destroyed.

Stone—Judgment begins—1844 A. D. until close of probation

Mountain fills earth—God's kingdom set up on the earth after the 1000 years

The Following Three Visions Repeat and Enlarge

Daniel's subsequent three visions repeat the same historical flow using different symbols for the same empires and events, only adding more information with each new vision.

The Focus is on the Fourth Kingdom and the Judgment.

It is important to note that each of the four visions focus largely on the fourth kingdom and the judgment. This focus emphasizes the core issues of the great controversy between Christ and antichrist. The fourth kingdom represents the rebellious principles of Satan's kingdom, self-exaltation and force, while the judgment reveals the wise as well as harmless principles of how God deals with this rebellion.

Daniel Interprets Itself

Many of the symbols used in the first three visions of Daniel found in the first half or so of a vision, are interpreted in the second half of the vision. The fourth vision of Daniel 11 does not use symbols and has no interpretation.

Historic Events Typify Future Events

Not only do the prophecies given in Daniel foretell the future from his time, but the accounts of literal, local, historic events in his day also prefigure future events prophesied in Revelation.

For example:

In Daniel one we find the church in apostasy being besieged by Babylon. Today we see that Babylon has come into the church with its pagan, corrupting principles.

In Daniel as well as Revelation we find God's faithful remnant being called out of Babylon before its destruction.

In Daniel three we find an image attended with a decree enforcing its worship on penalty of death. Likewise, Revelation 13 reveals the end-time recurrence of religious intolerance also enforcing worship of another image at the point of death.

Daniel six gives the account of prohibiting Daniel's religious freedom and prefigures the religious intolerance to be fulfilled in the future during the mark of the beast crisis.

Some of these types have been fulfilled and some are yet to be fulfilled. In Daniel, literal events which took place between literal Babylon and literal Jerusalem before the cross, typify events in Revelation that occur after the cross on a global scale between worldwide spiritual Babylon and worldwide spiritual Jerusalem, God's church.

Historic Judgments Typify Future Judgments

In Daniel we find that judgment comes to churches, individuals, and nations. So too in Revelation we also find this to be true.

In Daniel one we find God's church, Israel, meeting with judgment because she had fallen into fornication and apostasy.

In chapter nine, Daniel predicts the end of probationary time for Israel, the old testament church, who would reject the Messiah and meet with destruction in 70 A.D. Revelation speaks of the judgment of the great whore who has committed fornication with the nations.

In Daniel four we have an account of judgment on an individual, the rebellious, haughty, self-exalting Nebuchadnezzar. Though in this case Nebuchadnezzar repented, his judgment typifies the predicted judgment found in Daniel as well as Revelation when each individual will be judged according to his works.

In Daniel five we have an account of judgment of the rebellious, literal kingdom of Babylon. Revelation also speaks of judgment on Babylon, only this time Babylon is not literal and local but spiritual and global.

The Sealed Portion of the Book of Daniel

The portion of the book that was sealed until the time of the end unveils specific time prophecies dealing with the last days. Not surprisingly, the time prophecies that are closed and sealed until the time of the end deal with the critical issues of the great controversy and are also the major focus of Daniel, namely the reign of the antichrist for 1260 years ending in 1798 (Daniel 7:25; 12:7), and how God deals with the rebellion, as depicted in the judgment which started at the end of the 2300 days in 1844 (Daniel 8:14). These are the only time prophecies found in Daniel that relate to the last days. We first find these time prophecies in Daniel 7 & 8. Each succeeding vision adds more information regarding these two time prophecies. So “that portion of the prophecy” that was sealed until the time of the end refers to the time prophecies of the end found in chapters 7-12.

The sealed portion deals with **time**.

*“Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. 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**.” 7 BC p. 971*

The sealed portion relates to the **last days**.

*“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel **that related to the last days**.... When the book was opened, the proclamation was made, ‘Time shall be no longer.’ The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.” CTr 338.4*

The sealed portion is to be unsealed **after** the fulfillment of the time prophecies at **the time of the end**.

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ [Daniel 12:4.] G C p. 356.

Revelation 10:1, 2 And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: 2) And He had in His hand a little book open: and He set His right foot upon the sea, and His left foot on the earth, ...

Revelation 10:6 And sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

1798 is the “Time of the End”

Daniel 12:9 And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

“But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near.” GC88 356.2

That 1798 is the “time of the end” can also be established in Scripture by comparing passages found in Daniel 7, 8 and 11.

The antichrist shall persecute the saints for 1260 years.

Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

The question is asked, How long shall the antichrist be able to persecute the saints?

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, 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?

The answer is given. The indignation (persecution) shall end at the appointed (prophesied) time.

Daniel 8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.... 35)And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

It was at the time of the end that the deadly wound was inflicted by France and the persecuting power was taken away. This exactly fulfilled the 1260 year prophecy that the little horn would wear out the saints.

Daniel 11:40 And at the time of the end shall the king of the south push at him:

Revelation 13:3 And I saw one of his heads as it were wounded to death;

“Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies.” GC p. 356.

❖ Daniel Chapter One

Chapter one introduces the book of Daniel. The story line gives the details of how Daniel found himself in Babylon. Due to the apostasy of the children of Israel, God gave (permitted) Nebuchadnezzar to besiege Judah and take Daniel captive along with the other princes.

God would accomplish at least three things in allowing this captivity.

1. By allowing Israel to be chastened, she might return to God seeking His deliverance.
2. Through the captivity of Daniel and his friends, God would bring the knowledge of the true God to Nebuchadnezzar and to Babylon who worshipped pagan gods.
3. Through this captivity the prophecies relating to future end time events would be revealed and recorded.

Daniel chapter one is a summary of the whole book of Daniel as well as of Revelation.

We have a conflict between two gods, Jehovah and Marduk, the sun god

We have a controversy between two cities, Jerusalem and Babylon

We have a controversy between two temples, Jehovah’s and Marduk’s

We have a controversy between two peoples, the Hebrews and the Babylonians

What was literal in Daniel is to be applied spiritually in Revelation concerning the whole world.

Daniel's faithfulness in his dietary habits allowed God to honor him in giving him understanding in all visions and dreams. We too may have understanding of these visions and dreams by faithfully following God's health plan.

❖ Daniel Chapters Two and Seven Parallel:

The vision of the multi-metal statue found in Daniel 2 is highly significant in that it is the foundation for understanding both Daniel and Revelation. We might call this the skeletal vision. The other three visions of Daniel repeat and enlarge on the historical flow of the nations represented in Nebuchadnezzar's dream. Though the symbols change with each new vision, the uninterrupted flow of history repeats. The vision begins with the kingdom of Babylon and ends with God's everlasting kingdom set up on this earth. The same timeframe is also represented in Daniel 7. John's prophecies in Revelation fit within the greater portion of this timeframe as well, but instead of beginning in the kingdom of Babylon, Revelation begins with John's day during the fourth kingdom of Rome and ends with the everlasting kingdom being set up.

❖ Daniel Chapters Three and Six Parallel:

In Daniel three the enforced worship of the all gold statue by Nebuchadnezzar typifies the issue in the mark of the beast crisis found in Revelation 13, which is soon to take place. This chapter along with chapter 6 of Daniel illustrates what is at the heart of the crisis ahead, that is, religious intolerance forcing worship at the point of death. These principles of compelling force are of Satan's kingdom, not God's.

"Satan's representations against the government of God, and his defense of those who sided with him, were a constant accusation against God. These murmurings and complaints were groundless. Yet God allowed Satan to work out his theories. He could have handled Satan and all his sympathizers as easily as one can pick up a pebble and cast it to the earth. But by this He would have given a precedent for the violence of man which is so abundantly shown in our world in the compelling principles. The Lord's principles are not of this order. All the compelling power is found under Satan's government. God would not work on this line. He would not give the slightest encouragement for any human being to set himself up as God over another human being, and cause him mental or physical suffering. This principle is wholly of Satan's creation." 18MR 361.1

The religious intolerance found in Daniel chapters three and six, which Scripture foretells will intensify near the end of time, contradicts the protective laws found in Article 1 of the Bill Of Rights in the U.S. Constitution, which shall be repudiated, allowing religious persecution to be reproduced. The deadly wound will be healed.

Daniel chapter three establishes a state religion. Daniel chapter six prohibits the free exercise of religion.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

Revelation 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

❖ Daniel Chapters 4 and 5 Parallel:

As Nebuchadnezzar grazes in Daniel chapter 4 we find judgment coming to an individual because he chose to rebel against God. God had revealed to Nebuchadnezzar that his kingdom would end and that God's kingdom would be everlasting. Just like Lucifer in heaven, Nebuchadnezzar rebelled against the kingdom of God thinking that his kingdom was superior.

God had marvelously worked in Nebuchadnezzar's life to reveal Himself to him, warning him of his impending doom. When the Spirit of God is grieved away, what more can He do? He must give us up to our choice for there is no compelling force in His kingdom.

The same principle is applied to nations. In Daniel chapter 5 we find that because Babylon rejected the messages of love through God's servants, it met with destruction. Abomination will lead to desolation. The wages of sin is death.

Matthew 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Parallels in the First Seven Chapters:

The candlestick below will give us a visual aid in helping us to remember the parallels found in the first seven chapters of Daniel. Daniel chapter one, being the introductory chapter, is the center of the lampstand. Chapters two and seven appropriately share the same branch as parallel visions beginning with the kingdom of Babylon and ending with the everlasting kingdom set up on the earth. The stories found in chapters three and six, also found on one branch, parallel each other. They contrast two spirits, the spirit of liberty with which God gifts us to choose whom we will serve, and the spirit of antichrist who is self-exalting and enforces worship of himself. Chapters four and five parallel each other in that they both deal with judgment and are found on the same branch. Judgment comes to the king in chapter 4, and judgment comes to the kingdom in chapter 5.



❖ Daniel Chapter Seven

The second of four visions found in the book of Daniel unfolds in chapter seven with four beasts, paralleling the same kingdoms represented by the statue in Daniel 2. You will notice that this vision takes place during the first year of Belshazzar, King of Babylon. The chapters in the book of Daniel are not all placed in chronological order, which becomes obvious just by looking at the first verses in the following chapters. The true order is as follows.

Daniel 1, 2, 3, 4, 7, 8, 5, 6, 9, 10, 11, 12

Dan 7:1 In the **first** year of Belshazzar, King of Babylon

Dan 8:1 In the **third** year of Belshazzar

Dan 5 Babylon ends in judgment when the Medes and Persians take over

Dan 6 Darius the Mede is king

Dan 9:1 In the **first** year of Darius the Mede

Dan 10:1 In the **third** year of Cyrus king of Persia

Dan 11:2 There shall stand up yet three kings in Persia (after Cyrus), Cambyses, False Smerdis, & Darius 1

Central Themes of Daniel Seven

Daniel 7 focuses on the great controversy between Christ & antichrist and the principles by which each rules. This chapter gives us the first account of the time prophecy of the reign of antichrist.

These central themes are:

1. The 1260 year reign of persecution by the little horn, the antichrist, which ended in 1798 (Daniel 7:25)
2. God's answer to the rebellion: the judgment which began in 1844 (Daniel 7:26)
3. Eleven identifying characteristics of the antichrist
4. The everlasting kingdom set up, dominion lost to Satan, given back to man

Daniel Seven is Divided into Four Sections

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|--------------|---|
| Vision: | 7:1-14 The full vision in its chronological sequence ends with the everlasting kingdom. |
| Explanation: | 7:15-18 Daniel seeks for the meaning and an angel briefly explains, again ending with the everlasting kingdom. |
| Inquiry: | 7:19-22 Daniel is troubled and inquires about the 4th beast, ten horns & the little horn. |
| Explanation: | 7:23-27 The angel provides the final and fullest explanation of the 4th beast, the ten horns, the little horn, and again ends with the everlasting kingdom. |

The Fourth Kingdom has Four Periods of Existence

It is important to note that the ten horns and the little horn are part of the fourth beast which exists until God's kingdom is set up. At first this fourth kingdom is only secular, but the once political power changes into a religious/political power. We also see this change portrayed in Daniel 2 with iron representing the political entity, followed by a religious/political power symbolized as iron and clay, which exists until the end of time when the everlasting kingdom is finally set up. In all four of the stages listed below, Satan's common characteristics of religious intolerance and persecution are manifested.

1. The dragon exists in its political stage as Pagan Rome which persecuted Christ and the early Christians.
2. The dragon exists in its divided stage as ten horns persecuting three.
3. The little horn first manifests as a religious/political power persecuting the saints for 1260 years, and continued until its deadly wound at the time of the end in 1798.
4. The little horn is healed and again exercises religious/political power by persecuting the saints, continuing a short space until the everlasting kingdom is set up.

In order to correctly interpret Daniel 7, one must realize that it is not written in a linear fashion but in cycles, repeating and enlarging the details of previous visions.

The Time of the Judgment

In Daniel seven we find three cycles each identifying three recurring events. In each cycle the middle event is the investigative judgment. In each cycle the investigative judgment follows the period of the little horn and comes before the everlasting kingdom is set up. In other words, the investigation occurs sometime after 1798 but before the 2nd coming of Christ. This is an important point to remember in establishing the time of the investigative judgment from the Scriptures.

The three cycles are as follows:

1. The reign of the antichrist (Daniel 7:8, 11)
 2. The judgment (Daniel 7:9, 10, 13, 14)
 3. The everlasting kingdom (Daniel 7:14)
-
1. The reign of the antichrist (Daniel 7:20, 21)
 2. The judgment (Daniel 7:22)
 3. The everlasting kingdom (Daniel 7:22)

1. The reign of the antichrist (Daniel 7:25)
2. The judgment (Daniel 7:26)
3. The everlasting kingdom (Daniel 7:27)

The Judgment has Three Distinct Phases

Those phases involve investigating, sentencing and executing. Although we just stated that in each of the three cycles, we find that the middle event is the investigative phase of the judgment, we also can establish that in a secondary sense each of those three cycles identifies one of the three phases of the judgment.

1. Investigating: The books are opened Daniel 7:9, 10
2. Sentencing: Judgment is given to the saints Daniel 7:22
3. Executing: The time comes when the antichrist is destroyed and the saints possess the kingdom Daniel 7:22, 27

The judgment is first identified by name in Daniel 7. There the Ancient of Days was seated, judgment was set, and the books were opened, announcing the beginning of the investigative judgment. Daniel 12:1 speaks of the end of the investigative judgment when Christ stands up at the close of human probation and comes to reign as King of Kings.

Investigation is portrayed many times in the Bible. In the Garden of Eden we find God asking Adam, "Hast thou eaten of the tree?" Genesis 3:11. In the story of Cain and Abel, God asks Cain "Where is Abel thy brother?" Genesis 4:9. Before executing judgment on Sodom and Gomorrah, the Lord spoke saying, "I will go down now, and see whether they have done altogether according to the cry of it," Genesis 18:21. The New Testament parable speaks of an investigation. "Friend, how camest thou in hither not having a wedding garment?" Matthew 22:12. Daniel 5 gives the account of Babylon being "weighed in the balances and found wanting."

The judgment is not for God's benefit. He knows everything. The judgment is for man's appraisal. Has God been just in His judgments?

It is crucial to have a correct understanding of the three phases of the judgment. The investigation takes place before He comes with His reward to give to everyone according as his work shall be. This judgment seals the destiny of all, so there is no second chance.

In order to vindicate God's character as maligned by the ultimate antichrist, Satan, God must be seen to be righteous in His judgment. How just would it be to sentence and execute without an investigation?

Christ's Judgment Vindicated in all Three Phases

In each of the three phases of the judgment, the investigating, sentencing and executing, a different class of beings become convinced of the righteous judgment of God until the whole universe proclaims "just and true are your ways thou King of saints" ... "for thy judgments are made manifest." (Revelation 15:3,4)

In Daniel 7:9, 10, it states, "the judgment was set and the books were opened," suggesting that an investigation is to take place. Who are convinced of the righteous judgment of God? The thousand thousands of angels who minister unto Him.

Daniel 7:10 . . . and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.

Luke 12: 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

In Daniel 7:22, it states that "judgment was given to the saints of the Most High," referring to the sentencing phase of the judgment. During this phase, the righteous will be convinced of the justice of God's judgment.

Daniel 7:22a Until the Ancient of days came, and judgment was given to the saints of the Most High;

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them:

1 Corinthians 6:2, 3 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

“During the thousand years between the first and the second resurrection, the Judgment of the wicked takes place. The apostle Paul points to this Judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ [1 Cor 4:5.] Daniel declares that when the Ancient of days came, ‘Judgment was given to the saints of the Most High.’ [Dan 7:22.] At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with him a thousand years.’ [Rev 20:4, 6; 1 Cor 6:2,3.] It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ [Rev 20:4, 6; 1 Cor 6:2, 3.] In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.” GC88 660.3

The execution is the final phase of the judgment in which the last class of the universe are finally convinced of the righteous judgment of God.

Daniel 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Revelation 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Revelation 20:14 And death and hell were cast into the lake of fire. This is the second death.

Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints,

Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

Year/Day Principle

The time period found in Daniel 7 “time, times, and the dividing of time” in Hebrew terminology symbolizes 3 ½ literal years. Yet we understand the little horn reigned for 1260 literal years. How can we know that we are to interpret these time references symbolically. Normally in prophecy if a passage is symbolic, the time element is also symbolic. However, context helps determine whether or not the time element is to be taken literally or symbolically.

For example, the seven times of Daniel 4 cannot be symbolic because of the obvious fact that Nebuchadnezzar, though symbolized by the tree, could not be preserved for 2,520 years. Another proof that the seven times are literal and not symbolic is that both the vision as well as the interpretation refer to the seven times as seven times. If the seven times were symbolic, the interpretation would translate it 2,520 years.

Just as obviously, the little horn, the antichrist of Daniel 7 cannot be referring to a literal man because the antichrist emerges after the division of Pagan Rome and endures until Christ’s coming, (2 Thessalonians 2:8) a period much longer than any man lives, and certainly longer than the 3 ½ literal years (times) ascribed to him.

In Daniel 8, we can positively determine that the 2300 days equals 2300 years. How? The vision referred to in Daniel encompassed the rise and fall of Medo-Persia, Greece, Rome as well as the rise of the little horn which historically did not happen in 2300 literal days, less than a mere 6 ½ years.

Daniel was Troubled

After Daniel had seen the vision, he stated that he was troubled. This will prove to be important as we attempt to interpret that for which Daniel seeks understanding in future chapters.

Daniel 7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

What grieved and troubled him?

Daniel 7:19 Then I would know the truth of the fourth beast,... 20) And of the ten horns that were in his head, and of the other which came up,...

Even after the angel interpreted the dream he was still troubled.

Daniel 7:28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

❖ Daniel Chapter Eight

This is the third vision of the rise and fall of earthly kingdoms recorded in Daniel. It is unique in that while Babylon is still reigning, the vision begins not at the time it was given, but begins by symbolizing the approaching reign of the Medes and Persians. Why does this vision break the pattern found in the other three visions, the first symbols of which represent the kingdom reigning at the time of that vision? We will be answering this question under the Central Themes of Daniel Eight below.

Excepting Babylon, the vision of Daniel 8 repeats the succession of the kingdoms as found in the two previous visions of Daniel 2 and 7, but provides more identifying information.

Central Focus of Daniel Eight

Again the main focus is on the fourth beast and the judgment, as it was in the previous visions. In this vision the investigative judgment is referred to as the **cleansing of the sanctuary**. This day is also known as the day of atonement or the day of judgment.

The cleansing of the sanctuary or the investigative judgment would begin after the 2300 days, symbolizing 2300 years. (Daniel 8:14) The decree to restore and build Jerusalem (Daniel 9:25) in 457 B.C. commenced the 2300 years. This decree was issued during the reign of the Medes and Persians. Daniel 8 breaks the pattern found in the other three visions in Daniel which always begin describing the kingdom reigning at the time of each vision. This break in the pattern was to bring emphasis to the sanctuary and the judgment. How? The vision immediately focuses our attention on the nation that would issue the decree beginning the 2300 years leading to the judgment.

The day of atonement was a very important day in the lives of the Hebrews. If they had exercised their faith in the plan of salvation by bringing a lamb to be sacrificed, their confessed sins which had been figuratively transferred to the sanctuary would be blotted out.

If they had not in faith looked forward to the Lamb that would take away the sins of the world, they would be put out of the camp. Being put out of the camp or cut off typified the blotting out of their names from the book of life, which is called the second death in Revelation. The sanctuary and its system reveals the phases of Christ's ministry to eliminate sin while saving the sinner.

The sanctuary system given to the Hebrews typified God's plan of salvation, for them as well as for us. During this antitypical day of atonement since 1844, God is working to cleanse our minds and hearts of all sin so that it is our sins that will be blotted out and not our names out of the book of life.

The sanctuary system typifies the phases of Christ's ministry of salvation throughout history:

Psalm 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

Proverbs 9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy [sanctuary] is understanding.

1. The courtyard—Christ's ministered on earth as a prophet. His baptism was typified by the laver, and His death was typified by the altar of sacrifice.
2. The holy place—Christ ministered in the heavenly sanctuary beginning His intercessory work as High Priest for His people from His ascension until 1844.
3. The most holy place—Christ's ministers in the heavenly sanctuary, continuing as High Priest while beginning the investigative judgment, sealing His people by blotting out their sins.
4. When Christ leaves the most holy place He puts on His kingly robes and comes for His people.

The emerging truths associated with each successive phase of Christ's ministry are termed *present truth*. The advancing truths grow brighter and brighter unto the perfect day. Satan realizes this and through his human representatives he sets about to trample these truths.

Where is Christ ministering during the events prophesied in Daniel chapter eight? He is in the holy place of the heavenly sanctuary. This is why we find the little horn, (antichrist), attacking the truths of the daily ministration of the sanctuary.

Daniel 8:11 Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down.

Although Rome in its pagan as well as its two papal phases are here represented in Daniel 8, the main emphasis in this chapter is on the 1260 year reign of the little horn. Why? It is during those 1260 years that Satan, through the little horn attacks those truths associated with the holy place ministry of the sanctuary where at that time Christ was ministering.

In Daniel 8 the little horn not only attacks the host and their Prince, but also attacks the daily, the sanctuary and the truth, specifically the truth regarding the daily ministration in the holy place of the heavenly sanctuary and the salvatory truths represented therein.

The articles of furniture in the daily ministration of the sanctuary represent gospel teachings of salvation which have been corrupted by the papacy. Some of the false doctrines taught are: For the altar, salvation by works instead of by faith and the eucharist symbolizing the repeated crucifixion of Christ. For the laver, infant baptism and sprinkling instead of immersion. For the shewbread, the teaching that tradition is above the word of God. For the lampstand, the teaching that they are infallible and the only expositors of truth. For the incense, the teaching that the pope, priests and Mary are the intercessors.

This time period was known as the **dark ages** and preceded 1844 when the sanctuary and its truths would be again brought to the forefront in Christendom. How did Christ counter Satan's attacks? By raising up reformers such as Wycliff, Luther, Wesley, Huss and Jerome to name a few, who came against the deceptive doctrines perpetrated by the fourth beast in its papal phase, in other words, by turning on the light.

The symbolic animals used in Daniel 8 also points us to the sanctuary services again emphasizing the central focus of this vision. The ram was used in the daily ministration, and the he goat was used in the yearly ministration, that is the day of judgment or atonement.

Daniel chapter eight addresses only the first, third and fourth phases of Rome, that is its pagan and its two papal phases, bypassing reference to the second phase, divided Pagan Rome. As mentioned above, the first phase of Papal Rome is at center stage of the chapter. As a reminder these three identified phases are:

Rome in its pagan phase

Rome in its first papal phase up to the wound in 1798

Rome in its second papal and final phase after the healing of the wound continuing to its destruction

The fourth beast has similar characteristics in all phases, self-exaltation and force. In each of these phases the union of church and state has and will again result in persecution. Rome in its pagan phase came against Christ in His crucifixion and then against His saints in the second century. Rome in its first papal phase before the wound in 1798 magnified itself and prevailed against the saints and millions of heretics were slaughtered. In the final papal phase, the wound to the Roman church will be healed, the union of church and state will be revived and persecution will again be kindled.

As mentioned before, the first half or so of the chapter records the vision and the second half presents the interpretation. Notice how in the chart below the interpretation follows the same sequence as the symbols presented in the vision in the first half of the chapter.

Daniel 8

Vision	Interpretation
Ram 8:3-4	Media Persia 8:20
He goat 8:5-7	Grecia 8:21
Great horn 8:8	First king 8:21
Four notable ones 8:8	Four kingdoms 8:22
Little horn 8:9-12	King of fierce countenance 8:23-25
Host and stars 8:10	Might and holy people 8:24
Prince of the host 8:11	Prince of princes 8:25
Transgression of desolation 8:13	Transgressors are come to the full 8:23
2300 days 8:14	Vision of the evening and morning 8:26
Time of the end 8:17, 19	Many days 8:26

The Great Controversy Symbolized in Daniel 8

The great controversy is between Christ and antichrist. The Bible describes “antichrist” in 2 Thessalonians 2:4 as one who “opposeth and exalteth himself above God.” The great controversy can be summed up in three symbolic words found in the book of Daniel.

“**daily**”—the continual ministry of Christ to save us from the

“**abomination**”—the self-exalting sin that separates us from God and causes us to experience the

“**desolation**” or wrath of God, the destruction that comes as a consequence of sin. Said another way, For the wages of sin is death but the gift of God is eternal life. Romans 6:23. Or, Sin, when it is finished bringeth forth death, [but] Every good gift and every perfect gift is from above.” James 1:15b, 17a.

In other words, the result of abomination is desolation “but the gift of God is eternal life.” Or, abomination when it comes to the full bringeth forth desolation, *but* “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” James 1:17

Who is the Little Horn of Daniel 8?

In Daniel 8 we find only two animals, the ram and the he goat, which represent the kingdoms of Medo-Persia and Greece. Both of these animals were used in the sanctuary service. The ram was used in the daily ministrations and the he goat was used in the yearly service called the day of judgment. Thus these two symbolic animals brought attention to the investigative judgment identified as the cleansing of the sanctuary, which is one of the major focuses of this vision. The introduction of a third symbolic animal would have diverted the attention away from the sanctuary and the judgment.

There seems to be an apparent contradiction regarding the identity of the little horn in Daniel 7 and the little horn in Daniel 8. In Daniel 7 the little horn comes up among the ten divisions of the Roman Empire but in Daniel 8 the little horn comes up from the four divisions of the Grecian Empire.

While a full explanation of the apparent contradiction in Daniel 7 and 8 about the origin of the little horn in both Rome and Greece is too extensive to include in the scope of this study, in brief there is no contradiction. By geographically tracing the polytheistic gods of the Babylonian magi, who twice fled monotheistic Medo-Persian attack, first from the Persian nobility who killed the polytheistic “False Smerdis” who posed as Smerdis the son of Cyrus, and second from King Ahasuerus of the book of Esther, who destroyed the polytheistic temples of the Greeks, one can track the Babylonian magi’s escape to the Greek city of Pergamum, “even where Satan’s seat is” (Rev 2:13) in Asia minor. There the Babylonian magi corrupted the Greeks and the influential Etruscans who migrated to Rome in the 25 year drought, transferring Mithraism from Greece to Rome along with other false teachings of Babylon, which were eventually christianized by Constantine, who formally transferred his literal seat in Rome to the papacy.

This revealing history thus identifies two nations by which Satan, the dragon of Rev. 13:2, “gave him [the little horn] his power, and his seat, and great authority.” It was given through Satan’s spiritual seat, the ancient Greek city of Pergamum whose Babylonian religion was adopted by Satan’s literal seat, Rome, then transferred to the bishop of Rome. This explains the mystery why Rome is called “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Rev 17:5) The origin of her many false doctrines traces historically to the paganism of occult, mystical Babylon.

Some have mistakenly believed and taught this little horn of Daniel 8 is Antiochus Epiphanes. In this vision, Rome in all its phases is identified as the little horn. How can we know the little horn represents Rome in all its phases, and not Antiochus Epiphanes?

Let’s first look at the parallels of the little horn of Daniel 7 and the little horn of Daniel 8 that William Shea has provided.

1. Both are identified with the same symbol: a horn (Dan 7:8; 8:9). Remarkably, even though Daniel 7 was written in Aramaic and Daniel 8 in Hebrew, both employ the same word for “horn” (*qeren*).

2. Both are described as “little” at the outset (Dan 7:8; 8:9)
3. Both are described as becoming “great” later on (Dan 7:20; 8:9)
4. Both are described as persecuting powers (Dan 7:21, 25; 8:10, 24)
5. Both have the same target group as the object of their persecution (Dan 7:21, 25, 27; 8:24)
6. Both are described as self-exalting and blasphemous powers (Dan 7:8, 11, 20, 25; 8:10-12, 25)
7. Both are described as exercising a crafty intelligence (Dan 7:8 “eyes of a man”; 8:23-25: “understands riddles, cunning and deceit”)
8. Both represent the final and greatest anti-God climax of their visions (Dan 7:8-9, 21-22, 25-26; 8:12-14, 25)
9. Both have aspects of their work determined by prophetic time (Dan 7:25; 8:14)
10. The activities of both extend to the time of the end (Dan 7:25-26; cf. 12:7-9; 8:17, 19)
11. Both are to be destroyed (Dan 7:11, 26; 8:25)

Now let us look at some reasons why the little horn in Daniel 8 cannot refer to Antiochus Epiphanes.

Antiochus Epiphanes

Antiochus Epiphanes cannot be the little horn antichrist of Daniel 8. Let’s consider some reasons why this cannot be true.

1. It is believed that Antiochus committed the transgression or abomination of desolation referred to in Daniel 8 by sacrificing a pig on the altar of the sanctuary, but that is not possible. He was a Selucid king who persecuted the Jews in the 2nd century dying about 150 years before Christ’s admonition to study Daniel regarding the abomination of desolation which was yet future referring to the destruction of Jerusalem in 70 A.D. See Luke 21:20-23.
2. Horns refer to kingdoms, never single individuals. (Dan. 7:24)
3. He did not become exceeding great compared to Medo-Persia and Grecia. (Dan 8:9)
4. He arose 8th in line of more than 20 kings, with 12 or more after him and thus did not rise “in the latter time of their kingdom.” (Dan 8:23)
5. He did not live at the time of 1798, “the time of the end.” (Dan 8:19)
6. The antichrist who “opposeth and exalteth himself above all that is called God,” would arise after Rome, the time in which Paul was writing and would be destroyed at the coming of Christ. (2 Thess 2:3-8)
7. “The career of the antichrist would...span...three and a half years. Instead, the desecration of the temple by Antiochus Epiphanes lasted for three years and 10 days, from Chislev 15, 168 B.C. To Chislev 25, 165. The latter date on the Jewish calendar became Hanukkah, which is still celebrated today to commemorate the dedication of the new altar.” Christ & Antichrist by Edwin De Kock, p. 257
8. Antiochus was a Greek king and did not arise out of the ten divisions of the Roman empire (the fourth kingdom).
9. Daniel 8:9 refers to the geographical conquest of the little horn to the south (Egypt), east (Greece, Asia Minor, Syria), and to the pleasant land or (the glorious land of Israel). Only Pagan Rome indeed conquered all of these.

Daniel is Troubled Again

We noted that after Daniel had received the vision of the four beasts of Dan 7 that he was troubled regarding the fourth beast, which includes the ten horns and the little horn which made war with the saints for 1260 years. In Daniel 8 we find Daniel is again troubled to the point of fainting before Gabriel can finish interpreting the vision. Thus far Gabriel has interpreted the ram, the he goat, the king of fierce countenance, but before he can interpret the 2300 days leading up to the cleansing or vindicating of the sanctuary, Daniel faints.

We find Daniel praying for the restoration of the earthly sanctuary in chapter nine. He believed the sanctuary would be restored soon after the 70 years of captivity would end. So why did he faint? Obviously he realized something far beyond his expectations as the vision was explained. The sanctuary was not to be restored in 2300 literal days (approximately 6 ½ years) but in 2300 prophetic days, 2300 literal years!

Daniel is not the only one who inquires regarding the trampling down of the sanctuary and the trampling down of the saints. Gabriel asks Christ how long will the little horn be able to trample down the sanctuary and the saints. (Dan 8:13)

Apparently it is very significant that Christ answers telling Gabriel to make Daniel understand that part of the vision that deals with the cleansing of the sanctuary, the vision of the evening and morning. (Dan 8:16) Because of Daniel's fainting, Gabriel comes to Daniel later in answer to his prayer (Dan 9) to help make him understand that part of the vision of Daniel dealing with the 2300 years.

What's the Significance of Daniel 8?

In both Daniel 2 and 7, while multiple rebellious kingdoms are identified, the divine focus of attention has been on the fourth beast or kingdom, riveting in specifically on the church/state, antichrist phase of rebellion leading up to 1798 and on God's way of dealing with that rebellion, called the judgment, which began in 1844, the end of the 2300 year prophecy.

In response to this divine focus, Daniel becomes intensely concerned with the reign of the antichrist as well as with the judgment or cleansing of the sanctuary. Not only is Daniel concerned, but even Gabriel, who was conveying the vision, stops to ask Christ, "How long"

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, 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?

The assurance follows,

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

Similarly Daniel 7:25, 26 states,

...and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Psalm 73 addresses the same issue,

Psalm 73:3 For I was envious at the foolish, when I saw the prosperity of the wicked. 17) Until I went into the sanctuary of God; then understood I their end.

"How long?..." Apparently this is important because this question is repeated twice more within the books of Daniel and Revelation, once in Daniel 12:6 and once in Revelation 6:10. All three instances inquire about either the trampling down of the sanctuary truths or the faithful host.

That Christ manifested Himself in vision and riveted the attention of Daniel on the 1260 years ending in 1798 and the judgment beginning in 1844 provides the most telling evidence of the importance to God of drawing man's attention to the 1260 year period when Satan would showcase the principles of his deadly government during the

Dark Ages, and to the time of judgment beginning in 1844 at the end of the 2300 year prophecy when God would showcase the contrasting principles of His government by the way He responds to rebellion, not by crushing it but by dispelling its darkness in bringing to light the many obscured doctrinal truths that ensued following Christ's entering the most holy place in 1844.

The only two places in Daniel and Revelation where, making a solemn oath, Christ raises His hand(s) and swears with divine authority "by Him that liveth forever and ever," are Daniel 12:7 and Revelation 10:5, 6. In Daniel 12:7 Christ pinpoints the end of persecution of the saints after 1260 years. In reference to the judgment beginning in 1844 in Revelation 10:5, 6 Christ states, "That there should be time no longer."

❖ Daniel Chapter Nine

There is no vision in Daniel nine, only an interpretation. The first part of the chapter chronicles Daniel's prayer regarding the desolation of Jerusalem. (Dan 9:17, 18) Gabriel is sent in answer to Daniel's prayer. (Dan 9:21) This is Gabriel's opportunity to continue interpreting the vision of chapter eight which had been interrupted by Daniel's fainting. Gabriel therefore addresses the only portion that had not been interpreted in Daniel 8, the part which dealt with the cleansing of the sanctuary.

Beautiful is the prayer of Daniel in that his focus is not just for his sake or for his people's sake but for God's sake. (Dan 9:17) God had predicted that Jerusalem would be desolated and that the captivity would last 70 years. (Jeremiah 25:11, 12) When Daniel heard that the sanctuary would not be cleansed [vindicated] for 2300 years, he fainted. Would God go back on His word? Would their captivity go beyond 70 years?

The interpretation in Daniel 9 actually gives us the starting point of the 2300 years found in Daniel 8:14. So these two chapters must be studied together.

Daniel 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22) And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

What vision is being referred to in Dan 9:21? There is no vision in Daniel 9, so it can only be speaking of the "vision at the beginning" found in Daniel 8. Was Gabriel involved in the vision of Daniel 8? Yes he was. Was he told to make Daniel understand that part of the vision concerning the 2300 days? Yes he was. Does Gabriel's explanation in Daniel 9 have anything to do with time? Yes it does. These correlations strongly suggest that these two chapters must be studied together.

This chapter not only reveals when the 2300 days would begin, but also prophesies the coming of Messiah the Prince and His crucifixion and the 3 ½ years following which would seal up the vision and mark the end of the probationary time of the Hebrews who, rejecting the Messiah would seal their doom. The destruction of Jerusalem in 70 A.D. is here foretold.

❖ Daniel Chapter 10

Daniel 10 is an introduction to the vision found in Daniel 11 through 12:3. Daniel finally understands that the vision of the 2300 years of Daniel 8:14 did not relate to his time era, yet there was still more he desired to understand.

"Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all... Then I lifted up mine eyes, and looked, and behold a certain Man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude." (Daniel 10:2-6). SL 49.2

Christ appears to Daniel revealing His desire to be intimately involved with the answer to Daniel's prayer.

"This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days." SL 49. 3

In this chapter we find Daniel earnestly praying and fasting regarding the troublous times during the restoration of Jerusalem. Cyrus had made the decree allowing all the Jews who would to go back and restore Jerusalem, but they met with resistance from the surrounding people.

Ezra 4:4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 5) And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Daniel 10 reveals the play counter play going on behind the scenes as angels prevail with the kings of Media and Persia in answer to Daniel's fasting and praying for the fulfillment of the prophecy regarding the rebuilding of Jerusalem. Not only are angels working diligently with men, but Christ Himself comes to prevail with the prince of Persia. It would be well for us to comprehend the importance of our prayers in the fulfilling of the purposes of God.

Daniel 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

After the vision of Christ and the interaction between Gabriel and Daniel, Gabriel now reveals the reason for the visit.

Daniel 10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

❖ Daniel Chapter 11

The account that begins in Daniel 11:1 and finishes in Daniel 12:3, is the most detailed account of prophetic history in advance, as recorded by Daniel. It is repeating the same flow of history as the visions found in Daniel 2, 7 and 8 and with the same focus on the fourth kingdom in all its stages. At the end of each of these visions we are assured that there will be an end to this antichrist power.

We are admonished to pay special attention to these last two visions of Daniel 8 and Daniel 11.

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai [Daniel 8] and the Hiddekel, [Daniel 11] the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass." T'M 112.3

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.]

"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:" [Daniel 12:1-4, quoted.] 13MR 394.1, 2

Daniel 11:16-30 deals with the first stage of the fourth beast during the Pagan Roman Empire and its developing into the first stage of Papal Rome, the time of compromise and the amalgamation of paganism with Christianity depicted in Revelation's third church of Pergamos. Daniel 11:31 begins describing the setting up of the Papal church in 508 also described in Daniel 12:11; 8:12, and depicted in the fourth church of Revelation called Thyatira whose power ended in 1798 at the time of the deadly wound. The verses found in Daniel 11:31-36 give us the account of the rise of the papal power and the ensuing 1260 years of persecution. It is this history, cited above, that will be repeated. "Much of the history that has taken place in fulfillment of this prophecy will be repeated." TM 112

Daniel 11:40 summarizes events commencing with the wound at the time of the end, 1798, continuing through the healing of the wound when all the world will wonder after the beast, and concluding with the repeated persecution of the saints before Christ comes. Just as we discovered in the previous visions, we are again assured in Daniel 11:45 that this power will meet with its final demise, again answering the question, "How long O Lord, holy and true, does thou not judge and avenge...?"

Daniel 11:41-45 simply unfolds the same events summarized in verse 40, excluding the final demise. The history of the persecuting, papal power and its treading down the saints 1260 years before the wound, as found in Daniel 11:31-36, will be repeated with increased intensity after the healing of the wound, as recorded in Daniel 11:40-44.

It is at this time that there will be a final test,

which shall come upon all the world to try them that dwell upon the earth. Revelation 3:10

When all have been sealed, probation will close for the human race,

and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1

Although Ellen White does not directly quote the verses of Daniel 11:40-45 in *The Great Controversy*, which is her commentary on the book of Daniel and Revelation, it can be seen in that book that she chronologically parallels those events chronicled in history as well as in Daniel and Revelation, notwithstanding occasional flashbacks as is typical of John's Revelation. Since Daniel 11:40 starts with the time of the end at 1798 with the French Revolution, it logically follows that her parallel chapter on The French Revolution and onward would chronicle the events which would follow Daniel 11:40 described in Daniel 11:40-45. When we read her comments on Daniel 12:1, 2, the verses that directly follow Daniel 11:40-45, we find her tracking those events in their order.

The four sequential events are as follows:

- The standing up of Michael, (Daniel 12:1) found in *Great Controversy* p.613 in the Chapter "The Time of Trouble."
- The time of trouble, (Daniel 12:1) found in *Great Controversy* p.616 in the Chapter "The Time of Trouble."
- God's people delivered, (Daniel 12:1) found in *Great Controversy* p.635 in the Chapter "God's People Delivered."
- The special resurrection, (Daniel 12:2) found in *Great Controversy* p.637 in the Chapter "God's People Delivered."

If Ellen comments on Michael's standing up in Daniel 12:1 in her chapter "The Time of Trouble, where then in her book would we expect to find her comments on the preceding verses of Daniel 11:40-45? Would it not be in the chapters prior to her chapter "The Time of Trouble?"

The *Great Controversy* follows the same literary structure of flashing back to build and enlarge on events as does Daniel as he repeats and enlarges in Daniel 12:1 on the same events in Daniel 11:44,45. Notice the following parallels.

Daniel 11:44b-45	Daniel 12:1
The king of the north goes out to destroy and annihilate many (11:44b)	Michael stands up to defend His people (parallel to 11:45b)
The king of the north sets up the tents of his palace between the sea and the glorious holy mountain (11:45a)	A time of trouble such as never was (parallel to 11:45a)
The king of the north comes to his end with none to help him (11:45b)	God's people delivered (parallel to 11:45b)

❖ Daniel Chapter 12

We have arrived at the epilogue of the book of Daniel. The vision of Daniel 11 ends in Daniel 12:3 with the victory scene of the saints at the time when God's everlasting kingdom is set up on the earth and Satan's kingdoms finally meet with destruction. Although in the prologue of Daniel chapter one, we find that Daniel had understanding in all visions and dreams, here in the epilogue of the book, we find Daniel still seeking understanding of what he has previously been shown. (Daniel 12:6, 8) What is it that Daniel does not understand? Earlier in this study we learned that the portion of the book which was sealed to Daniel regarded the two time periods which ended in 1798 and 1844, relating to the last days.

In Daniel chapter seven Daniel is troubled and seeks for understanding of the dreadful and terrible fourth beast, and of the ten horns and of the little horn that followed. In Daniel 8, he seeks for understanding but faints after the interpretation of the little horn is given. Christ asks Gabriel to make Daniel understand that part of the vision dealing with time, specifically the 2300 days leading up to the cleansing of the heavenly sanctuary. But before Gabriel has had the opportunity to help Daniel understand, Daniel faints and it is not until later in Daniel 9 that Gabriel returns in answer to Daniel's prayer to help him understand that part of the vision of Daniel 8 dealing with time. By Daniel chapter 10 we see that Daniel has enough understanding to realize that the time appointed is a long way off.

Daniel desired to know and better understand the closing events of this great controversy between Christ and antichrist, but it was not given to him to know. It would not be revealed until the time of the fulfillment of these time prophecies, when Daniel would stand in his lot and be understood. How would this great controversy end between the two kingdoms, Christ's and antichrist's? How long until the judgment shall sit and antichrist's dominion be taken away and the kingdom returned to the saints of the Most High?

Daniel inquires, "How long shall it be to the **end** of these wonders?" (Daniel 12:6) Notice that Daniel is not asking, How long until these wonders **begin**? He is wondering when they shall **end**. What are these wonders? What was the question dealing with in Daniel 8, "How long...?" It dealt with the length of time that the little horn would tread down the sanctuary truths, and with the length of time it would continue to tread down the saints. We have identified the end of these two time periods as 1844 and 1798, respectively.

As we saw in Daniel 8, again no less a personage than Christ Himself answers the question here in Daniel 12, "How long...?" In fact in Daniel the appearance of Christ only occurs in response to that question, when Christ personally identifies 1798 and 1844 as the end dates of the 1260 and 2300 year prophecies.

Why is the understanding of these time periods of such urgency to Christ as to warrant His personal appearance to Daniel as well as to John the Revelator who also saw Christ declare, "Time shall be no longer," as He personally announces the end of the 2300 year prophecy in Revelation 10? And why does prophecy repeat the 1260 year timeframe seven different times within Daniel and Revelation?

What distinguishes these time periods as critical to our understanding? As developed above in our summary of Daniel 8 and elsewhere, these two time periods compare the opposing principles by which Christ and Satan rule. This is the heart of the Great Controversy between Christ and Satan.

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Revelation 15:4. Every question of truth and error in the long-standing controversy has now been made plain. The results of

rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created. "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints." GC 670.3

If we are to grasp this contrast in principles of government, to view through the open gates of heaven how God governs His universe in a way that constrains us to urge others to discover the happiness bound up in God's laws, then we must comprehend that contrast as never before, through a deeper understanding of Daniel and Revelation.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." TM 114.3

In Daniel 12:7 Christ first addresses how long the antichrist would be able to tread down the saints. He declares that it will end after the time, times and a half, or 1260 years (Dan 12:7), also known as the end of the indignation, or the time of the end, 1798. (Dan 8:19; 11:36, 40).

Daniel 12:7 And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, [ended].

Christ then gives us the time period from the setting up of the antichrist until the persecuting power ends in 1798.

Daniel 12:11 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.

Christ next answers Daniel's question, "How long shall it be to the end of these wonders," effectively asking "How long until the wicked be judged for their persecution of the righteous, and how long shall the antichrist be able to tread down the sanctuary truths revealing how God deals with the rebellious?"

Daniel 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

"Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." 2MR 20.1

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.” 4SP 250.1

Daniel 12:10 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.

“God tested and proved His people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ’s coming. These profound scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.” LS 88 186.1

Habakkuk 1:2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! 3) Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. 4) Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Habakkuk 2:2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3) O For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4) O Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Revelation records this same time event of the 1260 year persecution of the saints and again asks the question, “How long?” How long will the wicked prosper and continue, how long until the judgment shall sit and his dominion be taken away?

Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves.” 7BC 949.

The book of Daniel ends with:

Christ's personal appearance

Christ's turning our focus again to these two time periods

Christ's swearing to the Father assuring us that these these two prophetic times shall indeed end on time

Christ's promise that at the "time of the end" knowledge regarding these two time prophecies shall be understood.

We were assured and now know that the persecuting power of the antichrist would and did end in 1798.

We can also be assured that Satan's kingdom principles of self-exaltation and force as manifested by the antichrist will also end as every vision of Daniel assures. Christ and His kingdom principles shall remain and fill the earth.

Daniel 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45) Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

Dan 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Dan 11:45 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.

The Book Of Revelation

Revelation: That Which has Been Revealed

Reveal: The Unveiling, You May Now Kiss the Bride

Revelation reveals the Groom's continual ministry to prepare His bride for the marriage supper of the Lamb. (Rev 19:7)

Revelation Follows the Historicist View of Interpretation: An Uninterrupted Flow of History

Just as Daniel began chronicling the events from his day during the reign of Babylon until the yet-future time that the kingdom is returned to the saints at Christ's return, John begins chronicling the events from his day during the Pagan Roman Empire, the fourth kingdom of the book of Daniel, and ends with God's everlasting kingdom restored to the saints. The fact that Revelation begins with events during the fourth kingdom should not surprise us, for after all, that was the major focus of the book of Daniel, and the critical issues of the great controversy between God and His representatives and Satan and his representatives.

Just as Daniel also focused on the judgment, so does Revelation as well. The judgment reveals how God deals with the rebellious when "The hour of His judgment is come." (Rev 14:7)

Revelation chronicles events that prophetically unfold between the time that Christ left earth to prepare a place for us and His return to take us where He is. While He prepares a place for us, He must also prepare us for that place. The same author of Revelation in the gospel of John records Christ's promise,

John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Daniel is a Prophecy, Revelation is the Revealing of that Prophecy

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.'" Daniel 12:4. AA 585.1

Revelation Follows the Phases of Christ's Ministry as Depicted in the Sanctuary

There are three phases of Christ's ministry. Here on earth, also known as the courtyard of the sanctuary, He was a Prophet. When He ascended to the heavenly sanctuary He became our High Priest in the holy place, and when He finishes His intercessory work in the most holy place He will return as King.

Revelation follows those successive ministrations of Christ as typified in the earthly sanctuary. It begins with His ministration of the daily service in the outer courtyard and then the holy place, continuing through the judgment or Day of Atonement in the most holy place, followed by the close of probation for humanity as Christ ceases His intercession and leaves the most holy place prior to the seven last plagues. Next follows Christ's second coming to escort the saints to heaven while the scapegoat is led into the wilderness for the thousand years. Finally Revelation closes with the permanent return of Christ and His saints in the Holy City as the everlasting kingdom is eternally set up on the earth made new. The verses below reference the transition of these phases chapter by chapter.

The Daily Ministration

- Rev 1:5, Jesus in the courtyard at the altar of sacrifice as the slain Lamb
- Rev 2 & 3, Jesus in the midst of the seven candlesticks during the seven churches (See Rev 1:12)
- Rev 4 & 5, Christ's inauguration as high Priest in the Holy Place of the Heavenly sanctuary

- Rev 6, Christ at the table of shewbread during the opening of the seven seals, (See Rev 4:2, 5; 5:5-9; 6:1)
- Rev 8 & 9, Christ at the altar of incense during the seven trumpets, (See Rev 8:3-6)

The Day of Atonement

- Rev 11:19 Christ moves into the Most Holy Place to begin the investigative phase of the judgment.

The Close of Probation

- Rev 15:8 No man can enter the temple (that is, no man's prayers can any longer be interceded for by the High Priest) because Christ has finished His intercession and is about to return as King.

The Seven Last Plagues

- Rev 16 through Rev 18 probation has closed for humanity resulting in mass destruction because Satan now has control, the Holy Spirit has been grieved away and the wicked are completely filled with the spirit of Satan.

"When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old." GC 614.1

Christ's Second Coming

- Rev 19 Christ comes to deliver His saints from destruction.

The Scapegoat Led into the Wilderness

- Rev 20:1-3, 7, 8 Satan is chained in the bottomless pit (the desolate Earth).

The Everlasting Kingdom Set Up

- Rev 21:1-3 A new heavens and a new earth will be the abiding place of God and the redeemed.

Revelation has 7 basic visions each preceded by a "victorious introductory scene with a temple setting."

We are constantly being directed to the Heavenly Sanctuary where Christ is ministering for the salvation of His people.

Prologue 1:1-8

1. Introductory sanctuary scene 1:9-20
The messages to the seven churches
2. Introductory sanctuary scene chapters 4 & 5
The opening of the seven seals chapters 6-8:1
3. Introductory sanctuary scene 8:2-5
The blowing of the seven trumpets 8:6-11:18
4. Introductory sanctuary scene 11:19
The wrath of the nations chapters 12-15:4
5. Introductory sanctuary scene 15:5-8
The seven last plagues chapters 16-18

- 6. Introductory sanctuary scene 19:1-10
The consummation 19:11-21:1
- 7. Introductory sanctuary scene 21:2-8
The New Jerusalem 21:9-22:5
Epilogue 22:6-21

Revelation is a Book of Sevens:

- Seven churches Rev 2 & 3
- Seven seals Rev 6—8:1
- Seven trumpets Rev 8:2-11:19
- Seven Spirits Rev 1:4; 3:1; 4:5; 5:6
- Seven Candlesticks Rev 1:13; 1:20; 4:5
- Seven stars Rev 1:6; 1:20; 2:1; 3:1
- Seven horns Rev 5:6
- Seven eyes Rev 5:6
- Seven angels Rev 8:2,6; 15:1, 6-8; 16:1; 17:1; 21:9
- Seven thunders Rev 10:3, 4
- Seven thousand Rev 11:13
- Seven heads Rev 12:3; 13:1; 17:3, 7, 9
- Seven crowns Rev 12:3
- Seven last plagues Rev 15:6, 8; 16
- Seven golden vials Rev 15:7; 16:1
- Seven mountains
- Seven kings
- Seven blessings Rev 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14

Revelation can be Divided into Two Major Timeframes

- Primarily historical. Churches, seals and trumpets 1-5 and the beginning of 6 are historical. (*The sixth church, the 6th seal, and the sixth trumpet are still being fulfilled and will end when Christ comes at the second coming. The 7th seal represents the coming of Christ. When the 7th trumpet sounds, probation ends and the 7 last plagues begin.*)
- Primarily Future. From Rev 13—22 we find primarily end time eschatology (that prophecy which is yet future).

Revelation Can Also be Divided into Three Topical Sections

One of the recurring themes in Daniel speaks of the **daily being taken away** and **the abomination, and/or transgression of desolation**. (Daniel 8:11-13; 11:31; 12:11)

Christ admonished us to read and understand the abomination of desolation which is closely linked with the daily. Being one of the signs of Christ's imminent return, it is present truth today and needs to be understood.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

1. The **Daily**, Rev 1-11, Christ's ministry in the courtyard and the first apartment of the heavenly sanctuary
2. The **Abomination or Transgression, the world in rebellion**, Rev 13, and the mark of the beast issue
3. The **Desolation**, Rev 16-20, the judgment plagues which follow

These three symbols, the daily, the abomination and the desolation, reveal the heart of the gospel. Christ's **daily**, His continual ministry to save us from sin, **the abomination** that leads to death, **the desolation**.

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Revelation's Chronological Flow has Flashbacks

It is important to recognize that although there is a chronology of the entire book, it also has cycles, in other words, there are flashbacks when John takes us back a ways to fill in more details that lead up to his beginning thought. A good example of this is found in Rev 14.

In Rev 14:1-5 we find a victory scene with the 144,000 on Mt Zion after the 2nd coming. Next we find Rev 14:6-12 revealing the messages which produced the 144,000. Finally, Rev 14:14-20 ends describing the second coming of Christ.

Revelation's Three Cycles: The Seven Churches, The Seven Seals and The Seven Trumpets

These three sets all begin in the apostolic age of the church at Christ's ascension and takes us up to the time when Christ comes back to take His bride home.

- The seven churches: Christ's message to each church age (the daily)
- The seven seals: The result of the message, the sealing of the righteous as well as the wicked (the abomination)
- The seven trumpets: The judgments that fall on the sealed wicked (the desolation)

Revelation's Format of the Seven Churches

Address
Description of Jesus Christ
Christ's appraisal of the church: "I know..."
Exhortation
Call to hear the Spirit
Promise to the overcomer

Revelation's Format of the Seven Seals

The first four seals are described as four horsemen on four horses, the last representing the church of Thyatira, the little horn of Daniel, which brings us to 1798. The last three seals break the pattern of horsemen.

Revelation's Format of the Seven Trumpets

As in the seals, again we find a break in the pattern between the first four and the last three, which are identified as the three woes.

Three Introductory Summary Verses Found In Revelation

1. Rev 3:21 introduces the seals.

The cycle found in this verse commences with Christ's overcoming and His sitting down with His Father in His throne at His ascension, and ends with overcomers sitting with Christ in His throne at His return. Rev 3:21 introduces the timeframe of the seven seals.

Rev 4 and 5 flashback to the beginning of the church era and focus on the fact that Christ *had* overcome (the Lamb which *had* been slain) and is worthy to sit with God in His throne.

The book that is sealed in Rev 6 reveals the last will and testament of Christ. This book reveals the inheritance of all through earth's history including those of the seven church eras who *have* overcome and *will* sit with Christ in His throne.

Rev 7:13-15; and Rev 19:1-8 are victory scenes of those who *have* overcome.

2. Rev 8:3-5 introduces the seven trumpets.

This cycle commences with Christ interceding in the Holy Place at the altar of incense and ends when probation closes and He throws down the censer. This introduces the time frame of the seven trumpets.

3. Rev 11:18 introduces the eschatological healing of the wound up to the end of the conflict.

This single verse summarizes the events which take place in the rest of the book of Revelation in their order.

- **“And the nations were angry,”** referring to the future wrath against the saints by the two beasts of Rev 13.
- **“and thy wrath is come,”** referring to the judgment plagues that fall on the wicked, found in Rev 16-18.
- **“and the time of the dead, that they should be judged,”** referring to the millennial reign in Rev 20:4 where the saints judge the judgment of God regarding the wicked.
- **“and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;”** referring to the second coming of Christ in Rev 19:1-9; Rev 20:4 when the overcomers sit and reign with Him on His throne.
- **“and shouldest destroy them which destroy the earth,”** referring to the second death in Rev 20:13-15.

Daniel Focused Primarily on Two Issues and Two Timeframes: 1) The Rebellion of the Fourth Beast and 2) The Judgment, God’s Dealing with the Rebellion or Abomination

1. The rebellion of the fourth beast included these four phases,
 - Rome in its pagan state phase, (Daniel 2:40; Dan 7:7; 19, 23)
 - Rome in its 10 divisions, (Daniel 7b; 20, 24)
 - Rome in its first papal church/state phase during the 1260 year reign ending in 1798, (Daniel 2:33, 41-43; Dan 7:25; Dan 11:33-36; Dan 12:7, 11), and
 - Rome in its final church/state phase after the healing of the wound, (Daniel 2:41-45; Dan 7:11, 26; Dan 11:40-45)
2. The judgment began after the time prophecy of the 2300 years had ended, (Daniel 7: 9, 10, 13, 14; Dan 8:14; Dan 12:12)

Revelation also Focuses on the Same Two Issues and Timeframes as Daniel: 1) The Rebellion of the Fourth Beast and, 2) The Judgment, God’s Dealing with the Rebellion

1. The fourth beast, Rome in its pagan state (Rev 12:1-5)
 The fourth beast, in its first papal church/state phase ending with the wound in 1798 after the 1260 year reign
 - as the fourth church (Rev 2:18)
 - as the fourth seal (Rev 6:7, 8)
 - as the fourth trumpet (Rev 8:12)
 - The 1260 year reign (Rev 12:6, 13-16; Rev 13:1-6)
 The fourth beast in its healed, final church/state phase (Rev 12:17; Rev 13:3, 4, 7, 10-18; Rev 17)
2. The judgment or how God deals with the rebellion
 - During the fifth church age (Rev 3:7,8)
 - During the fifth seal (Rev 6:9-11)
 - During the sixth trumpet (Rev 9:1-11)
 - Events leading up to the disappointment in 1844 when the investigative judgment began (Rev 10)
 - The hour of His investigative phase of the judgment is come (Rev 14:7)
 - The execution of the judgment on the beast and those who follow it (Rev 16; 17; 18, 20)

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has

repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." Manuscript 107, 1897, pp. 1,2.

Signs that Distinctly Mark the Prophetic Fulfillment of these Most Important Timeframes

God had given prophecies in advance regarding signs, the fulfillment of which when they occurred brought attention to the those two major issues and timeframes on which Daniel and Revelation focus, namely 1) the rebellion and the end of the first papal reign in 1798 and 2) the end of the prophetic time leading up to the judgment in 1844.

Just as unexplainably as when animals emerged two by two from the forest and entered Noah's ark, foretelling imminent fulfillment of prophesied judgment, no less than four major signs, prophesied in advance, not only assured the credibility of prophetic fulfillment but also alerted scholars and infidels alike to the imminence of judgment in 1844 as foretold by Daniel's 2300 year prophecy.

- Rev 6:12 The great earthquake of Lisbon
- Rev 6:12 The sun became black as sackcloth, the moon as blood
- Rev 6:13 The stars of heaven fell
- Rev Rev 9:13-15 The fall of the Ottoman Empire

The Lisbon Earthquake

"These signs were witnessed before the opening of the present century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa, engulfing cities, and causing great destruction." GC88 304.2

The Darkening of the Sun and Moon

"Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with his disciples upon Olivet, after describing the long period of trial for the church—the 1260 years of papal persecution, concerning which he had promised that the tribulation should be shortened—he thus mentioned certain events to precede his coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' [Mark 13:24.] The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Between these two dates, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost if not altogether alone as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England.' That the darkness was not due to an eclipse is evident from the fact that the moon was then nearly full. It was not caused by clouds, or the thickness of the

atmosphere, for in some localities where the darkness extended, the sky was so clear that the stars could be seen. Concerning the inability of science to assign a satisfactory cause for this manifestation, Herschel the astronomer declares: "The dark day in North America was one of those wonderful phenomena of nature which philosophy is at a loss to explain." GC88 305, 306

"All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order. Mar 152.3

The Falling of the Stars

In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, "The stars shall fall from heaven." [Matthew 24:29.] And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or such dread and alarm by another. "Its sublimity and awful beauty still linger in many minds. . . . Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's journal, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens....

"Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples, 'When ye shall see all these things, know that it is near, even at the doors.' [Matthew 24:33.] After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man.

"Many who witnessed the falling of the stars, looked upon it as a herald of the coming Judgment,—an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.' Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent." GC88 332-334

The Fall of the Ottoman Empire

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled

before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.”--Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” GC 334, 335

Revelation’s Opening of the Little Book: Revelation 10

This chapter correlates with Daniel 10 and 12. Christ is the Mighty Angel John sees standing on the sea and the earth. The description of Christ closely parallels that which Daniel saw in Daniel 10. In Daniel 12, Daniel is told to seal up the book, which we have learned describes the end time events of 1798 and 1844. In Revelation 10, the Angel has the little book open, signifying the opening of understanding of that portion of the book that had been sealed until 1798, the “time of the end.” There would be no more messages based on time after the 2300 years which led up to the judgment of 1844.

“This time, which the Angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” CTr 344.5

“... This message announces the end of the prophetic periods.” 2 SM 108.1

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the ‘everlasting gospel; and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’” [Daniel 12:4.] GC88 355.3

Revelation’s “Time of the End” Chapter: Revelation 11

Revelation chapter 10 brought us to 1844. Now in revelation 11 we are backtracking to events leading up to 1798. Here again we find a “flashback” where a succeeding chapter (Rev. 11) discusses a period preceding the time

Understanding the Prophecies of Daniel & Revelation

addressed in the previous chapter (Rev. 10). Revelation 11 describes the events during the 1260 year reign of Papal Rome when having the Scriptures was forbidden. This is the prophetic time of the French Revolution period when the papacy so misrepresented the character of God that the very nation of France which had set up this abomination of desolation in 508, became so disgusted with this misrepresentation that it temporarily put an end to the union of church and state by removing its political power. It was at this time that Christianity was detested and the goddess of reason along with the godless ideology of the beast that ascendeth out of the bottomless pit took its place.

This history will be repeated. Instead of France, Protestant America shall give the papacy its power and authority at the healing of the wound, but in the end it will be Protestant America leading a universal confederacy of Satanic forces that will hate the whore and make her desolate and naked. (Rev 17:16)

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses.

“What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.

“‘These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” Mar 187.2-4

Revelation’s Summary Chapter of the Rebellion: Revelation 12

Note: In this chapter the woman represents the Old Testament church just before Christ is born as well as representing Mary the mother of Jesus about to give birth to Christ. The dragon also represents two things, Lucifer that old serpent, called the devil, and Satan, which deceiveth the whole world, and Pagan Rome at the time of Christ’s birth, for it was Herod who reigned during the time of Pagan Rome who sought the child’s death.

This chapter covers the rebellion from its beginning to the final Satanic thrust against the kingdom of God.

- The rebellion began in heaven with Lucifer. (Rev 12:7-9)
- The rebellion moves to Rome in its pagan phase. (Rev 12:1-4)
- The rebellion continues to the emergence of the first papal phase during the 1260 year reign. (Rev 12:6, 15)
- Revelation 12 twice identifies the 1260 years of persecution that ended in 1798. It was around this time that the “earth helped the woman” escape the flood of persecution. Revelation 13:11 describes the beast with lamb like horns representing the Protestant Republic of the United States which came up out of the earth.
- The rebellion ends with the final papal phase after the healing of the wound when the dragon makes war with the remnant, the final generation of saints.

The 1260 Year Reign Found Seven Times in Daniel & Revelation

- Daniel 7:25 first identifies the 1260 years of antichrist’s persecution of the saints (time, times and the dividing of time).
- Daniel 12:7 states that the persecution would end after the (time, times and a half).
- Revelation 11:2 again speaks of the persecution (forty and two months).
- Revelation 11:3 refers to the covert spreading of the Word of God, the two witnesses.

- Revelation 12:6 reveals how God protected some of His people in the wilderness and although the Scriptures were not allowed to be read, God still nourished His people with His Word (1260 days).
- Revelation 12:14 speaks again of the sanctuary of the wilderness for His people His feeding them with His word. (time, and times, and half a time).
- Revelation 13:5 again describes the antichrist reign of power and persecution (forty and two months).

Where are we Now in Revelations Historical Flow?

The Sixth and Seventh Churches

We live during the 7th and last church age, the time of the Laodiceans, which means, *the judging of the people*, which judgment began in 1844. However, the final warning message as found in Revelation 14 of the investigative judgment was given to the sixth church, Philadelphia, and that message continues to be proclaimed. In that sense we are also living in the time of the message of the sixth church. The message was largely rejected by many of the Philadelphian church age, who now constitute the Laodiceans.

After the message was proclaimed and rejected, as depicted in Revelation 10, the Angel told John, “Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Rev 10:11) Therefore, even though we are currently in the time of the investigative judgment, the 7th church era of Laodicea, we are still proclaiming the message given to the Philadelphians. The 144,000 are made up of the remnant, the Philadelphians who continue to preach the original message and those of Laodicea who return to the truths proclaimed by the Philadelphians.

Probation is still open during the time of the Laodiceans for we read, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.” Rev 3:20

Just before us is “the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth,” referring to the mark of the beast crisis. Then probation will close, Christ will come and deliver His saints.

Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

The Sixth Seal

We live during the time of the 6th seal, specifically between the signs beginning the 6th seal of Rev 6:12, 13 and return of Christ in Rev 6:14-17. As mentioned before, there were signs given to mark the very important dates of 1798 and the judgment which would follow in 1844. When that judgment is finished and everyone sealed in their decision for Christ or antichrist, the proclamation shall be made,

Revelation 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
12) And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

The Sixth Trumpet

We are in the end of the sixth trumpet just before the beginning of the voice of the seventh trumpet when the mystery of God should be finished, Christ in you the hope of glory, (Col 1:27). It is then that the seventh angel sounds, probation has closed and,

The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. Rev 11:15

The seventh trumpet marks the end of probation and the beginning of the seven last plagues of Revelation 16. The seventh plague is the coming of Christ.

The End of the Great Controversy and Revelation's 144,000:

Revelation 7 and 14:1-5; 15:2, 3

These passages describe those who have overcome the beast and his image, that is the self-exalting, forceful character of Satan. These have been sealed with the character of God, and manifest the principles of God's kingdom having rejected the principles of Satan's.

Revelation 7 answers the question;

Revelation 6:17 For the great day of His wrath is come; and who shall be able to stand?

The 144,000 will bear the character not of the genetic bloodline of Israel but of the wholly surrendered faithful who belong to Christ. Israel literally means one who has wrestled with God, overcome, become a new creature and has been given a new name representing a new character. By taking the meaning of the names of the 12 tribes, and putting them into a paragraph, we find a statement of their experience and victory.

I will praise the Lord for He has looked on me and through His strength I have overcome. Happy am I because my wrestlings God is making me to forget. God hears me and will be joined to me. He has purchased me a dwelling. God has added to me and I will be at His right hand.

Revelation's Vindication of God's Judgment

As we learned in the section on the book of Daniel, Daniel means both God is judge and judge of God. Here in Revelation we find "the hour of His judgment is come." Is "the hour of His judgment" the judgment of humanity or the judgment of God, or both. We have biblical reasons to believe it refers to the judgment of both man and God.

Below, David speaks of the judgment—the blotting out of his transgressions and the cleansing from his iniquity. Does the blotting out of David's transgressions have anything to do with God being justified when He speaks and cleared when He judges? Was David only concerned with his own justification?

Psalm 51:1 Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. 2) Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3) For I acknowledge my transgressions: and my sin is ever before me. 4) Against Thee, Thee only, have I sinned, and done this evil in Thy sight:...

Next notice that David directly connects God's vindication with the way He judges.

Psalm 51:4b that Thou mightest be justified when Thou speakest, and be clear when Thou judgest.

What does David mean? How is it that God might be justified when He speaks and cleared when He judgest?

Paul in referring to this passage further substantiates that the truthfulness and justice of God will also be judged.

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

Combining the two passages, it is clear that God is being judged regarding His judgment of us.

Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. 4) Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

David believed it, Paul believed it, John confirmed it. Do you believe that you must overcome sin to vindicate the just and true manifestation of God's judgments? Are you prepared to give this message, "Fear God and give glory to Him for the hour of His judgment is come"?

We Are Called of God to Vindicate His Character and His Law

"...Satan is to work to misrepresent the character of God, that he may 'seduce, if it were possible, even the elect.' If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositaries of His holy law and to vindicate His character before the world. Those to whom has been committed a trust so sacred must be spiritualized, elevated, vitalized, by the truths they profess to believe." CCh 345.6

"Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. . .

"This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' Eph 4:18; Prov 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them." DA 763, 764

"As if entranced, the wicked have looked upon the coronation of the Son of God. They see in His hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved; and as the wave of melody sweeps over the multitudes without the city, all with one voice exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3); and, falling prostrate, they worship the Prince of life....

"The time has now come when the rebellion is to be finally defeated and the history and character of Satan disclosed. In his last great effort to dethrone Christ, destroy His people, and take possession of the City of God, the arch deceiver has been fully unmasked. Those who have united with him see the total failure of his cause.... He is the object of universal abhorrence.... His accusations against the mercy and justice of God are now silenced. The reproach which he endeavored to cast upon Jehovah rests wholly upon himself. And now Satan falls down and confesses the justice of his sentence.

"Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. It is seen that all His dealings in the great controversy have been conducted with respect to the eternal good of His people and the good of all the worlds that He has created.... The History of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are thy ways, thou King of saints." Mar 345-346.

Parallels In Revelation

Parallels of Christ in Daniel and Revelation

Daniel 10:5-12	Revelation 1:12-18
A certain Man 10:5	One like unto the Son of Man 1:13
Clothed in linen 10:5	Clothed in garment down to the foot 1:13
Girded with gold belt 10:5	Girded with golden girdle 1:13
His face as the appearance of lightning 10:6	His countenance as the sun 1:16
Eyes like fire 10:6	Eyes like a flame of fire 1:14
Feet like polished brass 10:6	Feet like burnished brass 1:15
Voice like a multitude 10:6	Voice as of many waters 1:15
Daniel had no strength, face to the ground 10:9	John falls as His feet as dead 1:17
Hand touches Daniel 10:10	Hand laid on John 1:17
"Fear not!" 10:12	"Fear not!" 1:17
Body like the beryl 10:6	
	Head and hair white like wool 1:14

Seven Trumpets Rev 8-11	Seven Vials Rev 16
Earth 8:7	Earth 16:2
Sea turns into blood 8:8, 9	Sea turns into blood 16:3
Rivers and fountains become bitter 8:10, 11	Rivers and fountains turn to blood 16:4
Sun, moon and stars darkened 8:12	Sun is darkened 16:8, 9
Darkness from the abyss 9:1-11	Darkness over seat of the beast 16:10, 11
River Euphrates 9:14-21	River Euphrates 16:12-16
Loud voices-Christ returns 11:15, 16	A loud voice-Christ returns 16:17-21

Christ and His People	Satan and His Followers
Trinity of God the Father, Son, and Holy Spirit	False trinity of dragon, beast and false prophet
All power unto the Son Heb 1:8; Rev 6:2	Power unto the beast Rev 13:2
Keys of hell and of death Rev 1:18	Keys of bottomless pit Rev 9:1
Who is like unto the Lord? Is 40:18	Who is like unto the beast: Rev 13:4
A Lamb as it had been slain Rev 13:8	One of the heads as it were wounded unto death Rev 13:3
Christ's resurrection, He which is, and which was, and which is to come Rev 1:4	Antichrist's resurrection, Beast which was, and is not, and is about to come Rev 17:8
Wrath of the Lamb Re 6:16	Wrath of Satan Rev 12:12
God's seal in forehead Rev 7:2, 3	Beast's mark in forehead or hand Rev 13: 16, 17
Name of God Rev 14:1	Name of beast Rev 13:17
Tribes of Israel Rev 7:4	Tribes of the earth Rev 1:7
Armies of heaven Rev 19:14	Armies of earth Rev 19:19
War against Satan and his people Rev 12:7; 16:14; 19:11	War against Christ and His followers Rev 17:14; 20:8

Prologue

Parallels

Epilogue

1:1	"to show to His servants"	22:6
1:1	"the things which must soon take place:	22:6
1:1	"Jesus sends His angel"	22:6, 16
1:3	"blessed is the one who keeps"	22:7
1:3	"the words of the prophesy"	22:7
1:3	"the time is near"	22:10
1:4	"the seven churches"	22:16
1:8	"Alpha and the Omega"	22:13

Revelation's Chiasm

A chiasm is simply a mirror image.

