

comes to an end in 1798, the 1335 years extend to the period 1843 and 1844. Therefore, we must look at this period of history and discover the fulfillment of the blessing pronounced upon those who live at the end of the 1335-year prophecy.

There is only one possible fulfillment that presents itself. In 1843 and 1844 historical records reveal an extensive, worldwide movement of serious Bible study, with special emphasis on the prophecies of Daniel and Revelation. A man by the name of William Miller had devoted many years to the study of Daniel's prophecies. Having taken a special interest in the time prophecy of Daniel 8:14, Miller rightly concluded that the 2300-year prophecy extended from 457 B.C. to 1843 or 1844 A.D. While Miller had the correct time (for there is no other way to interpret the mathematical aspect of Daniel's time prophecy), he was wrong concerning the event that would occur at the conclusion of the 2300 years. Supposing that the sanctuary to be cleansed in Daniel 8:14 represented this earth to be cleansed by fire at the second coming of Christ, William Miller and the large revival movement that arose around him concluded that Jesus would return to earth around 1843 or 1844. To their extreme disappointment, the time came and passed and Jesus had not come.

But even this disappointing experience was foretold in Bible prophecy. In Revelation 10 we find a significant parallel passage to Daniel's prophecies. The link between Daniel's prophecies and those of John in the book of Revelation is definite and clear. Notice the following parallel passages:

Jesus appears to Daniel in a glorified state (Daniel 10:5-6). Jesus appears to John in a glorified state (Revelation 10:1).

Daniel is told that his book of prophecy is to be sealed, or closed, for the end time (Daniel 12:4, 9). A book of prophecy is unsealed, or opened, in the book of Revelation (Revelation 10:2).

Daniel sees Jesus standing on the waters of the river (Daniel 12:6). John sees Jesus standing on the sea and the earth (Revelation 10:2).

Daniel sees Jesus lift up His hands to heaven and swear by Him that liveth forever and ever (Daniel 12:7). John sees Jesus lift up His hand to heaven and swear by Him that liveth forever and ever (Revelation 10:6).

Daniel hears Jesus say that there shall be time prophecies extending into the future (Daniel 12:7, 11-12). John hears a declaration from Jesus that there shall be "time no longer," the time prophecies have reached their fulfillment (Revelation 10:6).

It is very clear that Daniel and John received the same vision of Christ. The only difference in what the two prophets saw was with regard to the time prophecies. Daniel was given the time prophecies but was told that they would be sealed for the time of the end, when many would study the Scriptures and come to understand their significance. John was told that the opening of the book of Daniel would indicate that the time prophecies had reached their culmination.

John was also shown another aspect of the history that would surround the fulfillment of the time prophecies:

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Revelation 10:8-11).

Here we have the great disappointment of 1844 foretold in Bible prophecy. Follow what John is told very carefully:

1. The sealed book of Daniel, with its time prophecies relating to the end of human history, is to be opened and understood.
2. When the truth of the little book is eaten up (that is, studied and taken in), it will be sweet to the taste. For the second advent movement of the 1840s, it was truly sweet to anticipate the second coming of Jesus Christ.
3. But the experience would turn out to be bitter rather than sweet. When 1844 passed, and the believers in the second advent realized that Jesus was not going to come at the time they had expected, they were extremely disappointed. The experience was bitter.
4. Then Jesus explained that this disappointment would not be the end of the advent movement. "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

After the disappointment passed, those who held on to their faith in Christ began to diligently study the Bible to understand the cause of their bitter experience. They could find no miscalculation

with regards to the mathematical aspect of Daniel's prophecies. The starting date of 457 B.C. was too certain to be moved. And if the starting date was correct, then the ending date was simply a matter of counting 2300 years beyond 457 B.C. Therefore, they concluded that the 1844 date was, in fact, of significance. Obviously they had not misunderstood the timing involved in the prophecy, but they had misunderstood the event that was to occur at the end of the prophetic periods.

Upon further study, something truly wonderful began to happen. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Daniel 12:12). The blessing here pronounced came upon those who waited through the bitter disappointment with prayerful study of the Scriptures, rediscovered the sanctuary truth of the Bible and the mediatorial ministry of Jesus Christ. Had not Daniel been told that the daily [sacrifice], or continual ministry of Christ, would be taken away, and in its place a desolating abomination set up? (Daniel 12:11). Had not Daniel been told that the antichrist would "magnify himself" above the Prince, Jesus Christ, and cast down "His sanctuary"? (Daniel 8:11). And had not Daniel been told that this awful counterfeit system of religion would obscure the gospel of Christ for 1290 years?

Now the time prophecies were understood. Papal rule had been broken in 1798. The freedom to study the Scriptures had yielded a profitable harvest of understanding, culminating in the revival movement of the 1840s. While the disappointment was great when Jesus did not come as expected, the blessing for those who waited and continued to look to heaven for light was truly tremendous. The high priestly ministry of Christ in the heavenly sanctuary was rediscovered. It was realized that the judgment hour of human history had arrived. The everlasting gospel must be proclaimed to every nation, kindred, tongue and people. Babylon, the colossal counterfeit system of Christianity propagated by the Papacy, had fallen and the true gospel of Jesus Christ began to arise from obscurity and enlighten the hearts and minds of men. One beautiful Bible truth after another was rediscovered and an end-time movement of worldwide gospel proclamation was born:

"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, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And a third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:6-12).

And so Daniel stands in his lot at the end of the days (Daniel 12:13). All of the time prophecies have reached their fulfillment and bring us to the solemn realization that we are living at the very end of time. There is only one vital task that presents itself to us. The God of Daniel calls upon us to proclaim the everlasting gospel of Jesus Christ to all the world. And when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come" (Matthew 24:14).

If you would like to read a more extensive and detailed history of the Protestant Reformation and the Advent Movement, please write to the publisher and request a free copy of *The Great Controversy*.

1. *Newsweek*, August 26, 1991.
2. *Ibid.*
3. *Ibid.*

The Unsealing of Daniel

Study Number 15



The previous study in this series opened to our understanding the papal-U.S. alliance that brought Soviet communism down. The king of the South in Daniel 11 symbolizes historical and modern atheism. The king of the North represents the papal church-state. At first, the king of the South warred against the king of the North; atheism, as a reaction to Rome's tyranny, rose up to resist the church's rule in the French Revolution. That reactionary movement eventually evolved into modern atheistic communism with its epicenter of strength in the Soviet Union. But while atheism would have its day, Daniel's prophecy indicates that the king of the North would ultimately fight back and win. The papal church-state would come against communism like a whirlwind, using political alliance and economic pressure to its advantage.

It is incredible to realize that this portion of Daniel's prophecy has unfolded right before our eyes in recent years! But the prophetic scenario has more to say, leading us into uncharted waters that reveal events we can expect to transpire just ahead of us.

Is China Next?

"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape" (Daniel 11:42).

"Egypt" here symbolizes another atheistic power, distinct from the Soviet Union, which will be engulfed by the "new world order." This power represents China, the only remaining major stronghold of atheism in the world today.

An article in *Newsweek* was entitled, "PUBLIC ENEMY NUMBER ONE," subtitled, "In China, Beijing takes on the pope and the church." It reported that "China's aging leadership" is "convinced that the man most responsible for the [European communist] party's sudden fall from grace was none other than Pope John Paul II. Last summer, internal party documents accused him of directing 'reactionary and subversive' forces against communists everywhere. And now, in their determination to remain the last important communist power in the world, the Chinese are attempting to rout out all papal loyalists in their midst."¹

This may be an impossible task. While "experts estimate that half of the 100 Catholic bishops in China, 70 percent of the priests and three fourths of the estimated 7 million faithful are privately loyal to the pope," there is also an increasing amount of "disillusioned urban youth" taking up "Christianity."²

Joining the Catholic church is more of a political move for these young people, the report states, who may now be seen early Sunday morning on their way to mass as they "parade blithely by a pair of plainclothes police with walkie-talkies." "It's the young people who scare the government," says a foreign teacher in Shanghai. "Just like in Eastern Europe, religion becomes a way of fighting back without fighting."

Are we going to see a repeat in China of the crumbling of communism that took place in Eastern Europe? Bible prophecy says, *Yes, the king of the North shall enter into the country of*

The Time of the End

China. Current news says that “since Christians are a tiny minority among 1.1 billion Chinese, Communist fear of the pope may be exaggerated, but not if the children of Tiananmen Square see him as a symbol of liberation.”³

Economic Control

“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps” (Daniel 11:43).

This verse is a parallel to Revelation 13. It speaks of the worldwide dominion that will be established before Christ comes the second time. Power over gold, silver and all precious things speaks of economic control. Libya and Ethiopia are symbols of the Middle East and Africa, denoting the completeness of authority the king of the North will have.

Revelation 13 brings to view earth’s final crisis, and indicates that economic control will play a major role. The sea beast, representing the papal church-state, and the lamb-like beast, representing Protestant America, are to form an alliance that enforces the mark of its one world system of political religion. In order to coerce the world into compliance with the new global religio-political system, the allied powers will make a law that “no man might buy or sell” except those who receive the mark of the beast (see Revelation 13:16). We already see this happening in examples like Bosnia, Cuba and Iraq, where the U.S. has led boycotts for the purpose of forcing compliance. The Bible says this pressure will eventually be used to force religious compliance in all nations against God’s people (see Revelation 13:15-17; Matthew 24:9).

Good Trouble From the East and North

“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many“ (Daniel 11:44).

The “him” who is “troubled” here is the king of the North—the papal church-state. The source of his trouble is “tidings out of the east and out of the north”—the glad tidings of the true gospel proclaimed by God’s true and faithful church. In response to the gospel, the king of the North will lash out in “great fury to destroy,” exercising its power to persecute God’s people just as he did in the *Dark Ages*.

The *east* and the *north* are significant symbols, both indicating activity led by the Lord.

In Isaiah 41:25 we find a prophetic announcement of the second coming of Jesus Christ. “I have raised up one from the north, and He shall come; from the rising of the sun shall He call upon My name: and He shall come upon princes as upon mortar, and as the potter treadeth clay.” Christ is represented as coming from the north and east because He is the King of the North. The city of God, “mount Zion,” is associated with the north (see Psalm 48:2). It is “the mountain of His “holiness” (verse 1) where His people take “refuge” (verse 3) and where kings *assemble* and *marvel* at the Lord (verses 4-5). The north is the place of God’s “loving kindness” and His “righteousness” (verses 9-10).

It makes sense, then, that “Lucifer,” the Lord’s archenemy, began his campaign of rebellion by aspiring to “set [enthroned] also upon the mount of the congregation [assembled to worship God], in the sides of the north” (Isaiah 14:13). Therefore, Satan has claimed the north as his vantage ground, knowing that God Almighty is the true King of the North. Hence, the usurper king of the North is ultimately “troubled” from “tidings” out of the north, for the Lord will claim His rightful place as the only true God, who is alone worthy of worship.

The east is also associated with the Lord. Looking forward to the final witness of God’s people to earth’s inhabitants, Ezekiel said, “Behold, the glory of the God of Israel came from the way of the east: His voice was like the noise of many waters: and the earth shined with His glory” (Ezekiel 43:2). It is significant that God’s voice is to sound like many waters, symbolically speaking, of course. Waters in the Bible symbolize many people (see Revelation 17:15). The final message that will lighten the earth with a knowledge of God’s character will be heralded through many people.

The same message is brought to view in Revelation. There we read that God’s people are “sealed” by the gospel “in their foreheads” by an angel [message] that comes “from the east” (Revelation 7:2-3). In other words, the character of God will be reproduced in the hearts and minds of those who receive the tidings that proceeds from the east. Receiving the seal in the forehead indicates an intelligent, willing acceptance of the gospel.

This message from the north and from the east troubles the counterfeit king of the North and arouses his fury. He has labored against the true gospel of Christ by setting up a colossal false system

of worship, specifically attacking the mediation of Christ for the forgiveness of sins and the holy law of God. Hence, Daniel says that he has had “indignation against the holy covenant” (Daniel 11:30). The glad tidings from the north and the east, by which the seal of God is fixed within the foreheads of those who embrace the message, restores and exalts the covenant of God with mankind. The tidings of Daniel 11 proclaim the free forgiveness of sins and promises to write God’s law in the hearts of all who believe, thus fulfilling “the new covenant” that has been under attack since the beginning of the great warfare between good and evil (see Hebrews 8:10-12; 10:16-18). Thus the true gospel of Christ will prevail and the counterfeit system will be defeated.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (Daniel 11:45).

The antichrist power wants to sit in the place of God before the nations of the world. He will attempt this by placing his laws and authority between the people of this world and the “glorious holy mountain,” which is the heavenly Jerusalem: “But ye are come unto *Mount Zion*, and unto the city of the living God, the *heavenly Jerusalem*, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Hebrews 12:22-24). The glorious holy mountain is the mountain of the Lord (see Isaiah 2:3; Micah 4:2).

According to Bible prophecy, the antichrist will not succeed in his efforts to usurp the place of God. As is depicted in Daniel 2, 7 and 8, his power is brought to an end by Christ Himself.



of this titanic struggle, Michael will stand up on behalf of God’s people. He will deliver them out of the “time of trouble” that will encompass the world due to the great persecuting fury of the king of the North in response to the gospel.

The time of this deliverance is the second coming of our Lord and Savior, Jesus Christ. This is indicated in verse 2, which brings to view the resurrection: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (12:2). The apostle Paul places the resurrection at the second coming (see 1 Thessalonians 4:15-18).

The Sealed Book Now Opened

Daniel did not understand the full significance of the prophecies God gave to him. The reason for this is quite simple: major portions of the prophecies apply to the end of time. Therefore, while Daniel was told to “shut up the words, and seal the book,” he was also promised that during “the time of the end, many shall run to and fro, and knowledge shall be increased” (Daniel 12:4). The angel further told Daniel that he would go to his “rest, and stand in thy lot at the end of the days” (Daniel 12:13). This indicates that Daniel’s prophecies would be opened to the understanding of God’s people at the end of time. The angel promised Daniel that at the time of the end “the wise shall understand” (Daniel 12:10).

The Time Prophecies

Of special interest to Daniel were the specific time periods brought to view in his visions. Daniel did not understand the significance of the time prophecies.

The 2300-year prophecy of Daniel 8:14 encompasses an extensive period of time from 457 B.C. to the year 1844 A.D. All of the other shorter time prophecies fit within the framework of the 2300-

Deliverance from Trouble

The book of Daniel closes with a promise of deliverance for God’s people from the great time of trouble that is to come upon the world.

“And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: 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, everyone that shall be found written in the book” (Daniel 12:1).

“At that time” refers to the conflict just outlined in chapter 11 between the king of the North and the glad tidings sent by the Lord. In the midst

days/years. The seventy weeks brought to view in chapter 9 deals with the first segment of the 2300-prophetic days/literal years prophecy. It brings to view the redemptive work of Jesus Christ during His earthly ministry beginning in 27 A.D. and concluding with His crucifixion in 31 A.D. The end of the seventy weeks brings us to the close of probation for Israel as a nation in 34 A.D. at the stoning of Stephen. All of this is explained with greater detail in the previous studies of this series. (See also Study number 11, which gives a visual outline of the seventy weeks.)

The time periods brought to view in Daniel 12, specifically the 1290 days and the 1335 days, deal with the latter portion of the 2300-prophetic day/literal year prophecy. These bring to view issues relating to the mediatorial work of Jesus Christ, and the attacks and final defeat of the antichrist.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:11-12).

The starting date for both the 1290- and the 1335-day prophecies is the same. From the time that “the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up.”

In a previous study of this series, we concluded that the *daily* [sacrifice] brought to view in Daniel’s visions indicates the *continual* mediation of Christ for the remission of sins. The abomination that makes desolate is the papal system of human priesthood that has been set up in the place of Christ’s mediation.

Therefore, if we can locate in history the approximate time when the papal church began to establish its own desolating priesthood in the place of Christ’s healing mediation, then we will have the beginning point for the 1290- and the 1335-day prophecies. The historical records direct our attention to the period of time between 503 and 508 A.D.

“In as much as the taking away of the continual mediation of Christ is made the beginning of a prophetic period, there must be some definite act at some definite time which, in form and intent, takes from Christ His priestly work in the heavenly sanctuary. This act was the official decree of an ecclesiastical council held at Rome in 503 A.D., by which it was declared ‘that the pope was judge as God’s vicar, and could himself be judged by no one’ (see Har-douin’s Councils, vol. 2, p. 983; Labbe and Cossart’s Councils, vol. 4, col. 1364; and Bower’s History of the Popes, vol. 1, pp. 304-305). The work of Clovis, King of the Franks, who earned for himself the title of ‘the eldest son of the church’ by his campaigns to subdue the kingdoms hostile to the Papacy, contributed much toward putting into practical effect this claim of the Papacy, which finally resulted in establishing the Pope as the head of the Roman priesthood which has usurped the priestly work of Christ, and has established another system of mediation in its place. The work of Clovis came to its climax in the period 503 to 508, and this period therefore becomes the natural one from which to date the 1290 years of Daniel 12:11, which would accordingly end in the period 1793-1798, at the same time as the 1260 years of Daniel 7:25” (*Bible Readings for the Home Circle*, p. 229, 1914 edition).

By the year 508 A.D., the ecclesiastical authority of the church was established. Its earthly priesthood was set up and the mediatorial ministry of Jesus Christ began to be obscured. The *daily* [sacrifice] was taken away and the *abomination that makes desolate* set up.

Counting down through history 1290 days from 508 A.D. brings us to no significant end of papal rule. We must remember, therefore, as we have noted in previous studies, that in Bible prophecy one prophetic day is equal to a literal year (see Ezekiel 4:6; Numbers 14:34). When we employ the year-for-a-day principle of prophetic interpretation, Daniel’s time prophecies make perfect sense. Counting down through history 1290 years from 508 A.D. brings us to the highly significant year of 1798. It is in that very year that the French general Berthier, under the command of Napoleon, marched into Rome and took the Pope captive. Thus was brought to an end the long 1290-year period of the Papacy’s ecclesiastical rule over the souls of men.

Bible prophecy had also delineated the exact period of time that the Papacy would exercise political authority. After rising to ecclesiastical prominence by 508 A.D., the Papacy steadily gained influence until finally in 538 A.D. the church was given complete political power as well. Bible prophecy indicated that this aspect of the Papacy’s reign would endure for 1260 years (see Daniel 7:25; 12:7; Revelation 12:6, 14; 13:5, 7). The closing time for the 1260 years of political rule for the Papacy ended in 1798, as did the 1290 years of religious dominance.

What, then, is the significance of the 1335 years of Daniel 12:12? You will notice that a special blessing is pronounced upon those who experience the fulfillment of the 1335-year prophecy: “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.” The beginning date for the 1335 years is the same as the 1290 years—508 A.D. But while the 1290 years