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# SECRETS UNSEALED

## “Your Redemption Draweth Nigh”

By Pastor Bohr

### Lesson #1: Go Thy Way and Seal the Book

#### Introduction

A review of the chiastic structure of Daniel 1-7 reveals that the book of Daniel is actually composed of two books in one. The first book embraces chapters one to seven and the second Daniel eight to twelve.

Here is the structure of the first book, Daniel 1-7:

- Chapter 1: Introduction to the book
- Chapters 2 and 7: Chain prophecies
- Chapters 3 and 6: Conflict over the law and worship
- Chapters 4 and 5: The arrogance of Babylon and the fall of its leaders

#### The First Book

Daniel 7 describes a sequence of powers that lead up to the time of the judgment:

- Lion (Babylon) 605-539 BC (Daniel 7:4)
- Bear (Medes and Persians) 539-331 BC (Daniel 7:5)
- Leopard (Greece) 331-168 BC (Daniel 7:6)
- Dragon (Roman Empire) 168 BC-476 AD (Daniel 7:7)
- Ten horns (Roman Empire divided) 476 AD - 538 AD (Daniel 7:7, 23)
- Little horn (Papal Rome during the 1260 years) 538 AD - 1798 AD (Daniel 7:8, 24, 25)
- The judgment (the [1] investigation, the [2] verdict and the [3] execution or reward) No precise date given, but the process will begin sometime after 1798 (Daniel 7:9, 10, 13, 14, 17, 18, 21, 22, 26, 27)
- In consequence of the judgment, Christ and His saints will possess the kingdoms of the world (Daniel 7:14, 22, 26, 27)

**Note:** The sequence of powers indicates that the judgment would begin sometime after 1798 and would conclude with Christ receiving the kingdom from His Father. The idea that

the judgment would take place in **three stages** (investigative **in heaven**, sentencing **in heaven** and rewarding **on earth**) was **not understood** before October 23, **1844**.

**Daniel 7:9-10, 13, 14, 18, 21, 22**: Daniel 7 runs in four repetitive cycles:

1. Daniel 7:9, 10
2. Daniel 7:17, 18
3. Daniel 7:21, 22
4. Daniel 7:26, 27

<sup>9</sup> "I watched till thrones were put in place, and the **Ancient of Days [in heaven]** was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; <sup>10</sup> A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him **[in heaven]**. The **court was seated [in heaven]**, and the **books were opened [the investigation]**. . . <sup>13</sup> "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He **came to the Ancient of Days [in heaven]**, and they brought Him near before Him **[before the Father in heaven]**. <sup>14</sup> Then **to Him [to Jesus] was given [by the Father in heaven] dominion and glory and a kingdom [clearly Jesus receives the kingdom in heaven before the second coming]**, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and **His kingdom** the one which shall not be destroyed. . . <sup>17</sup> "Those great beasts, which are four, are four kings which arise out of the earth but the **saints** of the Most High **shall receive the kingdom, and possess the kingdom [the execution of the sentence] forever, even forever and ever.** <sup>21</sup> "I was watching; and the same horn was making war against the saints, and prevailing against them, <sup>22</sup> **until the Ancient of Days came**, and a judgment was made **in favor of the saints [in heaven]** of the Most High **[in heaven]**, and **the time came [at the second coming]** for the **saints to possess** the kingdom **[when Jesus comes]**. . . <sup>25</sup> He **[the little horn]** shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. <sup>26</sup> **'But the court shall be seated [for the investigation], and they shall take away his dominion [in heaven], To consume and destroy it forever.** <sup>27</sup> Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people **[on earth]**, the saints of the Most High. **His [Jesus'] kingdom is an everlasting kingdom, and all dominions shall serve and obey Him [Jesus]."**

Summary of the **three stages** of the judgment in Daniel 7:

- The judgment sits and the books are opened in heaven and the **records** of all those who have professed the name of Jesus **are examined**.
- When the **investigation ends**, a **sentence** will be pronounced in favor of the saints in heaven and Christ will be given the kingdom by His Father.

- Then the time will come when Jesus and His **subjects** will **empirically** possess the kingdom.

Ellen White, in full harmony with the Bible, understood that when the investigation is over, the **kingdom of Jesus will be made up** or complete:

*“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the [investigative] judgment had been going on for the **righteous** dead, and then for the **righteous** living. Christ had **received His kingdom**, having made the atonement for His people and blotted out their sins. The **subjects of the kingdom** were **made up**. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, **was given to Jesus** and the heirs of salvation, and Jesus **was to reign** as King of kings and Lord of lords.” EW, p. 280*

## **The Second Book**

### **Daniel 12:4:**

*"But you, Daniel, **shut up** the words and **seal** the **book until** the time of the end; many shall run to and fro, and **knowledge** shall increase."*

The second book in Daniel was **closed and sealed** in the days of the prophet (around 538 BC) to be opened in the **time of the end** (1798). This verse has nothing to do with the **increase of science and technology**. When the seal is removed from the book at the time of the end, people will run to and fro **seeking an increased knowledge** of the **contents of the book**. This is the way that **Ellen White** invariably understood the expression, ‘*knowledge shall be increased*’.

**Amos 8:11, 12:** The identical Hebrew idiom of ‘*moving to and fro*’ in Daniel 12:4 is used in Amos 8:11, 12:

*‘Behold, the days are coming,’ says the Lord God, “that I will send a famine on the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, and from north to east; they shall **run to and fro**, seeking **the word of the LORD**, but shall not find it.”*

This book which was sealed until the time of the end (Daniel 12:4, 9) is **not the ENTIRE** book of Daniel but rather the **PORTION OR PART** whose central theme is the **2300 days** and the beginning date for the **judgment hour**. We know this for at least **five reasons**:

### **Reason #1:**

The book of Daniel was written in **two different languages**. Chapter one, which is the introduction to the entire book, was written in Hebrew. **Chapters 2-7** were written in

**Aramaic** and **chapters 8-12** were written in Hebrew. The **difference in language** between Daniel 2-7 and Daniel 8-12 strongly hints that the book is composed of **two units**.

## **Reason #2:**

There is clear evidence that most of Daniel, chapters 1-7 (with the **exception** of the judgment scene in Daniel 7), **was understood long before** the “time of the end”. Notice the words of the church father **Hippolytus** who wrote in the **third century** A. D.

*“In speaking of a **‘lioness from the sea’**, he [Daniel] meant the rising of the kingdom of Babylon and that this was the ‘golden head of the image’ . . . Then after the lioness he sees a second beast, ‘like a **bear**’, which signified the Persians. For after the Babylonians the Persians obtain the power. And in saying that ‘it had three ribs in its mouth’, he pointed to the **three nations**, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, ‘a **leopard**’, which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast ‘had four wings of a fowl, and four heads’, he showed most clearly how the kingdom of Alexander was **parted into four divisions**. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, ‘the fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass’. Who, then, are meant by this but the **Romans**, whose kingdom, the kingdom that still stands, is expressed by the iron? ‘For’, says he, ‘its legs are of iron.’” L. E. Froom, The Prophetic Faith of Our Fathers, volume 1, p. 272*

Did Hippolytus also understand the meaning of the **ten horns** and the **little horn**?

*“Let us look at what is before us more carefully, and scan it, as it were, with open eye. The **‘golden head’** of the image’ is identical with the ‘lioness’, by which the Babylonians were represented. ‘The golden shoulders and arms of **silver**’ are the same with the ‘bear’, by which the Persians and Medes are meant. ‘The belly and thighs of **brass**’ are the ‘leopard’, by which the Greeks who ruled from Alexander onwards are intended. The ‘legs of **iron**’ are the ‘dreadful and terrible beast’, by which the Romans who hold the empire now are meant. The ‘toes of **clay and iron**’ are the ‘ten horns’ which are to be. The ‘one other little horn springing up in their midst is the **‘antichrist’**. The stone that ‘smites the image and breaks it in pieces’, and that filled the whole earth, is Christ, who comes **from** heaven [notice that he did not understand that there was going to be a heavenly pre-Advent investigative judgment] and brings **judgment on the world**.” L. E. Froom, The Prophetic Faith of our Fathers, volume 1, p. 272*

The evidence from these quotations indicates that Hippolytus understood everything about Daniel 7 **except** a vitally important detail, the investigative pre-Advent judgment before the second coming. For Hippolytus, the judgment would take place when Jesus comes from **heaven to earth** to judge the world and establish His everlasting kingdom on earth! But as

we have already noted, the investigative judgment and the verdict take place in heaven **before** Jesus returns to the earth.

It should be noted that even some portions of Daniel 8-12 that were **fulfilled before the time of the end** could be understood before that time. The **historical sections** of chapters 1-7 could certainly be understood. The meaning of the **Ram and the he-goat** of chapter 8 were understood long before the time of the end as was the prophecy of the **seventy weeks**. Much of the earlier portions of **Daniel 11** could be understood before the time of the end as can be seen by the fact that the pagan philosopher, **Porphyry**, argued to the church father **Tertullian** that the first half of Daniel 11 described so precisely Greek and early Roman history that it had to have been written in the second century rather than in the sixth.

But there is one specific element of Daniel 8-12 that could not be understood by anyone until the time of the end. The message concerning the **2300 days and the judgment** were sealed until the time of the end because only then could it be true that the judgment had begun.

### **Reason #3:**

**Ellen White** explicitly states **more than once** in her writings that the book which was sealed until the time of the end was **not the totality** of the book of Daniel but rather the **PORTION** or **PART** of the book that has to do with the date for the beginning of the **judgment** as depicted in the **2300-day 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." Acts of the Apostles, p. 585*

*"The message of salvation has been preached in all ages; but this message [**Revelation 14:6, 7**] 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 [**the fulfillment of Daniel 7 and 8 begins in the days of the prophet and continue in succession until 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 the 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." The Great Controversy, p. 355*

*"The words of the angel to Daniel relating to the **last days** were to be understood in the **time of the end**. At that time, "many shall run to and fro, and knowledge shall be increased." "The*

wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10" The Desire of Ages, p. 234

"The unsealing of the little book was the **message in relation to time [the 2300 days].**" Manuscript Releases, volume 1, p. 99

"Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in **chapters 7 to 12** of the book bearing his name, **were not fully understood even by the prophet himself**; but before his life labors closed, he was given the blessed assurance that "**at the end of the days**"--in the **closing period of this world's history**--he would again be permitted to stand in his lot and place [**not in person but through the unsealing of his book**]. **It was not given him to understand all that God had revealed of the divine purpose.** "Shut up the words, and seal the book," he was directed concerning his prophetic writings; these were to be sealed "**even to the time of the end.**" "Go thy way, Daniel," the angel once more directed the faithful messenger of Jehovah; "for the words are closed up and sealed till **the time of the end.** . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot **at the end of the days.**" Daniel 12:4, 9, 13 Prophets and Kings, p. 547

#### **Reason #4:**

The **internal evidence** that is found in **Daniel 8-12** proves beyond any doubt that this is the little book that was sealed until the time of the end. These chapters have a central theme that bonds the together—the 2300 days and the beginning date for the judgment. Let's take these chapters, **one by one** to see how their content is related to the **2300 days** and the **judgment**.

#### **Daniel 8:**

The vision in this chapter gives us the historical **chain of events** that lead up to **the beginning** of the investigative judgment:

- The **ram with two horns**: The vision begins with the **Medo-Persian** kingdom
- The **he-goat**: The kingdom of **Greece**
- The **notable horn**: The first king of the Grecian dynasty, **Alexander the Great**
- The **four horns** that come out of the head of the scapegoat after the great horn is broken: The **four divisions** of the Grecian Empire after Alexander's death
- The **little horn**: Secular Rome extends **horizontally** on the earth toward the south, the east and the glorious land
- The little horn then **morphs** into a power that grows **vertically** to heaven and interferes with the work of Jesus in the **heavenly sanctuary** and persecutes the **saints on earth**
- The **2300 days** at the end of which the sanctuary **will be cleansed**

The vision of Daniel 8 lasts from the time of the ram till the end of the 2300 days. When the ending point is reached, the process of **cleansing the sanctuary** begins. The problem is that Daniel 8 does not provide us with a starting point for the 2300-year prophecy so we have no way to know when they end!

There are **four differences** between the prophecy of **Daniel 8** and those of **Daniel 2** and **7**:

- First, while in Daniel 2 and Daniel 7 the prophetic series begins with the kingdom of Babylon (the **gold** and the **lion**) in Daniel 8 there is **no symbol for the kingdom of Babylon**—the vision begins during the period of the **Persian kingdom**. The **usual argument** given for the absence of Babylon in the vision of Daniel 8 is that the kingdom of Babylon was **about to pass from history**. But the **date given** for this chapter indicates that the kingdom of Babylon would not pass away for another **twelve years**.
- Second, in contrast to Daniel 7, the voracious wild beasts of Daniel 8 are **domestic sanctuary animals**. The **ram** was used in the **daily sanctuary service** while the **he-goat** was used in the **yearly service**. This strongly hints that the **central theme** of Daniel 8 is the **daily** (which the little horn took away) and the **yearly** (the day of Atonement in which the little horn is judged) services of the sanctuary.
- Third, there is only **one symbol** in Daniel 8 for both **pagan** and **papal** Rome, a little horn. The horn first spreads out **horizontally** to the **east**, the **south** and the **glorious land** and then **morphs** and extends **vertically** to heaven. That is to say, it first extends **politically** and **geographically** and then **religiously**. It is clear that the **introduction of another beast** into Daniel 8 to represent the difference between pagan and papal Rome would have **spoiled** the **symmetry of the chapter** which emphasizes the two beasts of the sanctuary service.
- Fourth and finally, while the chain of prophetic events in Daniel 2 and Daniel 7 ends with the setting up of Christ's everlasting kingdom, there is no reference in Daniel 8 to this final event. The interpretation is given by Gabriel in the second half of the chapter, except the 2300 days. This is due to the fact that Daniel **got sick** before Gabriel was able to finish his explanation of the entire vision (Daniel 8:26, 27). This is the reason why **Gabriel came back** in Daniel 9-12 to explain the things that had **remained unexplained** in chapter 8.

### **Daniel 9:**

Daniel 8 mentions the 2300-day prophecy but does not provide a **starting point**. In **chapter 9**, however, the crucial **starting point** for the 2300 days is given. The seventy weeks constitute the **first 490 years** of the 2300-day prophecy and those years **begin** during the kingdom of **Persia** in the year 457 BC. This is the real reason why the kingdom of **Babylon**

**is not mentioned** in Daniel 8. The 2300 days begin during the reign of Persia and not during the reign of Babylon.

### **Daniel 10:**

**In order** for the prophecy of the 2300 days to be fulfilled (especially the 70 weeks), it was necessary for the **kings of Persia** to give **certain decrees** for Israel to go back to their land to rebuild their **temple, city, walls** and to restore a **functioning Hebrew theocracy**.

**Satan** (the prince of Persia) **knew this** and therefore he worked on the **minds of the Persian kings** to try and **prevent them** from allowing Israel to return to their land. If Israel **did not return**, if the temple, the city and the walls were not rebuilt, if the **theocracy was not reestablished**, the prophecy of the **2300 days could not begin to be fulfilled** and God's plan would be frustrated. But in the end, **Michael** came to help Gabriel and the prophecy of the 2300 days began right on schedule. Ellen White explains:

*"While **Satan was striving to influence the highest powers in the kingdom of Medo-Persia** to show **disfavor** to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences **at work on the mind of Cyrus**; and before the contest closed, **Christ Himself came to Gabriel's aid.**" PK, pp. 571, 572*

### **Daniel 11:1-12:3:**

- Now that which was begun and not finished in **Daniel 8 will be completed in chapter 11**. It is important to underline that there was no new vision in this chapter, **only an explanation**. This indicates that Daniel 11 is the **explanation of the vision of Daniel 8** because there is no other vision between Daniel 8 and Daniel 11.
- As in Daniel 8, the explanation of Daniel 11 begins during the kingdom of **Persia** (not Babylon).
- The explanation continues with **Greece**
- The **first king** of Greece is mentioned next
- Then the **four divisions** of Alexander's empire
- It then describes **the dominion of pagan Rome**
- **Papal Rome** during the 1260 years is next
- The deadly wound is then referred to in Daniel 11:40 (the king of the south attacks the king of the north at the time of the end which begins, as we shall see, in 1798).

- The vision then takes us beyond the 1260 years of papal oppression to the final persecution against God's people when the king of the North's wound is healed (11:40-45).
- When the king of the north goes out to destroy and annihilate God's people and sets up in a strategic point to deliver a final death blow, Michael stands up (Daniel 12:1) to defend His people. As we shall see, the standing up of Michael refers to the close of human probation.
- The vision of **Daniel 8** only explained the prophetic chain from the kingdom of Persia (457 BC) to the beginning of the judgment at the end of the 2300 days (1844 AD). The explanation of Daniel 11 begins at the same starting point as Daniel 8 but takes us beyond the beginning of the judgment at the conclusion of the 2300 days, to the close of the investigative judgment when Michael stand up.
- **After Michael stands up**, God's people will go through the time of trouble such as has not been seen since there was a nation (Daniel 12:1).
- At the end of the time of trouble, **God's people are delivered** from the wrath of the king of the north, that is, all whose names were retained in the book when their case came up in the investigative judgment (Daniel 12:1).
- Then the **special resurrection** takes place (Daniel 12:2).
- Then God's people **shine as stars** in the everlasting kingdom (Daniel 12:2, 3).
- Thus **Daniel 11:1-12:3** takes us **full circle** from the kingdom of Persia in 457 BC till Christ sets up His everlasting kingdom.

#### **Daniel 12:4:**

Immediately after Gabriel finishes his explanation of the vision of Daniel 8, he tells Daniel to close the book and seal it until the time of the end.

**Daniel 12:5-13:** This section of Daniel does **not begin a new vision** but is rather to be understood as the **epilogue** of the book. These verses provide a summary and review of the key time periods that were mentioned in Daniel 7-11.

#### **Reason #5:**

We are told in Daniel 12:4 that the prophet sealed the little book about the 2300 days and the judgment until the time of the end. At the time of the end, therefore, we would expect the book to be opened. Is there any reference in Scripture to the opening of the book in the time of the end? There most certainly is!! **Revelation 10** is a clear reference to the unsealing and opening of the book that was sealed in **Daniel 12:4**. There is only one book in the entire Bible that was sealed to be opened at the time of the end. Notably, the little book of Revelation 10

is opened in the period of the **sixth trumpet** at the **very end** of history immediately **before Jesus takes over the kingdom** at the time of the seventh trumpet (Revelation 11:15-18).

We shall find in our next study that no chapter in the Bible explains more clearly the **origin, message, mission** and **destiny** of God's end-time remnant people than Revelation 10. It is no coincidence that the central message of the **Millerites** and others who preached after 1798 was drawn from Daniel 8:14 and Revelation 14:6, 7 where the hour of God's judgment is described.

As we shall see in our next study, the **eating of the little book** in Revelation 10 clearly describes the judgment hour preaching of the Millerite movement and its subsequent disappointment. After the disappointment John was commanded to **prophesy again** and **measure the temple**. In other words, after the disappointment God's people were called upon to present another message from the book of Daniel and that message had to do with the measuring of the heavenly temple which is the investigative judgment.

Concerning the unsealing of the little book, Ellen White remarks:

*"It was the Lion of the tribe of Judah who **unsealed the book** and **gave to John the revelation of what should be in these last days**. Daniel **stood in his lot** to **bear his testimony**, which was sealed until the time of the end, when the **first angel's message** should be proclaimed to our world. These matters are of infinite importance in these last days, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history." Manuscript Releases, volume 18, p. 15*



## **“Your Redemption Draweth Nigh”**

**By Pastor Bohr**

### **Lesson #2: The Mighty Angel from Heaven**

#### **Introduction**

There is no passage in Scripture that describes more accurately the origin, identity, message, mission and destiny of the Seventh-day Adventist Church than Revelation 10. The three main philosophical questions are relevant also when we speak about the origin of our beloved Church:

- Where do we come from?
- Why are we here?
- What is our destiny?

If we don't know our roots, we will not realize the immense privilege of belonging to the Seventh-day Adventist Church, and we will fail to realize what our message and mission are. We will feel no particular pride in belonging to, not just any church, but to the remnant church!

These days some of the intelligentsia (the highly educated) of our church are embarrassed about the origin of our church. They have concluded that the pioneers were a group of uneducated individuals who had no higher education degrees and therefore were highly deficient in their theology. Like the leaders of the Jewish Sanhedrin perceived Peter and John, they perceive that the pioneers were 'uneducated and untrained'. Some liberal publications such as *Spectrum* and *Adventist Today* would just as soon erase from our history the sanctuary, 1844, and the Great Disappointment. They would like the Seventh-day Adventist Church to be just like all other churches, perhaps with a little sprinkling of doctrines such as the Sabbath. This is a great tragedy, because if we don't know the prophecies that have made us the people that we are, we will simply come to the conclusion that our Church is one among many.

In this study of Revelation 10 we will allow the **Bible to explain itself** by comparing one text with another. The Holy Spirit **supervised the composition** of the Scriptures and placed in them everything that we need to explain their meaning. We will find that the Holy Spirit placed in **many different books of the Bible** all the necessary elements to explain the prophecy of **Revelation 10**.

One point I would like to underline as we begin this study. We will see that in Revelation 10, the origins of the great Advent Movement are described in the minutest detail, and as we move along you will also notice that I use the Spirit of Prophecy to support many details in our interpretation.

### **Why Use Ellen White?**

On a certain occasion when I was lecturing on this chapter someone came to me with the **utmost sincerity** asked:

*“If I wished to give this study on Revelation 10 to one who is not a member of the Seventh-day Adventist Church, could I do it by simply using the Bible and not the Spirit of Prophecy?”*

The implication of the question was that a non-Adventist **would never accept** the authority of the Spirit of Prophecy and therefore we should use **the Bible alone** in explaining Revelation 10. In my answer, I made **two very important points**:

First, this study on Revelation 10 should never be given to a non-Adventist **until the very end** of a series of Bible studies in preparation for baptism. After the candidate has fully studied **all of the doctrines** of the church, including the **sanctuary**, the 70 weeks, the **2300-day prophecy**, and the **role of the Spirit of Prophecy**, then we can unlock the meaning of Revelation 10.

Second, it is **not fair to insist** that this study be presented from the **Bible alone**. Let me explain what I mean by giving **a couple of examples**. How can we explain the **little horn/beast** prophecies of Daniel 7 and Revelation 13 to **Roman Catholics by using the Bible alone**? The simple answer is that we can't. Daniel and John give us **multiple characteristics** of the little horn/beast. We are told that it **blasphemed** God, His tabernacle and those who dwell in heaven, **persecuted** the saints, thought that it could **change the law** and **ruled for 1260** years. How can we prove that these characteristics apply to the papacy without going **outside the Bible to history**? The answer is that we can't. The Bible gives us the characteristics and then we must find their fulfillment in history **outside the canon**.

We could say the same about the beast that rises from the earth in **Revelation 13:11-18**. All the characteristics of this beast indicate that it represents the **United States**. But nowhere in the Bible will you find **the name 'United States'**. Once again, the Bible gives us the

characteristics and then we must **find in history** the power to which the characteristics apply.

The same can be said about the prophecy of **Revelation 10**. In this chapter we find the **characteristics** that point to the **rise of the remnant church** but we must find the fulfillment of these characteristics **in history**. Would it not be **absurd to say** that we must look for the fulfillment of Bible prophecies in history **except Revelation 10?**

It needs to be emphasized that the writings of **Ellen White and the pioneers** are of **particular authority** when it comes to the fulfillment of Revelation 10 because they **personally participated in its fulfillment**—they were **eyewitnesses**!! Ellen White did not write simply **as historian looking back** at what happened. **She was there** and actually participated in the events that the chapter describes. One of the great **deficiencies of SDA evangelism** today is that we are not teaching our baptismal candidates our **denominational history** and therefore they are not aware of the rich heritage of the church which they are joining.

As stated before, there is no passage in Scripture that better portrays the **origin, message** and **mission** and **destiny** of the Seventh-day Adventist Church than **Revelation 10**. Let's first read the passage etching in our mind the sequence of events.

## **The Passage**

**Traditionally, Seventh-day Adventist interpreters have correctly seen in the trumpets a sequence of events in Christian history. The events of Revelation 10 clearly transpire at the time of the end because they are occurring during the period of the sixth trumpet:**

*"I saw still another **mighty angel** coming down from heaven, clothed with a **cloud**. And a **rainbow** was on his head; his face was like the **sun**, and his feet like **pillars of fire**.<sup>2</sup> He had a **little book open [having been opened]** in his hand. And he set his **right foot** on the sea and his **left foot** on the land,<sup>3</sup> and cried with a loud voice, as when a **lion roars**. When he cried out, **seven thunders** uttered their **voices**.<sup>4</sup> Now when the seven thunders uttered their voices, I was **about to write**; but I heard a voice from heaven saying to me, "**Seal up** the things which the seven thunders uttered, and **do not write them**."<sup>5</sup> The angel whom I saw standing on the sea and on the land raised up his hand to heaven<sup>6</sup> and **swore** by Him who lives forever and ever, **who created** heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it [**a clear reference to the fourth commandment**], that there should be **delay no longer [better: time no longer]**,<sup>7</sup> **but** in the days of the sounding of the seventh angel, when he is **about to sound**, the **mystery of God** would be **finished**, as He declared to His **servants the prophets**.<sup>8</sup> Then the voice which I heard from heaven **spoke to me again [after telling him not to write what the seven thunders uttered]** and said, "Go,*

take the little book which is open in the hand of the angel who stands on the sea and on the earth." <sup>9</sup> So I went to the angel and said to him, "Give me the little book." And he said to me: "**Take and eat it**; and it will make your **stomach bitter**, but it will be as sweet as **honey in your mouth**." <sup>10</sup> Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. <sup>11</sup> And he said to me [**the same angel**], "You must **prophesy again** about many peoples, nations, tongues, and kings." Then I was given a reed like a measuring rod. And the angel [**the same angel**] stood, saying: "Rise and **measure the temple** of God, the altar, and **those who worship** there."

## Summary of the Little Book Episode

At the **very center** of the chapter is the **mighty angel**:

- The Angel **descended down** from heaven to the earth (verse 1)
- The Angel's **physical characteristics** were then described (verse 1)
- As the Angel descends from heaven he has in his right hand an **open scroll** which means that he had already opened it before he descended to the earth (verse 2)
- The Angel then placed one **foot** on dry land and the other on the sea (verse 2)
- The Angel then spoke a message like the **roar of a lion** that echoed like seven **thunders** (verses 3-4)
- John understood the message of the thunders, but was then instructed by the Angel to **seal the message** that the thunders uttered and **not to write it down**
- The Angel then raised his **right hand** to heaven (the book was in his left hand) and swore an oath in the name of the **eternal Creator God**, that **time would be no longer** (verses 5-7)
- The angel then **gave the book** to John **with instructions** to eat it and told him it would be bitter in his stomach and sweet as honey in his mouth (verses 8-9)
- John then ate the book and it was **sweet** in his mouth (verse 10)
- The aftermath of eating the book was **indigestion** (verse 10)
- The same Angel then instructed John to **prophesy again** from the little book to "*many peoples, nations, tongues, and kings.*" (verse 11)
- The same Angel then commanded John to **measure the temple**, the **altar** and those who **worship** therein (11:1)
- The '**mystery of God**' then comes to an end when the seventh angel was **about to** blow his trumpet (10:7)
- When the **seventh trumpet blows**, Jesus takes over the **kingdoms** of the world (Revelation 11:15-17)

## The Messenger

The message of Revelation 10 was imparted by **Jesus Christ Himself** so it must be **extremely important**:

- John did not see an ordinary angel, He saw a **mighty** Angel
- The **Angel's face** shone like the noonday sun (Rev. 1:16; Matthew 17:3)
- The Angel was surrounded by a **cloud** representing the angelic hosts
- The Angel's legs and feet were like **pillars of fire** (see Revelation 1:15)
- When the Angel spoke he roared like a **lion** (see Revelation 5:5)
- The Angel had a **rainbow** over His head representing the union of Christ's mercy and justice:

*"As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the **union of His mercy and His justice**. To the sinful but repentant soul God says: Live thou; "I have found a ransom." Job 33:24. Education, p. 115*

Ellen White explained that the mighty Angel was none other than **Jesus**:

- *"The mighty angel who instructed John was no less a personage than **Jesus Christ**." The Seventh-day Adventist Bible Commentary, volume 7, p. 971*
- *"The instruction to be communicated to John was so important that **Christ came from heaven** to give it to His servant, telling him to send it to the churches." The Seventh-day Adventist Bible Commentary, volume 7, pp. 953, 954*

## The Identity of the Little Book

As stated before, in the entire Bible there is only **one book** that was **sealed** when the prophet received the message and was to be **opened later** at the time of the end:

**Daniel 12:4**: Daniel shut up the book and sealed it around the year **538 BC** when he received the explanation of the vision of Daniel 8, the **first year of Darius** (Daniel 11:1):

*"But you, Daniel, **shut up** the words, and **seal** the book **until** the **time of the end**; many [eyes] shall **run to and fro**, and **knowledge [of the book]** shall increase."*

### **Revelation 10:1**:

The tense of the verb 'open' indicates clearly that the little book was closed and then opened just before the angel descended from heaven. The verb 'open' literally reads: *"the book, the one **having been opened**."*

The tense of the verb in Revelation 10:2 is important. Literally the Greek verb that describes the opening of the book is a **passive perfect tense participle**. The perfect tense describes an event that **began in the past** and **endures** or continues in the present. This means that the book was opened by the angel **in heaven** at the time of the end (1798) and **then he descended** from heaven with the open book. In other words, the little book (Daniel 12:4) remained **closed and sealed** until the time of the end at which time the seal **was removed** and the book was opened so that it could be understood and proclaimed.

As we studied in our first lecture, the little book consisted of **Daniel 8:1-12:4**, particularly the portion relating to the **2300 days** and the **beginning of the judgment**. The little book was opened when the **first angel's message** was preached **beginning in 1798**.

- [1] **Daniel 8:14** gives us the **timing** for the beginning of the judgment—at the end of the 2300 days/years
- [2] **Daniel 7** provides us with a description of the **heavenly event** that took place at the conclusion of the 2300 days/years
- [3] Revelation 10 and 14:6, 7 provide us with the **earthly announcement** of the heavenly event

*"It was the Lion of the tribe of Judah who **unsealed the book** and **gave to John** the revelation of what should be in these **last days**. Daniel **stood in his lot to bear his testimony [not in person but through his book]**, which was sealed until the **time of the end**, when **the first angel's message should be proclaimed [the message of the first angel removes the seal from the book, particularly the portion that had to do with the timing of the judgment hour]** to our world. These matters are of infinite importance in these **last days**, but while "many shall be purified, and made white, and tried," "the wicked shall do wickedly: and none of the wicked shall understand." How true this is. Sin is the transgression of the law of God, and those in the denominational churches who will **not accept the light in regard to the law of God** will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is **unsealed in the revelation** to John, and **carries us forward** to the **last scenes** of this earth's history." *Manuscript Releases*, volume 18, p. 15*

*"The message of salvation has been preached in **all ages**; but **this message [the first angel's message concerning the judgment hour]** 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** [for example, **the prophetic chain of Daniel 7**] 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 the 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. The Great Controversy, p. 356

"The words of the angel to Daniel relating to the **last days** were to be understood in the **time of the end**. At that time [see Amos 8:11, 12], "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10.

"The **unsealing** of the little book was the message in **relation to time [the 2300-day prophecy]**." The Seventh-day Adventist Bible Commentary, volume 7, p. 971

## **When was the book Opened?**

**When** was the little book unsealed? According to Revelation 10 it would be opened for people to study and proclaim at the end time **just before the seventh angel blows** his trumpet and the mystery of God is finished. Concerning the message of judgment that was proclaimed by the **first angel**, Ellen White wrote:

"No such message has ever been given in past ages. **Paul**, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The **Reformers** did not proclaim it. **Martin Luther** placed the judgment about three hundred years in the future from his day. But **since 1798 [the time of the end begins in 1798 and that is the date when the little book was unsealed]** the book of Daniel has been **unsealed**, knowledge [same word as Daniel 12:4] **of the prophecies [not scientific knowledge]** has increased, and many have proclaimed the solemn **message of the judgment near**." The Great Controversy, p. 356

It is a **historical fact** that **after the year 1798** there was an **awakened interest** in the study of the prophecies of **Daniel and Revelation**. **Preachers everywhere**, including children, preached that the hour of God's judgment had come. Among the notables were Lacunza, Wolff, Bengel, Gausson, Miller, Litch, and Fitch.

## **Global Extension**

The Angel presents a message from the book that is **global in extension**—to every nation, kindred, tongue and people (Revelation 14:6). The global extent of the message is expressed **in symbolic language** at the **beginning** of the chapter ('feet on the sea and on the land') and **in literal language** at the **end** ('to every nation, tongue and kings')

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having **one foot on the sea** and **one foot on the land**, showing that the message will be carried to **distant lands**, the **ocean will be crossed**, and the **islands** of the sea will hear the proclamation of the last message of warning to **our world**." 2SM, pp. 107, 108

It is rather obvious that in order for the message from the book to go to all the world there must be a worldwide church that can present it in every corner of the globe. The Seventh-day Adventist Church is a **global church** and it is the only church in the world that believes its mission is to proclaim the three angels' message to the world.

*"The angel's position, with one foot on the sea, the other on the land, signifies the **wide extent** of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to **all the world**." The Seventh-day Adventist Bible Commentary, volume 7, p. 971*

The expression 'sea and land' could also mean that the message will be proclaimed to the nations of the '**old world**' (the beast from the **sea**: Europe) and in the '**new world**' (the beast from the **earth**: North America).

The act of **planting the feet** indicates that the Angel is claiming **global ownership** of the world. When the **seventh trumpet sounds**, this claim is **proved true** when the kingdoms of the world become the kingdoms **of God and the Lamb** (Revelation 11:15-17):

#### **Deuteronomy 11:24:**

*"Every place on which the sole of **your foot treads** shall be **yours**: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, **shall be your territory**."*

#### **The Seven thunders**

**John 12:28, 29:** The sound of the thunders is identified as an **intelligible message** from God. That is to say, the thunders were not simply noise but rather contained a **message from God**. The thunders were the echo of God's voice. There is **another text** from Scripture that helps us understand how thunder can utter an intelligible message. Just before His passion, Jesus pleaded with His Father to glorify His name:

*"Now My soul is troubled, and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour. <sup>28</sup> Father, glorify Your name." Then **a voice came from heaven**, saying, "I have both glorified it and will glorify it again." <sup>29</sup> Therefore the people who stood by and heard it said that it had **thundered**. Others said, "**An angel** has spoken to Him."*

Several facts must be taken into account when we study the meaning of the seven thunders:

- The Angel whose voice sounded like seven thunders, **gave the message** to John. John **understood the message** uttered by the thunders but was commanded by the Angel **to seal it** so that the **readers** could not understand it.

- John—the receiver—understood the message that was imparted by the seven thunders but when he was about to write, the Angel forbade him to write it so **the readers** could not understand it.
- The seven thunders have something to do with events that transpired **between 1798 and 1844** because they imparted their message **after** the book was opened and the Angel descended from heaven in 1798 and **before** the Angel swore His oath that time would be no longer.

Ellen White wrote about the timing of the fulfillment of the seven thunders:

*“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the **first and second angels' messages**. It was **not best for the people to know** these things, for their **faith must necessarily be tested**.” *The Seventh-day Adventist Bible Commentary, volume 7, p. 971**

Ellen White makes **three things** clear in this statement:

- The seven thunders described a **delineation of events** that would occur **between 1842 and 1844** just before the mighty Angel swore His oath.
- The people who lived during this period were **not supposed to know** about these events beforehand.
- The reason they were not supposed to know is that their **faith needed to be tested**.

The message of the seven thunders told John that those who proclaimed the judgment hour message would be disappointed when Jesus failed to come in **1843 or the spring of 1844**. As is well known by well versed Adventists, Miller originally believed that Jesus would come ‘about the year 1843.’ Unfortunately, Miller and his associates failed to reckon that there was no year zero between the year 1 BC and 1 AD and therefore they were disappointed when Jesus did not come. Ellen White wrote about this disappointment:

*“I saw the people of God **joyful in expectation [in 1843]**, looking for their Lord. But God designed to **prove them**. **His hand covered a mistake in the reckoning** of the prophetic periods [**this is the same as the sealing of the seven thunders. If John had written down what the thunders said, the people would not have been disappointed**]. Those who were looking for their Lord did not **discover this mistake [they had not reckoned that there was no year zero]**, and the **most learned men** who opposed the time also failed to see it. **God designed** that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Savior were **sad and disheartened**, while those*

who had **not loved the appearing** of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. **I saw the wisdom of God in proving His people** and giving them a **searching test** to discover those who would shrink and turn back in the hour of trial." *EW*, p. 235, 236

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to **search the prophetic periods**. The **hand of the Lord was removed from the figures**, and the **mistake** was explained. They saw that the prophetic periods **reached to 1844**, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would **terminate in 1844**. Light from the Word of God shone upon their position, and they discovered a tarrying time--"Though it [the vision] tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to **manifest the true waiting ones**. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in **1843**." *EW*, p. 236

Some zealous but misguided Adventists who are predicting that the seven thunders are still in the future, have **misinterpreted a statement** that Ellen White wrote in 1900 where she seems to leave the impression that the seven thunders were still in the future in that year. Here is the quotation:

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These [the thunders] relate **to future events [from the time of John]** which will be **disclosed [notice the word 'disclosed'] in their order**. 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 [that is to say, when the millerites proclaimed that the hour of God's judgment had come, the seal was removed from Daniel 8:14 because now the time factor could be understood]**." *The Seventh-day Adventist Bible Commentary*, volume 7, p. 971

The critical question is this: Was the message of the seven thunders future **from the time that Ellen White** in 1900 or were they future **from the time of John**. A careful reading of the quotation clearly reveals that the seven thunders uttered a message that was future from the time frame of Daniel and John.

## The Angel's Oath

After the Angel **descended** from heaven with the open book (1798), and the **seven thunders** had uttered their message (1842-spring of 1844), he **raised His right hand** to heaven and swore an oath in the name of the **eternal God, the Creator** that time would be **no longer** (Autumn of 1844).

To what time was the Angel referring when he stated that time would be no longer? Was he referring to the end or probationary time or the end of the world? Not at all! Ellen White explained:

*"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 should 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." *The Seventh-Day Adventist Bible Commentary*, volume 7, p. 971*

And again Ellen White explains:

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore 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" (Revelation 10:5, 6). This message announces the **end of the prophetic periods**. The disappointment of those who expected to see our Lord in 1844 was **indeed bitter** to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed." *Selected Messages*, volume 2, p. 108*

The 'time' referred to by the Angel cannot mean the **close of probation or the end of human history** for at least **two reasons**:

1) The announcement that time would be no longer was made by the Angel during the period of the **sixth trumpet**, and probation does not close until the mystery of God is finished when the seventh trumpet **is about to** blow. Further, Jesus does not come to take over his **kingdom** until the **seventh trumpet** actually does blow (Revelation 11:15-19).

2) After the Angel made the announcement that "*time will be no longer*," John was instructed to **prophesy again** and **measure** the temple (Revelation 10:11). What good would it do to prophesy again and measure the temple if probation had closed or the world had come to an end?

Unfortunately, all modern versions of the Bible translate the expression 'time will be no longer' as "*there should no longer be any delay*". Even our very own Andrews University Study Bible translates it in this fashion. But this translation is **egregiously wrong**. It totally disconnects the time referred to in Revelation 10 from the time prophecy of the 2300 days in little book of Daniel 12:4.

In the book of **Revelation**, the word **chronos** is used **three other times** and in none of the modern versions is it translated 'delay'. (2:21; 6:11; 20:3) Even more telling is the fact this word is translated "**time**" in over **30 other places** in the New Testament and it is not translated 'delay' even once. The New Testament had a way of expressing a delay and that is the word **chronizo**. This word is used in **Matthew 24:48** where the servant states: "*my master is **delayed**.*"

It is obvious the Angel's declaration that "time will be no longer" cannot have been made by the angel **before** the **42 months** (Revelation 11:2; 13:5), **1260 days** (Revelation 11:3; 12:6), **3 ½ times** (Revelation 12:14; Daniel 7:25), **3 ½ days** (Revelation 11:9, 11) and **2300 days** (Daniel 8:14) had reached their conclusion.

### **Adventists not Time Setters**

Contrary to the accusations of the enemies of Adventism within and without, the Seventh-day Adventist Church has **never set a date** for any prophetic event. In 1844 the Adventist church **did not even exist!** It is true that later, the Seventh-day Adventist Church **did embrace October 22, 1844** as the date when Jesus entered the most holy place to begin the work of judgment. But the date was established by the **scholars of many different denominations** leading up to 1844. Ellen White, on multiple occasions warned Adventists not to set dates for any prophetic event after 1844:

*"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it **should not be hung on time**; for time **never will be a test again**. I saw that some were getting a **false excitement** arising from preaching time; that the third angel's message was **stronger** than time can be. I saw that this message can stand on **its own foundation**, and that it **needs not time** to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness." *The Review and Herald*, July 21, 1851*

*"There will always be false and fanatical movements made by persons **in the church** who **claim to be led** of God --those who will run before they are sent, and will give **day and date** for the occurrence of **unfulfilled prophecy**. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause **confusion and unbelief**." Letter 28, 1897. *Selected Messages*, volume 2, p. 84*

## The Oath in Daniel and Revelation

Both Daniel and Revelation make reference to the Angel's oath (Daniel 12:7; Revelation 10:6) Both books begin the oath by invoking the name of the everlasting God. In Daniel 12:7 the Angel lifts up both hands to heaven but in Revelation the Angel raises only his right hand. The reason for the difference is simple: In Daniel 12 the Angel did not yet have the book that was sealed.

Significantly, the Angel in the book of Daniel invokes the name of the eternal God when He swears the oath. But the book of Revelation adds that the eternal God was the one 'who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it', language clearly reminiscent of the fourth commandment of God's holy law.

This description of God links the little book of Revelation 10 with the first angel's message of Revelation 14. There are three similarities between Revelation 10 and the first angel's message:

- Both underline that the message to be imparted is global—to every nation, kindred, tongue and people.
- Both announce that the time for the judgment has arrived.
- Both focus attention on the Creator.

The Angel's command to John to prophesy again from the little book is directly related to the first angel's message where the world is enjoined to worship the Creator because the hour of God's judgment has come. Thus the final remnant people of God will admonish the world to worship the Creator God in the context of the judgment. And there is something more: In his oath, the Angel strongly paraphrases the language of the fourth commandment where God commands His people to keep the Sabbath as the sign of creation (Exodus 20:8-11; Genesis 2:2, 3).

## The Mystery of God

### Revelation 10:7

*“...but in the days of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.”*

Verse 7 begins with a strong adversative 'but'. The word 'but' marks a strong break in time between the moment when the Angel announces that time will be no longer during the sixth trumpet and the moment when the seventh trumpet is about to begin to sound.

What the text indicates is that the declaration that ‘time will be no longer’ is made during the period of the **sixth trumpet** **but** the mystery of God will not be finished until the seventh trumpet is **about** to sound. This clearly shows that the **end of the prophetic periods** occurs during the sixth, and before seventh trumpets.

## **What is the Mystery of God?**

**Romans 16:25-27**: The mystery of God is the **gospel of salvation** that was **kept secret** in God’s eternal councils but is revealed now by the **preaching** of the gospel:

*“Now to Him who is able to establish you according to my **gospel** and the **preaching of Jesus Christ**, according to the revelation of the **mystery** kept secret since the world began <sup>26</sup> but **now made manifest**, and by the **prophetic Scriptures** made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—<sup>27</sup> to God, alone wise, be glory through Jesus Christ forever. Amen.”*

Ellen White makes this magnificent statement about the meaning of the mystery of God:

*“The incarnation of Christ is a **mystery**. The union of divinity with humanity is a **mystery** indeed, hidden with God, “even the **mystery** which hath been **hid** from ages.” It was **kept in eternal silence** by Jehovah, and was **first revealed in Eden**, by the prophecy that the Seed of the woman should bruise the serpent’s head, and that he should bruise his heel. To present to the world this **mystery** that God **kept in silence** for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And **this wonderful mystery**, the incarnation of Christ and the atonement that he made, **must be declared to every son and daughter of Adam, whether Jew or Gentile.**” *Signs of the Times*, March 25, 1897*

The mystery of God (the preaching of the gospel to the world) will come to an end **shortly before the seventh trumpet** begins to sound. At that time **Jesus will remove** his High Priestly robes and cloth Himself with his **kingly robe**. This is the moment that is described in **Daniel 12:1** where the expression ‘stand up’ refers to the moment when Jesus will begin to reign because the number of the subjects of His kingdom is complete. (See, Daniel 11:2, 3 where ‘stand up’ means ‘to begin to reign’). This moment is also described in **Revelation 15:5-8** where Christ’s work of intercession comes to an end in the heavenly *naós*—the most holy place of the heavenly sanctuary.

When the seventh trumpet is **about to sound**:

- **[1] Probation** will close
- **[2] The mystery of God** will be finished
- **[3] Then the seventh trumpet will sound** and Jesus will possess the kingdom with his saints (Revelation 11:15-17)

**Revelation 15:5-8:** Describes the moment when **probation closes**, the plague **angels come out** of the most holy place and **no one will be able to enter** there until the seven plagues are finished:

*“After these things I looked, and behold, the **temple [naós; Revelation 11:19]** of the tabernacle of the testimony **in heaven** was opened. **6** And **out of the temple [naós]** came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. **7** Then one of the four living creatures gave to the seven angels seven golden bowls **full of the wrath of God [probation has closed and now God’s wrath will fall]** who lives forever and ever. **8** The temple **[naós]** was filled with smoke from the glory of God and from His power, and **no one was able to enter** the temple **[naós]** till the seven plagues of the seven angels were completed.”*

**Rev 22:10-12** mentions **three consecutive** points of time:

- #1: A message **can still come forth** from the book:

*“And he said to me, **“Do not seal** the words of the prophecy of this book, for **the time is at hand**”*

- #2: The time when all cases **have been decided** for life or death:

*“He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”*

- #3: Jesus comes **to reward** His people at the second coming:

*“And behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work.”*

**Daniel 7** presents the same **three step scenario**:

- The **ancient of days comes** to the *naós* for the judgment. At this time the door or probation is still open.
- At the **conclusion of the judgment** Jesus receives the kingdom **from His Father**.
- The time comes for Jesus and the saints to **possesses the kingdom**.

**Daniel 7:9, 10, 13, 14, 18, 21, 22, 26, 27:**

*“I watched till thrones were put in place, and the **Ancient of Days [in heaven]** was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; <sup>10</sup> A fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times **ten thousand stood before Him**”*

*[in heaven], the court was seated [in heaven], and the **books were opened [the investigative judgment in heaven].** . . .<sup>13</sup> "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He **came to the Ancient of Days [in heaven],** and they **[the clouds] brought Him near before Him [before God the Father in heaven].**<sup>14</sup> Then **to Him was given [who gave it to Him?] dominion and glory and a kingdom,** that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and **His kingdom** the one which shall not be destroyed. . . .<sup>18</sup> But the **saints** of the Most High **shall receive the kingdom [when Jesus comes],** and **possess the kingdom** forever, even forever and ever.'<sup>21</sup> "I was watching; and the same horn was making war against the saints, and prevailing against them,<sup>22</sup> **until the Ancient of Days came [in heaven],** and a **judgment [this is the purpose of the judgment] was made in favor of the saints** of the Most High **[in heaven before the second coming],** and **the time came [when Jesus returns] for the saints to possess** the kingdom. . . .<sup>25</sup> He shall speak pompous words against the Most High, shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand for a time and times and half a time. . . .<sup>26</sup> 'But the **court shall be seated [in heaven],** and they shall take away his dominion, to consume and destroy it forever.<sup>27</sup> Then the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be **given to the people,** the saints of the Most High. **His** kingdom is an everlasting kingdom, and all dominions shall serve and obey **Him.**'"*

**Summary** of the **three steps** of the judgment in Daniel 7:

1. The **books are opened** in heaven to review the cases of all those **who have claimed** the name of Jesus.
2. When the examination of every case is finished, **probation closes** and the **Father gives** Jesus His kingdom—the **totality** of the saints.
3. Then Jesus and his subjects **possess** the kingdom.

### **The Bittersweet Experience**

It is very clear that the little book episode of verses 8-11 **precedes Revelation 10:7** in time. In other words, Revelation 10:7 is a parenthetical statement that breaks the flow of thought. You may ask: How do we know that? The reason is obvious. After John eats the little book and it is sweet in his mouth and bitter in his stomach he is **told to prophecy again** and to **measure the temple.** If the **mystery of God** (the preaching of the gospel) had already been finished and **probation had closed,** there would be no reason to prophesy again about the contents of the book and to talk about the investigative judgment. Clearly **verses 8-11** take us back to events that occurred from **verses between verses 6 and 7.**

The assimilation of the little book by John causes a **bittersweet reaction**. In the mouth the judgment book is **sweet** but when it reaches the belly it gives him **indigestion**. We have already identified the **contents of the book** as the prophecy of the 2300 days, especially the **time element** that marks the beginning of the judgment. This means that the **judgment hour message** was sweet to John but in the aftermath it became bitter. Have you ever **had the experience** of eating something that is delicious to your taste but then becomes bitter?

In the Bible the **words of God** are compared with the **sweetness of honey**:

**Jeremiah 15:16:**

*"Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart; for I am called by Your name, O LORD God of hosts."*

**Psalm 119:103:**

*"How sweet are Your words to my taste, sweeter than honey to my mouth!"*

**Exodus 16:31:** The Manna represented the **Word of God** (Deuteronomy 8:3, 4)

*"And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey."*

Ellen White explained in **what sense** the book concerning the judgment was **sweet**:

*"The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." The Seventh-day Adventist Bible Commentary, volume 7, p. 971 (Manuscript 59, 1900)*

**Ellen White** described **the year** that led up to October 22, 1844 as 'the happiest year of my life.'

The act of eating the scroll not only represents the **assimilation** of the message of the little book but also its **impartation**. The closest parallel to Revelation 10:8-11 is found in **Ezekiel 3:1-4** where God instructs the prophet to eat the scroll and then to share the message of the scroll with Israel:

*"Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." <sup>2</sup> So I opened my mouth, and He caused me to eat that scroll. <sup>3</sup> And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. <sup>4</sup> Then He said to me: "Son of man, go to the house of Israel and speak with My words to them."*

## **The Great Disappointment of 1844**

The message of the judgment imparted by the Millerites leading up to October 22, 1844 was indeed sweet. They believed that the judgment meant the cleansing of the earth by fire and the setting up of Christ's everlasting kingdom. They were wrong about the event and were severely disappointed. Let's take a look at **the reaction** of some of the pioneers:

### **Hiram Edson:**

*"... we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and dear friends which had been torn from us by death, and that our trials and sufferings, with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him, to inhabit bright golden mansions in the golden home city prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12, at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn."*  
*Hiram Edson, manuscript fragment on his "Life and Experience," no date, pp. 4-5, Ellen G. White Research Center, James White Library, Andrews University, Berrien Springs, Mich.*

### **Washington Morse:**

*"The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, 'Come, Lord Jesus, and come quickly;' but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When elder Himes visited Waterbury, Vermont, a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child." Washington Morse, "Remembrance of Former Days," The Advent Review and Sabbath Herald, May 7, 1901*

## William Miller:

*“It passed. And the next day it seemed as though all the demons from the bottomless pit were let loose upon us. The same ones and many more who were crying for mercy two days before, were not mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner.” Words of William Miller in a letter to I. O. Orr, M. D. dated December 13, 1844*

## **The Triumphal Entry**

The experience of the Millerites was very similar to what happened to the disciples toward the end of Christ’s ministry on earth. Every time that Jesus moves into a **new phase of His work**, his people are one step behind and go through a disappointment.

- The followers of Jesus had never had a **sweeter** experience than when **Jesus entered Jerusalem** on a donkey and the multitudes proclaimed Him king!
- Jesus was fulfilling the specific time prophecy of the **Seventy Weeks**, the first part of the **2300-day prophecy**.
- The disciples were sure that Jesus was going to establish **His kingdom on earth** but they were **mistaken** about the **event**.
- The **timing** of the event was correct but their understanding of the **event** was wrong.
- When Jesus was crucified they were **bitterly disappointed** in their expectations.
- But after the disappointment, Jesus caught up to **two disciples** (we know the name of one of them Cleophas) who were walking on a country road to Emmaus and **clarified the prophecies** that they had misunderstood.
- Jesus then entered the **holy place** in heaven to begin His ministry there.
- The majority of those who professed to **follow Jesus** did not follow Him into the holy place and therefore could not be benefited by His work there.
- Jesus then gave the apostles the command and power to **preach again** but with the **added understanding** of what Jesus was doing (Matthew 28:18-20).
- The small remnant of believers who **remained faithful** in spite of the disappointment, became the nucleus of the Christian Church. Thus the Christian Church began with a great disappointment.

## **The Triumphal Entry and the Millerites**

- The Millerites also had a **sweet experience** when they were expecting Jesus to come to the earth on October 22, 1844.
- Jesus was fulfilling a specific **time prophecy** on October 22, 1844—the prophecy of the 2300 days which was the larger portion of the 70-week prophecy.
- The Millerites were sure that Jesus was going to **establish His kingdom** on earth on that date. They were **right about the time** but **wrong about the event**.

- When Jesus failed to meet their expectations, the sweet experience was turned into bitterness.
- The day after the disappointment, two Millerites were walking across a field (we know the name of one of them, Hiram Edson) Edson had a momentary flash where he saw that instead of Jesus coming to the earth on October 22, 1844, he entered for the first time into **the most holy place** to measure the temple, the altar and those who worshiped there.
- The **majority** of those who had believed that Jesus would come on October 22 forsook the movement and said that they had been deceived.
- The faithful remnant then **restudied the prophecies** that they had misinterpreted and realized that Jesus had begun a new work in the most holy place.
- The faithful remnant was commanded to **prophesy again** but with the **added understanding** of what Jesus was doing. That message is found in **Revelation 14:6-12**.
- The small remnant of believers who **remained faithful** in spite of the disappointment, became the nucleus of the Seventh-day Adventist Church. Thus the remnant church began with a great disappointment just like the Christian Church.

## **Prophesying Again**

There is **something strange** about the Angel's order to John. He told John that the book would be **bitter** in the stomach and **sweet** in the mouth. Why does the Angel **reverse the natural order** in verse 9? In order to understand we must look at the chiastic structure of verses 9-11:

- A. The **Angel tells** John to take the scroll and eat it (9a)
  - B. It will be **bitter** in your stomach (9b)
    - C. In your mouth it will be **sweet** as honey (9c)
      - C. It tasted as **sweet** as honey in my mouth (10a)
        - B. It was **bitter** in my stomach (10b)
          - A. The Angel tells John 'you must prophesy again' (11)

This chiastic structure is important because it shows that the Angel's order to John **to eat the scroll in verse 9a** is equivalent to the order **to prophesy again in verse 11**. When John ate the scroll he assimilated the judgment message and proclaimed it. But because of the disappointment it became necessary for the message to be **preached again** from the **same scroll**. Obviously you cannot do something again unless you have done it **once before!**

According to the *Exegetical Dictionary of the New Testament*, the word 'must' '*designates an **unconditional necessity**; sentences with this verb have fundamentally an **absolute**.*

**unquestioned**, and often anonymous and **deterministic** character.’ In other words, prophesying again is not optional but rather obligatory!

The prophesying again is found in the first angel’s message. This message was once preached and must be preached again but with greater understanding. The second angel’s message was also preached in the past and must be preached again (Revelation 18:1-5). There are three common denominators between Revelation 10 and Revelation 14:6, 7:

- Both contain a **global message** to every nation, kindred, tongue and people
- Both draw attention to **the Creator** and His Sabbath
- The little book contains the **judgment hour** message as does the first angel’s message

But there were several points that the Millerites did not understand because they had not yet understood that the judgment would transpire in the most holy place of the heavenly sanctuary. Not having moved from the holy to the most holy place, they did not yet understand the judgment, the law, the Sabbath, the state of the dead, health reform.

## **A Representative Person**

The question we must ask at this point is this: Does this symbolic portrayal apply to John in the first century or does he represent the actions of an end time remnant. William Shea provides the answer:

*“John lived at the **beginning** of the Christian Era when he received this vision. But the prophetic scene itself looks down **toward the end of time, long after John’s death**. He should, therefore, be taken as **representative** of those who will bear this final message, the part he was acting out under those circumstances. It would have been **physically impossible** for John to have borne his message to **all of the groups** he was told to address (vs. 11). We may look, therefore, for a **group or movement** to fulfill this commission in the end-time.” William Shea, “The Mighty Angel and His Message,” Symposium on Revelation, volume 1, p. 321*

This prophecy, then, does not apply to John in the first century for two reasons:

First, John lived during the first century but these events take place during the period of the sixth trumpet at the time of the end.

Second, it would have been impossible for John to prophesy again to ‘*many peoples, nations, tongues, and kings.*’ After all, he was a prisoner on Patmos and there is no evidence that he ever fulfilled this commission. A global message requires a global people to proclaim it.

The noted commentary on Revelation by Joseph Seiss concurs with Shea:

*“As remarked long since by Irenaeus, the ancient prophets fulfilled their office of predicting, not merely in the **verbal delivery** of predictions, but by themselves seeing, hearing, or acting out the things **in type**, which were afterward to be seen, heard, or acted out by others **in reality**—*

and this whether in real life, or perchance in vision. In all which cases they were to be considered, as they are called in Isaiah and in Zechariah, "mophthim;" that is, **figurative or representative** persons." J. A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblesoft, Inc.

## **Measuring the Temple**

### **Revelation 11:1**

*"Then I was given a reed like a **measuring rod** and the angel, stood saying: "Rise and **measure** the **temple** of God, the **altar**, and **those who worship** there."*

The book of Revelation has several instances where the **chapter was divided** in the wrong place. Revelation 11:1 should actually be seen as the **concluding verse** of Revelation 10. Joseph **A. Seiss** grasped the link between Revelation 10:11 and 11:1:

*"The connection between what concludes the one [**Revelation 10**], and what begins the other [**Revelation 11**], appears to be as close as it well could be: seeing that the Angel who before addressed John **still continues here to address him**; and the new injunction, Rise and measure, is but **a sequel** to His previous injunction, "Thou must prophesy again." Joseph A. Seiss, The Apocalypse: Exposition of the Book of Revelation, Electronic Database. Copyright © 1998, 2003, 2006 by Biblesoft, Inc All rights reserved.*

## **Questions about Revelation 11:1**

- **Which temple** is being spoken of in Revelation 11:1? Is this the **heavenly temple** or an **earthly temple**?
- **What does it mean** to **measure** the temple, the altar and those who worship there?
- What is symbolized by the **measuring rod**?
- **Which altar** is being referred to here? Is it the altar of sacrifice in the court or the altar of incense in the holy place?
- Why does the **altar of incense** have to be measured?

## **Which Temple is Measured?**

The **fundamental mistake** that the Millerites made was that they **believed and taught** that the **earth was the sanctuary** that needed to be cleansed, this in spite of the fact that there is **not a single text** in the Bible that identifies the earth as the sanctuary.

There can be no doubt that the temple being referred to here is the **heavenly sanctuary**. The earthly temple was destroyed in the **year 70 AD** and has never been rebuilt. When the sixth trumpet sounded between **1798 and 1844**, the **earthly temple did not exist**.

Furthermore, the book of **Hebrews** makes it abundantly clear that the earthly sanctuary and its services were shadows of the heavenly. When Jesus died and the **temple veil was rent** from top to bottom, God was announcing that the ceremonial system had reached its goal and end. No need for a literal earthly temple anymore! Jesus now ministers in the **heavenly sanctuary** where He entered with His own blood. And clearly the book of Hebrews states that the heavenly things must be cleansed with better sacrifices than the earthly.

### **Hebrews 8:1-2**

*“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a Minister of the sanctuary and of **the true tabernacle** which the Lord erected, and not man.”*

### **Hebrews 9:23**

*“Therefore it was necessary that the **copies** of the things in the heavens **should be purified** with these, but the **heavenly things** themselves with **better sacrifices** than these.”*

There are two words for ‘temple’ in the New Testament. The first is *hiéron* and the second is *naós*. The word *hiéron* which generally refers to the **entire temple complex** is never used in the book of Revelation. But the word *naós* is used **16 times** and in every instance it seems to refer exclusively to the **most holy place** of the heavenly sanctuary.

In **Revelation 11:19**, the word *naós* clearly refers to the most holy place where the Ark of the Covenant is located. This clearly means that **the temple to be measured** after the great disappointment was the **most holy place** of the heavenly sanctuary:

### **Revelation 11:19**

*“Then the temple [naos] of God **was opened** in heaven, and the **ark of His covenant [the law that was given at Sinai]** was seen in His temple [naos]. And there were lightnings, noises, thunderings, an earthquake, and great hail.”*

The phenomena that accompanied the opening of the temple are reminiscent of when God revealed his **Law on Mt. Sinai**. In 1844 on the Day of Atonement the ark His covenant was opened and **the law was seen** in the ark and at the center of the law **is the Sabbath**. Shortly after the most holy place was opened, the **pioneers discovered** that the law was still binding as well as the Sabbath and the state of the dead:

### **Exodus 19:16-20**

*“Then it came to pass on the third day, in the morning, that there were **thunderings and lightnings**, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. <sup>17</sup> And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. <sup>18</sup> Now Mount Sinai was*

completely in smoke, because the LORD descended upon it **in fire**. Its smoke ascended like the smoke of a **furnace**, and the whole **mountain quaked** greatly. <sup>19</sup> And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and **God answered him by voice.**"

**Revelation 15:5-8** refers to *naós* as the **temple of the tabernacle** of the testimony. The tabernacle is the **total building** while the temple is the **most holy apartment** of that tabernacle.

### **Revelation 15:5-8**

"After these things I looked, and behold, the **temple** of the **tabernacle** of the testimony in **heaven** was opened. <sup>6</sup> And **out of the temple [naós of the tabernacle]** came the seven angels having the seven plagues, clothed in pure bright linen, and having their chests girded with golden bands. <sup>7</sup> Then one of the four living creatures gave to the seven angels seven golden bowls **full of the wrath of God [probation has closed]** who lives forever and ever. <sup>8</sup> The **temple [naós of the tabernacle]** was filled with smoke from the glory of God and from His power, and **no one was able to enter the temple [naós of the tabernacle]** till the seven plagues of the seven angels were completed."

### **How can Earthlings Worship in Heaven?**

But the question immediately comes to mind: How can **God's people be worshipping** in the heavenly temple in 1844 during the sixth trumpet while they are still **living on the earth?** The answer is actually quite simple. On the Old Testament **Day of Atonement** while the high priest was cleansing the sanctuary from the sins of Israel, the people were required to **gather outside** and **follow the work** of the high priest **by faith**. They were to gather, fast, abstain from work and afflict their souls.

In the Old Testament sanctuary service, the **court was open to the view** of the congregation but the tent itself was not. The people had to follow the work of the priest **by faith** based on the **description** of the sanctuary that they could read in the **book of Exodus**. There can be no doubt that the **court represents the earthly work** of Jesus because on earth He presented Himself as the **perfect lamb** who died for our sins of the world. Everything Jesus did on earth was **open to the view** of the inhabitants of the earth. But Jesus is now in heaven **beyond the view of our physical eyes**. We must follow Him **by faith** in His work there.

There is a work of measuring the temple **in heaven** (the books of record that are found there) and a parallel work of measuring the **spiritual temple** on earth (the actual worshipers in the church on earth)—that is, those who worship God on earth). Actually, in a certain sense, those who have claimed Jesus as Savior and Lord are in heaven because God keeps a precise transcript of their lives. Those who worship in the heavenly temple by faith

are depicted in the book of Hebrews repeatedly as **worshiping in the heavenly temple** though they actually live on earth.

Notice, for example, **Hebrews 4:14-16**:

*“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we do not have **a High Priest** who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore **come boldly to the throne of grace** that we may obtain mercy and find grace to help in time of need.”*

Thus the apostle Paul could speak of the temple of God as representing the **church on earth** (2 Thessalonians 2:3, 4; Ephesians 2:19-22; 1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16) while the book of Revelation describes it as the place where Jesus **ministers in heaven**.

### **In the Temple of God as God**

The apostle Paul describes the coming **antichrist** who would sit in the temple of God claiming to be God:

**2 Thessalonians 2:4**:

*“... who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in **the temple of God**, showing himself that he is God.”*

Is the expression ‘temple of God’ in 2 Thessalonians 2 a reference to the **literal rebuilt** Jerusalem temple? Obviously not! The temple of God is in heaven so it would not be possible for the antichrist sit in that temple. The antichrist does not sit in the heavenly temple but rather in the earthly one—the church—which is the earthly reflection of the heavenly temple.

**Matthew 21:12, 13**: When Jesus entered the Jewish temple at the **triumphal entry** He described the temple as ‘the temple of God’ and ‘My house’:

*“Then Jesus went into the **temple of God** and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. 13 And He said to them, “It is written, **‘My house** shall be called a house of prayer,’ but you have made it a ‘den of thieves.”*

**Matthew 23:38**: But when Jesus **forsook** the temple a short while later, He said to the Jewish leadership:

*“See! **Your house** is left to you desolate.”*

Clearly, the Jewish temple was **no longer God's temple** after Jesus left it. When the **apostle Paul** used the word 'temple' (naos), he always applied it spiritually **to the Christian church** and **never to the literal** Jewish temple (1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16; Ephesians 2:21).

There are **two Greek words** that are translated 'temple' in the New Testament. One is **hieron** and the other is **naos**. The apostle Paul **never** used the word *naós* to refer to the Jewish temple. Without exception he used the word *naós* as a reference to the spiritual temple, the Christian church. In the **book of Acts**, the Jewish 'temple' is referred to **25 times** and it is never called *naós*. Furthermore, not even once in any of the **epistles** is the word *naós* applied to the literal Jewish temple.

Paul explained to the **Ephesians** what he meant by the word 'temple':

### **Ephesians 2:19-22**

*"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the **apostles and prophets**, Jesus Christ Himself being the **chief cornerstone**, <sup>21</sup> in whom the **whole building**, being fitted together, grows into a **holy temple** in the Lord, <sup>22</sup> in whom you also **are being built** together for a **dwelling place of God** in the Spirit."*

In this passage the apostle Paul clearly explains that the temple is spiritual:

- **Foundations** of the temple: Apostles and Prophets
- **Chief Cornerstone**: Jesus
- **Stones**: Believers
- **Shekinah**: The Holy Spirit (invisible)

In conclusion, the man of sin who sits in the temple of God must **sit within the Christian Church**. The link between the **little horn** and the **man of sin** can be clearly seen by the fact that the little horn/beast speaks **blasphemies** against the Most High and **demands worship**.

It is hardly a coincidence that Pope **Benedict XVI**, at the conclusion of the week for Christian unity in **St. Paul's Outside the Wall**, sat on a great **white throne** and on each side of the throne was a **cherub**. This is a usurpation of the position of the **great YHWH** because it is He who sits between the cherubim (Psalm 80:1).

### **What does it mean to measure?**

The act of measuring is a **symbolic way** of expressing the act of **judging**:

## 2 Kings 21:13

*“And I will stretch over Jerusalem the **measuring line** of Samaria and the **plummet** of the house of Ahab; **I will wipe Jerusalem** as one wipes a dish, wiping it and turning it upside down.”*

## Matthew 7:2

*“Judge not, that you be not judged. <sup>2</sup> For with what judgment **you judge**, you will be judged; and with the **measure you use**, it will be measured back to you.”*

Ellen White concurs:

*“The grand **judgment** is taking place, and has been going on for some time. Now the Lord says, **Measure the temple and the worshipers thereof**. Remember when you are walking the streets about your business, God is **measuring** you; when you are attending your household duties, when you engage in conversation, God is **measuring** you. Remember that your words and actions are being daguerreotyped [photographed] in the **books of heaven**, as the face is reproduced by the artist on the polished plate. . .” Seventh-day Adventist Bible Commentary, volume 7, p. 972*

In a personal testimony to a **judgmental woman** in the church, Ellen White linked the concepts of measuring tape, balance, judgment and sanctuary:

*“You can be a blessing. You can help such as need help; but you must lay down your **measuring tape**, for that is not for you to use. One who is unerring in **judgment**, who understands the weakness of our fallen, corrupt natures, holds the standard Himself. He weighs in the **balances of the sanctuary**, and His just **measure** we shall all accept. Testimonies for the Church, volume 2, p. 438*

In another place Ellen White explains what the **tape measure** is:

*“When the **Judgment is set** and the books opened, your life and mine will be **measured by the law** of the Most High.” Signs of the Times, December 29, 1887*

**James** concurs with Ellen White when he wrote that we shall be judged by the **perfect law of liberty**.

The idea of measuring the [heavenly] temple in Revelation 11:1 must be understood in the context of the **preceding chapter** where we find a description of the little book episode. As we have seen, a message of judgment **came out of the little book** beginning at the time of the end (post 1798) which John (representing God’s people) **devoured and proclaimed**. The message was sweet in the mouth as it was devoured but the aftermath was bitter. Thus, somehow the message of judgment that came out of the little book would be at first sweet

and then bitter. After the bittersweet experience John was told to **prophecy again from the little book** and the message had to do with the **measuring of the temple**.

## **The Altar**

The altar here must be the one in the **holy place** and not the one in the court because John was told **not to measure the court** (11:2). Jesus died, so to speak, at the altar in the court in the first century but this altar is being measured during the sixth trumpet near the close of time.

Once again it must be emphasized that those who worship in the temple are **seen as worshiping in heaven** even though they are physically on the earth. This is a common way of expressing that God's people can come boldly by faith to the heavenly sanctuary while they are still live physically on earth (Hebrews 4:16; 7:25; 10:19-22; 12:22-24). Until 1844 the faith of God's people **entered the holy place** but after 1844 their faith enters the most holy place. Peter made this very clear on the day of Pentecost where he spoke about the installation of Jesus as our intercessor in the holy place (cf. Acts 2; Revelation 4:5; 5:6).

**How do people draw near** to the throne of grace? It is through **their prayers**.

### **Luke 1:8-10**

*"So it was, that while he was serving as priest before God in the order of his division, <sup>9</sup> according to the custom of the priesthood, his lot fell to **burn incense** when he went **into the temple** of the Lord. <sup>10</sup> And the whole multitude of the **people was praying** outside at the **hour of incense**."*

### **Psalm 141:2**

*"Let my **prayer** be set before You as **incense**, the lifting up of my hands as the evening sacrifice."*

### **Revelation 8:3, 4**

*"Then another angel, having a golden censer, came and stood **at the altar**. He was given **much incense**, that he should offer it **with** the prayers of all the saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, **with the prayers** of the saints, ascended before God from the angel's hand."*

*"Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured up as incense to be **offered up with the prayers** of His people. As the sinner's **sincere, humble prayers** ascend to the throne of God, Christ **mingles with them** the merits of His life of perfect obedience. Our **prayers are made fragrant** by this incense." **In Heavenly Places**, p. 69*

But **not all prayers are sincere** and genuine so the altar must be measured to see who came to the throne of grace with a **sincere, repentant heart**.

### **Proverbs 28:9, NKJV, NIV**

*“One who **turns away his ear** from hearing the law, even his prayer is an abomination.”*

*“If anyone **turns a deaf ear** to the law, even his prayers are detestable.”*

### **Jeremiah 7:16**

*“Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for **I will not hear you**.”*

### **Psalm 66:18-19**

*“If I regard **iniquity in my heart**, the Lord will not hear. **19** But certainly God has heard me; He has attended to the voice of my prayer.”*

## **Why a Judgment of God’s People?**

But what **possible purpose** could there be to judge God’s own people?

The noted commentator, **Albert Barnes**, remarked how unusual it was that God’s people should be judged:

*“There is some **apparent incongruity** in directing him to ‘measure’ those who were engaged in worship; but the obvious meaning is, that he was to take a **correct estimate of their character**; of **what they professed**; of the **reality of their piety**; of **their lives**, and of the general state of the church considered as **professedly worshipping** God.” Barnes’ Notes; Electronic Database Copyright © 1997, 2003, 2005, 2006 by BibleSoft, Incorporated.*

**1 Peter 4:17** explains that judgment must begin in the **house of God**:

*“For the time has come for judgment to **begin at the house of God**; and if it begins with us first, what will be the end of those who do not obey the gospel of God?”*

**1 Timothy 3:14, 15**: The house of God is **the church**:

*“These things I write to you, though I hope to come to you shortly; **15** but if I am delayed, I write so that you may know how you ought to conduct yourself in the **house of God**, which is **the church** of the living God, the pillar and ground of the truth.”*

Clearly the judgment that is described in Revelation 11:1 applies only to God’s professed followers **who worshiped by faith at the altar of incense in the temple**.

## Review of Revelation 10

At the **very center** of the chapter is the **mighty angel**:

- The Angel **descended down** from heaven to the earth (verse 1).
- The Angel's **physical characteristics** were described (verse 1).
- The Angel brought in his right hand an **open scroll** which means that he had already opened it before he descended to the earth (verse 2).
- The Angel placed one **foot** on dry land and the other on the sea (verse 2).
- The Angel then spoke with the **roar of the lion** which echoed like seven **thunders** (verses 3-4).
- John was then instructed by the Angel to **seal the message** that the thunders uttered and **not to write down**.
- The Angel then swore the **oath** in the name of the **Creator** that **time would be no longer** (verses 5-7).
- The angel then **gives the book** to John **with instructions** for him to eat it and told him it would be bitter in his stomach and sweet as honey in his mouth (verses 8-9).
- John then eats the book and it is **sweet** in his mouth (verse 10).
- The aftermath of eating the book was **indigestion** (verse 10).
- The same Angel then instructed John to **prophesy again** from the little book (verse 11).
- The same Angel commanded John to **measure the temple** and those who worship therein (11:1).
- The '**mystery of God**' the came to an end when the seventh angel was **about to** blow his trumpet (10:7).
- When the **seventh trumpet** blows, Jesus takes over the kingdoms of the world (Revelation 11:15-17).

### Why does our Church Exist?

It is **not a coincidence** that God raised up the Seventh-day Adventist Church **shortly after 1844** to obey the order to prophesy again announcing to the World that God is **measuring the heavenly sanctuary** and those **who worship** there. God established **this organization** to make it possible to take the **three angels' message** to the world. This is the reason for our existence and **woe be to us** if we fail to live up to our calling:

*"In a **special sense** Seventh-day Adventists have been set in the world as **watchmen [defensive task]** and **light bearers [offensive task]**. To them has been entrusted the **last warning** for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels'*

messages. There is **no other work** of so great importance. They are to **allow nothing else** to absorb their attention." 9T, p. 19

"In the **balances of the sanctuary** the Seventh-day Adventist church **is to be weighed**. She will be judged by the **privileges and advantages** that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, **on her will be pronounced the sentence**: "Found wanting." By the light bestowed, the opportunities given, will she be judged. . ." LDE, pp. 59, 60





## **“Your Redemption Draweth Nigh”**

**By Pastor Bohr**

### **Lesson #3: Daniel 10 and the Little Book**

#### **Historical Time Frame**

Daniel was 88 years old when the events of Daniel 10 transpired. We know this because we are told in **volume four** of the *Testimonies*, page 570, that Daniel was about **18 years** of age when he was taken captive to Babylon (Daniel 1:1-2). The events of chapter 10 begin while Daniel **was still in Babylon** even though Cyrus had already given the decree authorizing the return of the Jews to Jerusalem. We know this because Daniel was by the great river Hiddekel, that is to say, the Tigris (10:4).

#### **Chronological Matters**

It is of the utmost importance to remember **the dates** which are given in Daniel chapters eight through eleven:

- The events of **Daniel 8** took place in the year **550 BC**, roughly eleven years before the fall of Babylon (in 539 B. C.) and fourteen years before Cyrus’ decree of release (in 536 B. C.).
- **Daniel 9** bears the date **538 BC**. At this point Babylon had fallen but Cyrus’ decree of release had not been proclaimed.
- The events of **chapter 10** transpire in the year **535 B. C.** At this point Cyrus’ decree had already been given and the first wave of Jews had returned to rebuild the temple.
- **Chapter 11** bears the **same date** as chapter 10 because it is the continuation of it.

Daniel 11:1 would seem to indicate that the entire chapter should be dated in the same year as Daniel 9 (538). This would mean that the events of Daniel 11 transpired before those of chapter 10. A careful analysis of Daniel 11:1, however, reveals that this verse contains a **parenthetical statement** inserted by Daniel **between chapter 10:21 and 11:2**. In other

words, Daniel 11:1 is out of chronological order with what comes before and after. In 11:1 Daniel is simply explaining that **he also confirmed** and strengthened Darius the Mede in the first year of his rule (Daniel 9:1-2) In short, the text of Daniel 10:20-11:2 should look like this:

*"Then he said, "Do you know why I have come to you? And now I must return to fight with the prince of **Persia**; and when I have gone forth, indeed the prince of **Greece** will come.<sup>21</sup> But **I will tell you** what is noted in the **Scripture of Truth**. (No one upholds me against these, except Michael your prince. "Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.)<sup>2</sup> And now **I will tell you the truth**: Behold, three more kings will arise in **Persia**, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of **Greece**."*

It is obvious that the words in bold both before and after Daniel's parenthetical statement bear a close relationship to each another. In both there is a reference to **Persia and Greece** and in both Gabriel says to Daniel 'I will tell you the truth.' It is safe to conclude, then, that the introductory **vision of Daniel 10 is continued in chapter 11**. Both chapters bear the same date. In actual fact, as we shall see, **Daniel 10 is the introduction** to the explanation provided by Gabriel in 11:2-12:3. Daniel 12:4-13 should then be understood as the epilog to the book of Daniel in general and of Daniel 8-12 in particular.

### **Comments on Daniel 10:1**

The 'thing' (*dabar*) which Gabriel revealed to Daniel in the **third year of Cyrus** (535 B. C.) was actually the explanation we find in **Daniel 11:2-12:3**. Significantly, Daniel did not receive **a new vision** in this year. He merely received a word ('thing') which **explained the vision** (*mareh*) which had previously been given in **chapter 8**. For the purpose of understanding, we will quote verse 1 and provide explanatory notes in brackets and bold:

*'In the third year of Cyrus king of Persia a message [the explanation of Daniel 11:2-12:4] was revealed to Daniel, whose name was called Belteshazzar. The message [the explanation of Daniel 11:2-12:3] was true, but the appointed time was long [because the explanation covered the periods of Persia, Greece, imperial Rome, papal Rome in its two stages, the close of probation, the time of trouble, and the final deliverance of God's people]; and he understood the message [Daniel 11:2-12:3], and had understanding of the vision [the vision of the 2300 days of Daniel 8:14 because there was no new vision in Daniel 11].'*

### **Comments on Daniel 10:2-4**

In these verses we find Daniel **fasting and praying**. Up till this point in the book we have seen Daniel as a man of intense prayer (Daniel 2:17-18; 6:10-11; 9:3-19). But in Daniel 10

we are informed that Daniel **not only prayed** but also was **mourning and fasting**. What grave historical circumstances led Daniel not only to pray but also to mourn and fast?

We know that Daniel's agony had **nothing to do** with whether the decree would be given for his **people to return** to Jerusalem to rebuild the temple. At this point the decree **had already been given** and the first wave of exiles had returned (Ezra 1:1-4; 3:1-8; 1:1). Neither did it have to do with whether the decree to **restore and build Jerusalem** would be given on schedule because this decree was still eighty years in the future. Furthermore, Daniel was not mourning because he did not understand the 'vision' (*mareh*) of Daniel 8 because we are told in verse 1 that he **did** understand it at this point in time. Why, then, was Daniel praying, mourning and fasting? There appear to be **two reasons**.

In the first place, **three years before** the events of Daniel 10, Gabriel had already explained in broad strokes the basic elements of the prophecy of the 2300 days yet there were still **many details** which were unclear to Daniel. This was **the motivation** for Daniel's prayer. The prophet was seeking wisdom to understand the **unexplained elements** of the vision of Daniel 8. In response to Daniel's plea, God provided the material we find in **Daniel 11:2-12:**

Notice the following comment by Ellen G. White:

*"Upon the occasion just described [Daniel 9], the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A **few years afterward [535 BC]**, however, the prophet desired to learn more of the 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. . .'" (Ellen G. White, *The Sanctified Life*, p. 49).*

Perhaps this would be a good time to examine the relationship between the prophecies of Daniel eight, nine, ten and eleven. The **close relationship** between these prophecies can be discerned in the continued use of the words 'vision' and 'understand'.

In Daniel 8:16 Gabriel was given the command to make Daniel **understand** the **vision** (*mareh*) but at the end of the chapter (8:26-27) we are told that Daniel did **not understand** the **vision** (*mareh*). In chapter 9:23 Gabriel came back to Daniel and told him: '**understand** the matter, and consider the **vision**' (*mareh*). After Gabriel's explanation we are informed in Daniel 10:1 that Daniel 'understood the thing, and had **understanding** in the **vision**' (*mareh*). Yet in Daniel 10:2-3, 12 we find that Daniel pleaded to God for **further understanding**.

As a result, Gabriel **came back** to explain further details which were still unclear in Daniel's mind. Gabriel explained: "Now I have come to make you **understand** what will happen to your people in the latter days, for the **vision [chazon]** refers to **many days** yet to come." (Daniel 10:14).

This further understanding was given to Daniel in **chapter 11** where Gabriel provided the **fullest explanation** of the vision of Daniel 8. Significantly, as we shall see in our study Daniel 12, the prophet did **not even then understand everything** (Daniel 12:8-10). That is to say, when the book of Daniel ended there were still many things which Daniel did not comprehend. This is why **God gave the book of Revelation**. Daniel 8-12 is a close knit prophecy and the Apocalypse is a Revelation or explanation of that prophecy. Regarding this Ellen White states:

*“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These books should be carefully studied. . . The book of Daniel is **unsealed in the revelation** to John, and carries us **forward** to the **last scenes** of this earth’s history.”* (*Testimonies to Ministers*, pp. 114-115).

The prophecies of Daniel 8-11 are also **connected by the phrase**, ‘the time of the end.’ In **Daniel 8:17, 19** the prophet was told that the *mareh* is for the ‘time of the end’. In our previous study of Daniel 8 we noticed that the word *mareh* is used particularly to denote the events connected with the **conclusion of the 2300 days**. What this means is that the *mareh* would not be present truth neither would it be fully comprehended until the ‘time of the end.’

Significantly there is no reference to the time of the end in **Daniel 9** because the focus of this chapter is not on the end-time but rather on the time of probation for **Daniel’s literal people**, that is, the Jewish nation. But in **chapter 10:14** Daniel is once again informed that the **vision** (*chazon*) is for what will **befall his people** (spiritual Israel) in the **latter days** ‘for yet the <sup>vision</sup> (*chazon*) is for many days.’ One cannot fail to notice that the word *chazon* is used for ‘vision’ in Daniel 10:14 instead of *mareh*. And why is this?

In order to answer this question, we must keep in mind that the word *chazon* in Daniel 8 is used to describe the **totality of the vision** from the time of Persia until the cleansing of the sanctuary at the conclusion of the 2300 days. On the other hand, the word *mareh* is used in a **more restricted sense** to describe the **apparition** of the two heavenly messengers who explained **the time element** of the 2300 days (Daniel 8:13-14).

We can now understand why Gabriel used *mareh* in Daniel 8:17 while he used *chazon* in Daniel 10:14. The reason is actually quite simple. You see, when Gabriel returned in Daniel 11, he not only explained the time element of the 2300 days but he also explained **the totality of the vision** of Daniel 8 once again beginning with Persia and ending with the final persecution and deliverance of God’s people. In other words, he explained once again not only the *mareh* but also the total *chazon*.

Moving on to **Daniel 11:40** we find a clear description of the events which would befall Daniel’s people during the ‘time of the end’. After the papacy ruled the world for 1260 years (Daniel 11:30-39), it would be given a deadly wound in 1798 by the king of the south—

France (Daniel 11:40). But it then it would recover its power and overwhelm the world even to the point of attempting to annihilate Daniel's end-time people (11:40-45). But in the hour of utmost extremity, God would intervene to deliver His people (12:1). These events which begin in Daniel 11:40 are the ones which had not been explained by Gabriel in Daniel 8 and 9. Notice the excellent summary provided Louis Were:

*"In **Daniel 9** the prophecy of the 2300 days was explained **down to the overthrow** of the Jewish nation as God's chosen people and the destruction of Jerusalem. But the prophet had **not yet been told all the rest** of the time belonging to the 2300 days and the final events of earth's history. He therefore prayed for light on these things, and Gabriel came explaining to Daniel **the reason for his delay [more on this later]**: 'But the prince of the kingdom of Persia withstood me one and twenty days [**the 21 days Daniel was praying**]: but lo, Michael the first Prince came to help me. . . 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**. . . and now will I return to fight with the prince of Persia.'" (Daniel 10:2-20). Louis F. Were, *The Battle for the Kingship of the World*, pp. 12-13.*

When Gabriel concluded his explanation in Daniel 11:2-12:3, the prophet was told to 'shut up the words and seal up the book until the time of the end'. In other words, **the time element** of the 2300 days of Daniel chapters 8-12 would be in great measure unintelligible until 1798. But Daniel was assured that at the time of the end the **book would be opened** and knowledge of its contents would be increased (Daniel 12:4). This promise was fulfilled in Revelation 10 where the last half of the book of Daniel was opened during the Great Advent Awakening of the 1830's and 1840's.

Just a few remarks about the epilog of Daniel's 'little book'. In this epilog (Daniel 12:5-13) Gabriel gave additional chronological explanations but these proved to be **too much for Daniel's understanding** (12:8-9) so the prophet was told: 'But go thou thy way till the end be: for thou shalt rest and stand up in thy lot at the end of the days.' (Daniel 12:13). At this point Gabriel decided to burden Daniel no more. He simply told the prophet that these things were not for his time but rather for the time of the end. The enigmatic statement, 'thou shalt rest and stand in thy lot' could be taken to mean that Daniel was to resurrect at the end of time or that he would stand up figuratively to speak through his writings at the time of the end (*Prophets and Kings*, p. 547).

One final link between the prophecies of Daniel 8-11 can be found in the role performed by the angel Gabriel. In Chapter 8 **Gabriel** was told to explain the vision to Daniel. When Daniel failed to understand the vision, it was **Gabriel** who came back in Daniel 9 to explain it. And in chapters ten and eleven, it was **Gabriel** who contended with the prince and the kings of Persia and it was **Gabriel** who gave the explanation we find in Daniel 11:2-12:3.

But there was a **second reason** why Daniel was agonizing in prayer. As we have previously noted, the events of Daniel 10 took place in the year 535 B. C. Just one year earlier Cyrus had given a decree authorizing the rebuilding of the temple and had even provided materials to carry forward the task (Ezra 1:1-4). The first wave of Jews had enthusiastically returned to Jerusalem and quickly laid the foundations of the temple and the altar (Ezra 3:8-10). At first **the Samaritans** feigned to have great interest in the rebuilding of the temple and offered to help (Ezra 4:1-2). But when they were **rebuffed by Zerubbabel** (Ezra 4:3), the opposition began. Notice the words of Ezra:

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

During the reign of **Cambyses**, the opposition became so great that for a time the building of the temple **was suspended**. In the reign of **Darius Hystaspes** the governors of the land even came to the builders and demanded to know **who had given them permission** to rebuild the temple (Ezra 5:2-4). A letter was sent to king Darius to find out if the Jews had royal permission to rebuild the temple. (Ezra 5:7-17). In Ezra 6:1-3 we are told that Darius searched the archives in order to ascertain if any previous decree had been given which authorized the Jews to rebuild the temple. When Cyrus’ decree was found in the archives, Darius sent a letter **renewing the decree of Cyrus** (Ezra 6:7-13). As a result of this confirmatory decree and due to the help of Zechariah and Haggai, the **temple was finally finished** in the year 515.

It is in the context of this opposition that we must understand Daniel’s mourning in chapter 10. Daniel knew that the temple needed to be rebuilt in order for the prophecy of the seventy weeks and the 2300 days to be fulfilled. Yet the historical circumstances seemed to indicate that the temple would not be rebuilt on schedule. So Daniel poured out his heart to God in prayer pleading for the Lord to fulfill His promise.

### **Comments on Verses 4-6**

In these verses we have a magnificent **Christophany**. A vision of Christ was given to Daniel and the description is virtually identical with that of the glorified Christ in **Revelation 1:13-16** and Revelation 10:1, 2. This seems to indicate that Daniel did not see Jesus as He was garbed at that very moment, but rather prophetically as He **would be garbed** upon his inauguration as High Priest after His ascension.

### **Comments on Verses 7-9**

In these verses we find a description of the impact the vision had on **those who were present** with Daniel. Even though they did not see the glorified Christ, they felt the **intense**

**solemnity** of the occasion. We are told that they **fled to hide** and thus **Daniel remained alone**. We are also informed that Daniel heard **Christ speak to him** but the **words are not recorded**.

### **Comments on Verses 10-14**

As Daniel lay on the ground, a hand touched him and set him upon his knees and the palms of his hands. The person who touched Daniel is identified as **Gabriel**. Some have erroneously concluded that the person whom Daniel **saw in his vision** (verses 5-6) is **the same** as the one who touched him. But there is no reason to reach this conclusion. **Verse 10 marks a clear break** between the personage Daniel saw in vision and the person who lifted him up. This is seen by the words:

*“Suddenly, **a hand** touched me [not necessarily the hand of the person he saw in vision], which made me tremble on my knees and on the palms of my hands.” (Daniel 10:10).*

As we have previously noted from the book of Ezra (see page 5 above), **the Samaritans** assiduously opposed the rebuilding of the temple, even to the point of **complaining to the Persian kings**. As we have seen, during the reigns of **Cambyses and Darius I** the work on the temple was actually **suspended for a time**. Now, if the book of Ezra were our only source of information about this experience, we might conclude that **the opposition was due to mere human factors**. But Daniel 10 gives us a glimpse **behind the veil** of human history. Here we discern how human events in the visible earthly realm were being influenced by powers in the **invisible cosmic realm**. Verse 13 describes this battle between the prince of Persia and Gabriel, a battle so intense that it was finally necessary for **Michael to come** to Gabriel’s aid:

*“But **the prince** of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the **chief princes**, came to help me, for I had been left alone there with the kings of Persia.”*

Several questions emerge as we read this verse. **Who is the prince** of the kingdom of Persia? **Who is Michael**? And what are these powers **fighting about**? We must first of all recognize that the prince of the kingdom of Persia is **not the same as the king of Persia**. There are some **420 uses** of the word ‘prince’ in the Old Testament and not once is the word used to denote a king. In actual fact, the word is most frequently used to describe **military commanders**. Daniel 10:13 makes it abundantly clear that Gabriel and Michael were working on **two fronts**. First, they were contending with the **prince** of the kingdom of Persia and secondly they were working with the **kings** of Persia. Thus, there is a clear cut distinction between the prince of Persia and the kings of Persia. Who is this prince of the kingdom of Persia? And who is Michael who stands watch over Daniel’s people?

Before we can answer these questions it is imperative to realize that in **ancient cultures** it was believed that every kingdom had its own particular 'guardian angel' who looked out for the interests and welfare of the nation. That being the case, the prince of the kingdom of Persia would be Persia's guardian angel and Michael would be Israel's guardian angel. Let's begin by checking Michael's ID.

Michael is a fascinating personage. In Scripture the name appears **five times**, always in **apocalyptic passages** where Michael is **in conflict** with Satan. Michael's **very name** is a challenge to Satan. It means, 'Who is like God?' In **Revelation 12:7-9** it is Michael who casts Satan out of heaven. It is of more than passing interest that at the beginning of the great controversy, Michael is spoken of as having **his** angels and Satan is spoken of as having **his**. At the conclusion of the great controversy, Jesus will come with **his** holy angels (Matthew 24:31) and Satan and **his** angels will be cast in the lake of fire (Matthew 25:41).

In **Jude 9** Michael contends with Satan for the body of Moses. There can be no doubt that Michael had come on this occasion to resurrect Moses from the dead (see Deuteronomy 34:5-6; Matthew 17:3). In other words, Michael is the **angel with resurrection power**. Is it a coincidence that when Jesus comes to resurrect the dead at His second coming, he will 'descend from heaven with a shout, with the voice of **the archangel**, and with the trump of God?' (1 Thessalonians 4:16; see also John 5:26-29 where we are told that the voice of Jesus will resurrect the dead).

The book of **Daniel** makes **three references** to Michael. Two of them are found in the chapter we are presently studying (verses 13, 21) and the other one is in Daniel 12:1. This last verse is of particular importance for two reasons. First, Michael is spoken of as the **great prince who stands watch** over Israel. That is to say, Michael is Israel's guardian angel. Second, Michael is **the deliverer** of Israel and the one who **resurrects** those who sleep in the dust of the earth.

Michael must also be identified with the enigmatic personage who in the Old Testament is called the 'Angel of the Lord'. Our present study will not allow us to examine every reference to the Angel of the Lord in the Old Testament, but we must take a look at a few key passages.

The first passage we must take a look at is **Zechariah 3:1-5**. This passage leaves no doubt that the Angel of the Lord in the Old Testament is the **same person as Michael**. In this passage the Angel of the Lord is in **conflict with Satan** and the issue of the conflict is **Israel** (verse 2). Of particular significance are the words: 'The LORD rebuke thee, O Satan' (verse 2). These are the very words which Michael uttered to Satan when He came to **resurrect Moses** (Jude 9). Thus, a comparison of Zechariah 3:1-5 and Jude 9 reveals, without any shadow of doubt, that the Angel of the Lord is Michael.

In Genesis 32:11, 24, 26, 30 we find Jacob praying for God to **deliver** him from the wrath of his brother, Esau. This time of anguish is known in other places of Scripture as the 'time of Jacob's trouble.' In fact, Genesis 32 is in the background of the time of trouble spoken of in Daniel 12:1. As Jacob was praying, the Angel of the Lord (see Hosea 12:3-5) laid hold of him and they began to struggle. The result of the story is well known. Not only did the Angel **deliver** Jacob from the wrath of his brother but he also **blessed him** and gave him a **new name**. At the conclusion of this episode, Jacob called the place Peniel '*for **I have seen God face to face, and my life has been preserved***' (this word is frequently translated 'delivered' in the Old Testament). Can anyone doubt that the Angel of the Lord in this story is God?

According to **Exodus 14:19-20** the Angel of God led Israel in a pillar of cloud by day and in a pillar of fire by night to **protect** them from their enemies. This Angel is identified **as God in verse 24**.

The episode of the **burning bush** is well known. The Angel of the Lord appeared to Moses and announced that he was going to **deliver** Israel (Exodus 3:8) from their bondage to the Egyptians. One cannot help but remember that Michael is spoken of as the **end-time deliverer** of spiritual Israel in Daniel 12:1. A close inspection of Exodus 3:2-14 reveals that this Angel is **also God** (see John 8:58-59).

In **Joshua 5:13-15** this same Angel is identified as the **Prince of the host** who has come to **defend Israel** in the conquest of Jericho. As we saw in our study of Daniel 8, the name, 'Prince of the host' is found in only one other place in Scripture, **Daniel 8:11** where Jesus is called 'the Prince of the host.' In fact, as we have seen before, Jesus is referred to in Daniel as 'the Prince of the host,' 'the Prince of princes,' the 'Prince of the covenant,' and 'the great Prince.'

There can be no doubt, then, that Michael is Israel's **Guardian Angel**. He is Israel's protector and deliverer from the power of Satan. He is God! Michael is none other than Jesus Christ!! What an appropriate name for one who is in contention with Lucifer who declared 'I will be like the Most High.' (Isaiah 14:14) In response to Lucifer's aspirations Jesus' name throws out the challenge: 'Who is Like God'?

We are now ready to identify the prince of the kingdom of Persia. This identification is not difficult to find. If Michael the Prince is Christ, then the prince of the kingdom of Persia must be Satan. Jesus called Satan the 'prince of the world' on at least three (John 14:30; 12:30-33; 16:11).

Now that we have identified the contending parties, we can discuss the reason for the battle. As we saw in our study of Daniel 9, God had promised that Israel would spend 70 years in Babylonian captivity and then would return to their land to rebuild the temple, the city and the walls. But the restoration and building of the city and walls could not take place until the **temple was rebuilt**. The decree of Cyrus in 536 B. C. was a great victory for God. Everything

appeared to be going according to schedule. But then the **opposition of the Samaritans** ensued. Daniel 10 leaves no doubt that this opposition did not originate with the Samaritans. The prince of the kingdom of Persia (Satan) was working to influence the minds of the kings of Persia so that they would halt the work of rebuilding the temple. At the same time, Gabriel was doing his utmost to influence the minds of the kings of Persia so that they would authorize the continuation of the work.

For three weeks, while Daniel was mourning and praying, Gabriel struggled with the prince of Persia and with the minds of the kings of Persia. And at the very end of this period, Michael Himself came to aid Gabriel in the struggle. There is no doubt that these 21 days should be understood as **literal days**. However, it is tempting to understand them in a broader sense as well by applying the **year/day principle**. Cyrus gave his decree to rebuild the temple in the year **536 BC** and the temple was finally finished in the year **515 BC**, exactly 21 years after the decree was given! During this whole period Gabriel was struggling with Satan and with the kings of Persia (notice **the plural** 'kings' in Daniel 10:13). The book of Ezra itself explains that the work of rebuilding went on according to schedule because 'the eye of their God was upon the elders of the Jews, that they [the Samaritans] could not cause them to cease. . .' (Ezra 5:5)

In short, it is as if Gabriel were telling Daniel:

*'I know you have been mourning, fasting and praying for three full weeks because you wanted a clearer understanding of the end-time elements of the vision of Daniel 8. The very moment you started to pray, I had every intention of coming immediately to answer your plea as I had done the previous time you prayed (Daniel 9:20-23) but this time I was delayed. You see, I was involved in this conflict with the prince of the kingdom of Persia. He was influencing the minds of the Persian kings so that they would halt the rebuilding of the temple. But at the end of the 21 days, Michael came to help me and we prevailed. The opposition you have seen by the Samaritans is really the visible manifestation of this invisible conflict. But now I have finally been able to break away and help you understand 'what shall befall thy people in the latter days: for **yet** the vision is for many days.'* (Daniel 10:14)'

Don't miss the significance of the word **yet**. This word seems to imply that the vision (*chazon*) had already been **partially explained** in Daniel 9 (the 70 weeks) but that there were **yet** many days in the vision which had not yet been explained.

The perspective presented above is corroborated by the **Spirit of Prophecy**:

*"Untiring in their opposition, **the Samaritans** 'weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to **frustrate their purpose**, all the days of Cyrus king of Persia, **even until the reign of Darius**.' (Ezra 4:4, 5). By false reports they aroused suspicion in minds easily led to suspect. But for many years **the powers of evil***

**were held in check [because of Gabriel and Michael]**, and the people of Judea had liberty to continue their work.

*“While Satan was striving to influence the **highest powers in the kingdom of Medo-Persia** to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. **For three weeks** Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself came to Gabriel’s aid** [Daniel 10:13 is quoted]. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of **Cyrus**, and all the days of his son **Cambyses**, who reigned about seven and a half years.” *Prophets and Kings*, pp. 571-572.*

*“The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his **representations against the Jews**. But Michael came to his help, and then he remained with the kings of Persia, **holding the powers in check**, giving right counsel against evil counsel.” *Seventh-day Adventist Bible Commentary*, volume 4, p. 1173.*

### **Comments on Verses 15-19**

In response to Gabriel’s words, Daniel now bows to the ground and is **left speechless**. The vision (*mareh*) fills him with sorrow and his physical strength is gone. Furthermore, he is left breathless. Gabriel remedies the situation by giving back Daniel’s speech and by strengthening him.

### **Comments on Verses 20-21**

Before further explaining the vision to Daniel in chapter 11, Gabriel informed the prophet that the battle with Satan was not over:

*“Then he said, “Do you know why I have come to you? And now I must **return to fight** with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come. <sup>21</sup> But I will tell you what is noted in the Scripture of Truth. (No one upholds me against these, except Michael your prince.”*

What Gabriel is telling Daniel is this:

*“I must now return to continue my struggle with the prince of Persia (Satan). There is still work to do. I must still make sure that the decree of Artaxerxes is given on schedule to mark the beginning of the 70 weeks and the 2300 days. And when the kingdom of Persia has fallen, I must continue to do battle with the **prince of Grecia** (Satan in control of the Greek kingdom). But*

*before I continue this battle, I will take the time to show you the events which will transpire from this point on. These events have already been written in the scripture of truth, that is, in God's calendar and therefore their **fulfillment is absolutely certain.***"

## **Putting it all Together**

In closing, let's see how the prophecies of Daniel 8, 9, 10 and 11 fit together. We will begin with chapter 8 and show how each succeeding chapter builds upon the previous ones.

### **Daniel 8**

The sweep of the *chazon* (vision) contains the following sequence of events: **Persia** (8:3-4, 20), **Greece** (8:3-8, 21), **Pagan Rome** (8:9-10), **Papal Rome** (8:11-12), and the **cleansing of the sanctuary** in **1844** (8:13-14). Thus Daniel 8 **leads us only** to the beginning of the investigative judgment. But **what about the end** of this judgment? In Daniel 8 just a few remarks are made by Gabriel about **events to transpire after 1844** (8:19, 25). **Gabriel** was told to make Daniel **understand** the vision (*mareh*; 8:16) and Daniel was then informed that the vision (*mareh*) was for the **time of the end** (8:16). At the conclusion of Daniel 8 we are told that Daniel was astonished at the *mareh* and **did not understand it.** (8:27).

### **Daniel 9**

Daniel was confused over the *mareh* of Daniel 8 so he studied Jeremiah's prophecy of the seventy years and **prayed for understanding** (9:1-19). In response to Daniel's prayer, actually, from the **beginning** of his supplications (9:23) **Gabriel** was sent to give Daniel **understanding** of the **vision** (*mareh*) of Daniel 8 (9:22-23). Gabriel explained that the answer was given because Daniel was a man **greatly beloved** (9:23)

Gabriel then explained the **first part** of the prophecy of the 2300 days, that is to say, the **seventy weeks**. In his explanation, Gabriel emphasized that this portion of the 2300 days was for Daniel's literal city and people (9:24). There is no reference to **the time of the end** in Daniel 9 because this prophecy does not deal with end-time events but rather with the probationary period for the Jewish theocracy. Notably, the seventy weeks begin with the kingdom of **Persia** and end with **Pagan Rome**. Thus they begin with the same kingdom as Daniel 8 but only reach until the time period of Pagan Rome. But **what about the period beyond Pagan Rome?** Obviously, we would expect Gabriel to **come back** at some point to explain the events beyond the period of Pagan Rome and he did!!

### **Daniel 10**

Daniel 10 begins with the statement that Daniel **understood** the *mareh* (10:1). But he wanted further light so he **prayed** to God (10:2-3, 12). In response to Daniel's prayer, nay, at the **beginning** of Daniel's supplication (10:12) **Gabriel** was sent to give the prophet

**understanding** (10:14) because Daniel was **greatly beloved** (10:11). The understanding which Gabriel came to give Daniel includes the totality of the *chazon* but deals particularly with the **latter days** (10:14).

## Daniel 11

As he did in Daniel 8, Gabriel began his explanation in Daniel 11 with **Persia** and continued with **Greece**, **Pagan Rome**, and **Papal Rome** during its 1260 years of dominion (11:31-39). This much had already been revealed in Daniel 8. But as Gabriel very briefly insinuated in Daniel 8, there was more to Papal Rome than its 1260-year career. So in Daniel 11 Gabriel takes us **far beyond 1798 and 1844**. He explains that the Papacy would receive a **mortal wound** from France in 1798 (11:40), that the deadly wound **would be healed** (11:40-41), and that the Papacy would yet exercise **world dominion**. Also included in his explanation was the **shaking**, the **loud cry**, the **death decree**, the **close of probation**, the **time of trouble**, the **deliverance** of God's people, the **special resurrection** and the **everlasting kingdom** (Daniel 11:2-12:3). Daniel is then commanded to close and seal the book until the time of the end (Daniel 12:4). Needless to say, all these events would be further explained in the book of **Revelation** when the little book would be unsealed:

*"The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These books should be carefully studied . . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the **last scenes** of this earth's history." (Testimonies to Ministers, pp. 114-115)*

## Literal and Spiritual

As we look at the relationship between Daniel 10 and 11-12 we see that in chapter 10, Michael is standing watch over Daniel's **literal people** to save them from their **literal enemies** as they return from their **literal captivity** in **literal Babylon** to rebuild the **literal temple**. But at the end, Michael is standing watch over Daniel's **spiritual people** who have returned from their **spiritual captivity** in **spiritual Babylon** to rebuild the **spiritual temple** and who are opposed by **spiritual enemies**. The **end of the seventy weeks** marks the transition point from the literal to the spiritual. That is to say, at the center of Daniel 9 is Messiah's work for literal Israel while at the center of Daniel 10-11 is Messiah's work for spiritual Israel.

**Daniel 8:14** and **Daniel 12:1** mark the **beginning** and ending points of the investigative judgment. In Daniel 8:14 Jesus goes in to His Father **to receive the kingdom** and in Daniel 12:1 Jesus stands up to **take over the kingdom**. Thus the literary structure of Daniel 8-12 reveals, without any shadow of doubt that these chapters constitute a **unified whole**. They are, so to speak, a **book within a book**.

Once final statement from the pen of Ellen White:

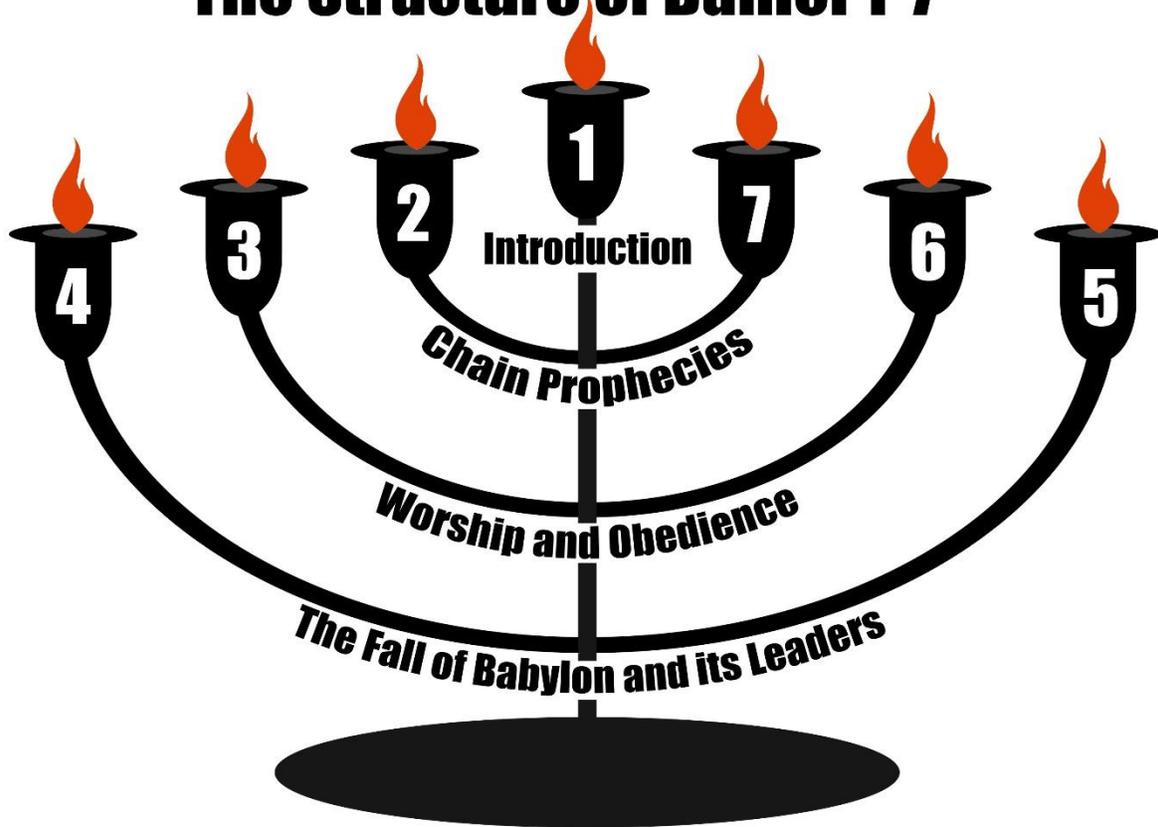
*“The light that Daniel received direct from God was given **especially for these last days**. The visions he saw by the banks of the **Ulai [Daniel 8]** and the Hiddekel **[Daniel 10-11]**, the great rivers of Shinar, are now in the **process of fulfillment**, and **all** the events foretold will soon have come to pass.” The Seventh-day Adventist Bible Commentary, volume 4, p. 1166. Bold is mine.*

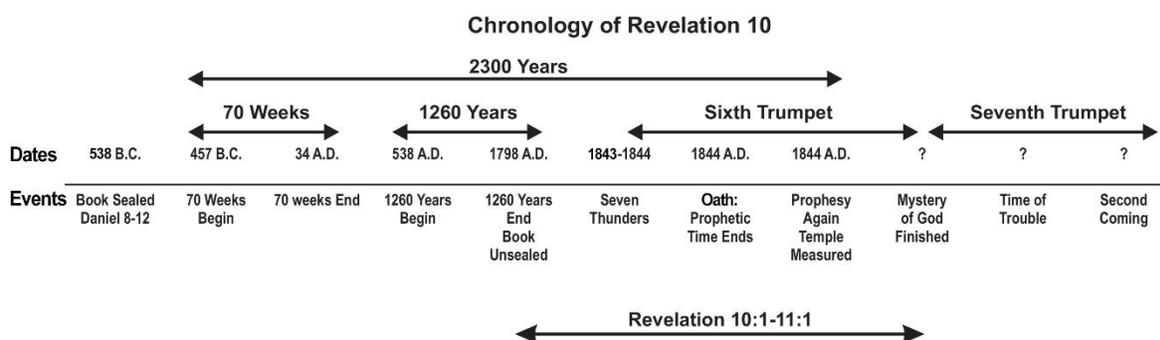
Should we not be dedicating our time to the comprehension of these extremely important chapters? Referring to God’s people in the very last remnant of time, Gabriel promises:

*“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**.” (Daniel 12:10).*

Is it not time for God’s remnant people to understand?

# The Structure of Daniel 1-7





By Pastor Stephen Bohr

[www.secretsunsealed.org](http://www.secretsunsealed.org)



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