

The Godhead in Prophecy: Part 3

Jeff Pippenger 12/09

Heavenly Father, as we begin this third part of this overview of Daniel's last vision, we once again ask that Your presence would be brought to us through Your holy angels and that You would grant us Your Holy Spirit, and that You would pour the Latter Rain out upon us through the opening of your Word. We ask that You would take control of my thoughts and my words that I can be hid behind the cross, that the message conveyed can be one that glorifies You. We ask that You would accompany this message whether here this morning or anywhere it goes, that Your Holy Spirit will bring conviction and understanding as it goes forth. We thank You for all these things; in Jesus' name—Amen.

In Daniel's last vision we have an illustration of Daniel in Chapter 10; there are many truths to understand from Chapter 10; Daniel in his placement in the prophecy itself; then in Daniel 11, Gabriel opens up to Daniel the chazown vision, the vision of prophetic events. Then in Daniel 10:14, Gabriel states:

“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.”

This is the chazown vision. We have mentioned that the vision is established by Rome, and we see this in Daniel 11:14:

“And in those times there shall many stand up against the king of the south: also the robbers of thy people (Pagan Rome) shall exalt themselves to establish the vision; (Chazown) but they shall fall.” Rome falls in prophecy.

We have been dealing with the 'Time of the End', in the last presentation we dealt with the conclusion of the prophetic scenario, the last 6 verses of Daniel 11 and we understand that it is being fulfilled in our day and age. It began in 1989 with the fulfillment of verse 40, when the United States and the Vatican brought about the collapse of the Soviet Union in fulfillment of this verse. We now want to take up this last part of Daniel's vision and finish this overview.

Daniel 12:1 “And at that time . . .”

This is taking us back into the previous verses, it's looking backwards; the 'time' that has been under discussion is verses 44 and 45 of Daniel 11, which is describing the final warning message—the tidings—of the East and the North which trouble the Papacy; and the persecution is represented when he goes forth utterly destroy and make away many. The end of the Papacy is marked as his 'coming to his end with none to help', and when he does so, he is standing between two entities—the church—represented as the 'Glorious Holy Mountain', and the 'seas' representing the people of the world.

The issue that has divided the world into two classes is represented by the tabernacles and the palace—tabernacles representing church and palace representing the state. It is the issue of church and state; it is the issue of the Image of the Beast. It is the Mark of the Beast that divides the world into two classes, and the 'everlasting gospel' is the work of Christ in producing two classes of worshippers based upon the introduction of a testing, prophetic message that is here represented as East and North. The two classes are the seas and the glorious holy mountain.

Daniel 12:1 “And at that time shall Michael stand up, . . .”

We understand that when Michael stands up that it is marking the close of probation.

Acts 7:55 "But he, (Stephen, after he has given his presentation to the Jews about the history of Israel and their responsibility for the crucifixion of Christ.) being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Of course we know that this is the close of probation for ancient Israel; this is where they are divorced of God. So when Jesus stands up, we see the close of probation marked.

Daniel 12:1 "And at that time . . .

At that time when the world has been divided into two classes; based upon their acceptance or rejection of the message of the East and the North, then Michael stands up and human probation closes.

. . . shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Now in Daniel 11:41 we have the introduction of the Sunday Law Crisis into history; the Papacy enters the Glorious Land, that's the Sunday Law in the United States. Many shall be overthrown; this is Seventh-day Adventists that receive the Mark of the Beast at this point; and Edom, Moab and the chief of the children of Ammon representing in one sense the three-fold makeup of modern Babylon, but in this passage it represents those of God's children that are still in Babylon and at this time they come out at the Sunday Law, when the message is proclaimed, "Come out of her my people!"

Here we see the Sunday Law Crisis and there are two places in the writings of Sister White where she tells us that the history of the Abomination of Desolation spoken of in Matthew 24:15 represents the Sunday Law Crisis. She says that as the sign of Pagan Rome was a sign for the Christians to flee Jerusalem, so the Sunday Law is the sign for Christians at the end of the world to flee the larger cities in preparation for fleeing to the mountains. Sister White identifies that the Abomination of Desolation spoken of by Daniel the prophet, prefigures the Sunday Law.

If we relate to Matthew 24:14 that it not only related to the AD 64-70 time period, but it is prefiguring the Sunday Law at the end of the world:

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

If you are going to line this up with the end of the world, then the Gospel of the Kingdom that is preached to all the world here, is the message of the East and the North. Then shall the end come—then shall Michael stand up and human probation closes.

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

Sister White marks this as the Sunday Law. So in the context of placing Matthew 24 at the end of the world, here we see the Sunday Law. Continuing:

16 "Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. Mt 24:19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of

the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.”

Sister White takes this passage and references it three times alone in the Great Controversy that this ‘great tribulation’ is the 1260 years of Papal rule. The Abomination of Desolation was also fulfilled in AD 70 time period, so we see a double fulfillment here, in the time of Pagan Rome AD 70, the time period of Papal Rome in the 1260 years, and Sister White tells us this is all pointing forward to the end of the world, because in Bible prophecy there are three Romes; Pagan Rome, Papal Rome, and Modern Rome. This passage in Matthew 24 is primarily addressing Modern Rome, and in verse 21, Christ says this is the Great Tribulation such as was not since the beginning of the world to this time, and except those days should be shortened, there should no flesh be saved; and we know that at the end of the world Christ cuts short His work in righteousness.

Back in Daniel 11, we see that this is the same story; in verse 41 we see the Sunday Law; and when you look at the technique of Daniel that he uses throughout Daniel 11, in verses 14-22 of Daniel 11, you see the history of how Pagan Rome takes control of the world, conquering Syria, Egypt and Israel. Then in verse 23 it drops back into that very same history and it discusses the relationship of Pagan Rome with God’s people, they make a league with God’s people, and then the following verses on to verse 30, is describing that history.

When Daniel is speaking of Pagan Rome here, he has a technique worth noting; he first tells how Rome conquers the world; after he’s done that he describes how Rome relates to God’s people. In verse 14 Pagan Rome comes into the scenario, and by verse 22 that part of the story is told. This is how he conquered the world. Then in verses 23-30, Daniel drops back in and describes how he relates to God’s people during that history. In verse 28 and 30 you see him having indignation against the Holy Covenant; this is his attack against God’s people.

In verse 31 of Daniel 11, now we have the story of Papal Rome, and the story is that arms—the European kings—had to stand up on the part of the Papacy and they had to take away the ‘Daily’ and place the ‘Abomination of Desolation’ and in so doing they polluted the sanctuary of strength. The point being here that verse 31 is the history of how the Papacy takes control of the world; how it is placed upon the throne of the earth; and by the end of verse 31, that has taken place in the year 538 AD.

Then Daniel begins to tell us how the Papacy relates to God’s people after it has told the story of how it takes control of the world in verse 31. Verse 32 and onward to verse 35 is telling about the 1260 years of Papal rule and the persecution of God’s people that takes place during that time period. In verse 36-39 gives us some further characteristics about the exaltation of Papal Rome.

This technique of Daniel of first describing how Rome takes control of the world, and then dropping back into the story and telling how Rome deals with God’s people, needs to be recognized if you’re going to understand the last 6 verses of Daniel 11 as well; which are not dealing with Pagan Rome or Papal Rome, its dealing with Modern Rome.

Modern Rome, how it takes control of the world is described in verses 40-43. When you get to verse 44, now Daniel has told you how Modern Rome takes control of the world, now he’s going to drop back into that history and begins to tell how Rome relates to God’s people during that history. In verse 44 we have the message of the East and the North, which enrages the Papacy. The message of the East and the North is the Third Angel’s Message which becomes a Loud Cry at the Sunday Law in the United States, and of course that is verse 41. In one way verse 44 needs to be overlaid on verse 41; it describes the persecution that begins and the judgments of God that begin in verse 41 on through 43 and, because of this message of the East and the North, the persecution takes place and it leads to the close of human probation.

At that time Michael stands up, and then there is a time of trouble such as never was since there was a nation, even to that same time. This is the same tribulation that Christ is speaking about; the Gospel of the Kingdom that Christ is speaking about; Matthew 24:14 is the message of the East and the North; the Abomination of Desolation in verse 15 is the Sunday Law—that's verse 41. Then the Great Tribulation, the great persecution that has never been before in history; this is the persecution of verse 44 and 45; so Matthew 24 overlays this history perfectly.

Daniel 12:1 "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Of course the Bible tells us plainly that those that crucified Christ will be resurrected to see His Second Coming. They are going to suffer the additional punishment of recognizing what they fought against, what they have rejected. They are the ones that are resurrected to shame and everlasting contempt. Sister White further adds to that; she says all the primary great resisters of Christ throughout all the ages are resurrected at this time, not simply those who participated in the crucifixion of Christ. Based on her statement I would expect to see all the popes resurrected at this time so they can see the Second Coming of Christ; and others in history—all the wicked that have been the primary resisters of Christ and the message of the cross are resurrected for shame and everlasting contempt.

Then there are some that are resurrected to everlasting life in this history. Revelation 14:13 tells us who are resurrected to everlasting life in this history. This is speaking of God's people in connection to the Three Angels' Messages:

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Revelation 14 has just set forth the Three Angels' Messages and the first fulfillment of the Three Angels' Messages in terms of Adventism, the Third Angel's Message came into history on October 22, 1844, then John is saying in verse 13, Blessed are they that die in the Lord from October 22, 1844, they can rest from their labors and their works do follow them. Sister White tells us that those who have died in the faith of the Third Angel's Message, are those that are resurrected at the special resurrection just before the return of Christ so they can witness the return of Christ.

Those that have died in the faith of Adventism from October 22, 1844, until the end of the world are resurrected in a special resurrection to see the Second Coming of Christ; those throughout history that have resisted Christ, are resurrected at the same time, but the return of Christ is going to mean something different to them.

3 "And they that be wise (*Margin: Teachers*) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The way they turn many to righteousness is they teach the message of the East and the North; this is commenting on those at the end of the world that are wise, because all the prophets are speaking primarily about the end of the world. The 'wise' at the end of the world are teachers that are turning many to righteousness, through teaching the message of the East and the North.

4 "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Here's Daniel's third reference to the 'Time of the End', and we know that in Daniel 11:35, the 'Time of the End' is at the Time Appointed, and the Time Appointed for the Papacy is 1798. And in verse 40 it says, "and at the 'Time of the End', and we understand that to be 1798. So upon the testimony of two, this here in verse 4 would be 1798 as well.

At the 'Time of the End' at the end of the world the book of Daniel is unsealed and of course it was unsealed for the Millerites in 1798, many ran to and fro. What does it mean that many run to and fro?

Amos 8:11. "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:"

In 1798 we had just reached the end of what the historians call the 'Dark Ages', when the Word of God had been locked by Catholicism, and there was a famine and had been a famine for hundreds of years, for hearing the Bible truths that were prevented from being circulated by the Papacy. In 1798, at the 'Time of the End' the book of Daniel was unsealed and the Lion of the tribe of Juda began to open the Word of God.

12 "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."

Running to and fro is a term that represents running to and fro in the Bible; but all the prophets are speaking primarily about the end of the world, so this verse 4 is also telling us that at the end of the world, at the end of Adventism, the book of Daniel would once again be unsealed at the 'Time of the End', which of course is also 1989, the collapse of the Soviet Union. In Daniel 11:40 you have reference to both the time of the Millerites, 1798 when it says at the 'Time of the End' shall the King of the South push at him; but when the verse is completed with the collapse of the Soviet Union in 1989, this marks the point in history where the Lion of the tribe of Juda begins to unseal the last 6 verses of Daniel 11.

At that time many shall run to and fro in God's Word because there will have been a famine and certainly there was a famine in Adventism by the time you get to 1989; just look at the teachings that were going on and the work that was being done; the personalities that were allowed to be voices in Adventism, by the time you get to 1989 there's a famine, not of bread or water but of hearing the Word of the Lord.

Those that run to and fro and find, are going to be seeking the message of the East and the North, which is Daniel 11:44.

12 "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it."

They are going to come to grips with what the east and the north represent because the tidings out of the East and the North is the message of the last 6 verses of Daniel 11, but only the wise will recognize this message and they will begin to teach it, but the wicked will; not understand.

3 "And they that be wise (Some of the Millerites were the wise in that history, that understood the unsealing of Daniel. Here at the end of the world, there will be wise and wicked as well and the wise will be teaching a message.) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

There would be an increase of knowledge at the end of the world; the message of the East and the North as they run to and fro in God's Word, just as there is an increase of knowledge on the opening of the 'Time of the End' in 1798 for the Millerites. After this proclamation:

5 “Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.:

There are two heavenly beings, one on each side of the river.

6 “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?”

Here is a Man standing on the waters; this is Christ, Who stands upon the waters. One of these heavenly beings asks Christ how long until the end of these wonders. “These Wonders”, by context, identify the unsealing of the message of the East and the North and the history that surrounds that unsealing.

7 “And I heard the man clothed in linen, (This is Christ) which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?”

When a prophet becomes part of the prophecy, he represents God’s people at the end of the world, this is a fact. Daniel here, there is a time prophecy when Christ is asked in verse 6, “How long shall it be to the end of these wonders?” then Christ holds His hands up to God and swares that it shall be for a time, times, and an half. We understand that based upon 6 other specific references in the Word of God, and there are several other places that indirectly refer to this in the Word of God, that this is the 1260 years which end in 1798.

It says, “When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Then Daniel says, “I don’t understand this!” When a prophet becomes part of the prophecy, he represents God’s people at the end of the world; so if we relate to Daniel 12 in terms of the Millerite history, and the Millerites fulfilled Daniel 12, then in verse 8 we can see William Miller saying. “And I heard, but I understood not.”

What did he not understand? He did not understand the scattering of the power of the holy people, and of course we’re instructed that it was the Angel Gabriel, the same angel that is telling Daniel here this story—that directed the mind of William Miller. The angel Gabriel, the very first prophecy that he led William Miller to, was the 2520, which is the prophecy that concerns the scattering of God’s people. William Miller is represented by Daniel here, being confronted with what it means that ‘the power of the holy people has been scattered’. His own testimony in history confirms that the first time prophecy that he was led to was the one connected to the scattering of the powers of the holy people and the Millerites understood that the powers of the holy people represented the kings, the royalty, the leadership of both the northern kingdom of Israel and the southern kingdom of Judah.

Jeremiah 50:17 “Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; (This is identifying 723 BC when the northern kingdom was carried into captivity.) and last this Nebuchadrezzar king of Babylon hath broken his bones.”

Nebuchadnezzar brings down Jerusalem 605, 606 time period; this is referencing the 2520 against the Southern Kingdom that began when Manasseh, the king, the power of Judah was carried to Babylon by the Assyrians. First the Northern Kingdom is scattered—their power—their kings are taken away; and then the Southern Kingdom is taken away.

Back to Daniel 12:7, 8; Christ is attempting to identify in chapter 12, when the ‘Time of the End’ is, what shall be the end of these wonders in verse 6, and in order to do so He raises up His hand and swares that it will be at the point in time when the scattering of the powers of the holy people is accomplished. Of

course, the scattering of the powers of the holy people came to a conclusion is 1798; the times, time and half a time is simply one half of seven times of Leviticus 26, which is what William Miller understood, but he did not understand it until the angel Gabriel presented it to him.

So here we see in verse 8 that Daniel is representing God's people at the end of the world; but he is also representing God's people, not just the Millerites, but God's people here specifically at the end of the world. They also hear the 2520 but do not understand; they have to be instructed as to what the 2520 is.

Those of us Seventh-day Adventists that are living here at the end of the world, very few of us had even heard of the 2520 before the year 2000, and here Daniel is representing God's people at the end of the world that are confronted with a prophecy that identifies the scattering of the power of God's people, the seven times, in this verse it is divided in half, and they don't understand what it is.

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

Here we see the fourth reference to the 'Time of the End'; of course it has already been established that this is 1798. Daniel's book is sealed up until the 'Time of the End' and the part of Daniel that is sealed up is the Chazown vision.

Daniel 8:16 "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the (Chazown) vision."

Gabriel once again is coming to Daniel to make him to understand the Mareh vision, but he is going to deal with both the Mareh and the Chazown vision. Here we see the Chazown vision being marked at 1798, because Daniel is not going to disagree with himself.

For those of you who want to test this vision for yourself, I don't know how many mistakes there are in Strong's Concordance; but this is a mistake in Strong's concordance. Strong's says this vision here in 17 is Mareh, but it is not. Just look at original Hebrew in the other concordance, and from what I understand, even if you look at the new Strong's computer concordance they have made the correction. This here is the Chazown vision; the vision of prophetic history; the Mareh vision is the appearance of Christ and here Daniel is confirming that the Chazown vision will be at the 'Time of the End'. If you drop down to verse 26:

8:26 "And the vision (Mareh) of the evening and the morning which was told is true: wherefore shut thou up the vision; (Chazown vision) for it shall be for many days."

The Chazown vision is sealed up here in Daniel 8 for many days, until 1798; this of course is in agreement with what we are looking at here.

Daniel 12:9 "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. (until 1798)

When the book of Daniel is unsealed in 1798, we have the introduction of the Everlasting Gospel, which from the beginning of the Bible to the end, is the work of Christ in producing two classes of worshippers based upon a prophetic testing message. Sister White when speaking about the Everlasting Gospel goes to Genesis 3:15 and teaches us that this is the first gospel message and it is also the first prophecy. In connection with that she discusses Cain and Abel, two classes of worshippers which represent two classes that live throughout the history of the world. Cain and Abel are produced based upon the command to bring an offering to the Lord. The offering that they were to bring, the lamb slain, is a

prophetic message typifying, pointing to Christ. It was a prophetic testing message which Cain rejected; he did it his own way, and Abel was obedient to. This is the Everlasting Gospel throughout history and here in Daniel 12, in the Millerite history it says:

10 "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

What the wise would understand here in the context of Daniel 12 is the increase of knowledge of Daniel 12:4. In the next book of the Bible in Hosea 4:6 it says:

4:6 "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

The wicked do not understand the increase of knowledge. Remember the phrase there 'because you reject knowledge' you will be no priest to me. In 1 Peter 2:2 he is talking about the early Christian church entering into covenant with Christ but he's basing his scenario on the history when Christ entered into covenant with Ancient Israel at Mount Sinai.

1 Peter 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"

Speaking to God's people that are born again; and when they are born again they are to have a desire to drink God's Word that they might grow and get to the point of course where they are not drinking milk any longer but eating the flesh of God's Word.

2:3 "If so be ye have tasted that the Lord is gracious."

Those people who are going to grow need to eat the Word of God; take the Little Book out of the hand of the Angel and eat it, and it will be sweet in their mouth and prepare them for the bitter experience that follows.

4 "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

From 1898 to 1844 the Lord raised up the Millerite Temple, just as He had raised up the spiritual house of the Christian church which Peter was speaking to, just as He had raised up the spiritual house of Ancient Israel at Sinai. So when the Lord enters into covenant with His people, whether at Sinai, or the Christian church, or the Millerite history, or at the end of the world, His people are priests; they are a holy priesthood to offer up spiritual sacrifices.

Back to Hosea 4:6 dealing with this knowledge:

4:6 "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

When He rejects them, they are rejected in terms of entering into covenant with Him. If you go back to Daniel 12:9, it says:

Daniel 12:9 "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." (until 1798)

And in verse 4 it says:

4 "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

Identical truth; and in verse 4 it says many shall run to and fro; where are they going to run to and fro? Studying God's Word and knowledge shall be increased. So when we put that with verse 9, it's saying that the words are closed up and sealed until 1798 when there will be an increase of knowledge then it says:

10 "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The increase of knowledge that the wise shall understand—the increase of knowledge for the Millerite history began in 1798 and ended in 1844. Here Daniel is telling us that this is the history of the Three Angels' Messages. Many shall be purified, there is the First Angels' Message; and made white, there's the Second Angel's Message; and tried, there's the Third Angel's Message. Throughout the scriptures, the testing process that's associated with the Everlasting Gospel is a three-fold testing process.

The First Angels' Message is 'Fear God', if you Fear God you come to the foot of the cross and confess your sins; and if you do that you are purified. It is at the foot of the cross, that you meet the requirements of the Gospel, that you receive justification, purification and then you receive the white raiment of Christ; His righteousness. Many are purified and made white. It was in the history of the Second Angel's Message, during the Midnight Cry, that the Lord poured out His Spirit upon the Millerites and righteousness was manifested—represented as the white raiment.

Many shall be purified, and made white, and tried; and the Third Angel's Message came into history on 1844 when the judgment began; when the trying began. So here in verse 10 we see the purification process of the Millerites; it's based on the increase of prophetic knowledge that tests that generation, and it produces two classes of worshippers, the wise and the wicked. The production of these two classes is the Everlasting Gospel. The prophetic message that produces these two classes is a three-fold testing process. Being purified, made white, and tried is the First, Second, and Third Angel's Message.

We are told that God's way is in the sanctuary, and there we see the courtyard is where the purification is represented. Then we see the Holy Place, where the righteousness of Christ, the white raiment is represented. Then we see the Most Holy Place where judgment takes place and where we are tried.

The work of the Holy Spirit is this same threefold testing process as we see in John 16:8:

John 16:8 "And when he (the Holy Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment:"

If you are reprov'd of sin and you accept it properly you come to the foot of the cross and you are purified; you are in the courtyard of the sanctuary.

And of righteousness; it is here that you receive the white raiment, at the foot of the cross He puts His white raiment upon you.

And of judgment; judgment is where you are tried. So the threefold work of the Holy Spirit to convict of sin, righteousness and judgment is the same as being purified, made white, and tried in Daniel 12:10. This is repeated here at the end of the world, just as Sister White often says the Three Angels' Messages are to be repeated here at the end of the world.

So the Everlasting Gospel has been accomplished through the process of unsealing the prophetic book of Daniel to the Millerites in 1798; two classes of worshippers are demonstrated on October 22, 1844; the wise follow Christ into the Most Holy Place. The wicked do not understand the increase of knowledge; they continue to direct their prayers to the Holy Place and Satan begins to answer their prayers, because they've rejected knowledge, they are rejected from being priests; they do not enter into covenant with Christ as those 50 wise Millerites did on October 22, 1844.

This of course applies to the end of the world, at the 'Time of the End' in 1989, with the collapse of the Soviet Union, there was an increase of knowledge on the message of the East and the North, as students of prophecy began to run to and fro in God's Word and a testing process began to confront Adventism that ultimately demonstrates two classes of worshippers at the Sunday Law when the door closes on Adventism. The wise are those that receive the Seal of God; the wicked are those that receive the Mark of the Beast; it is based upon how they relate to this unsealing of prophetic knowledge.

11 "And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

Sister White in Early Writings p. 74 says very plainly that those who gave the judgment hour cry had the correct view of the 'Daily' and the Millerites understood that the 'Daily' was paganism; and on the 1843 chart the 'Daily' when it is referenced it's not too specific. Sister White says this chart was directed by the hand of the Lord and it should not be altered and under this date all it says is "the taking away of the daily sacrifice, Daniel 12:11, 12." Which is what we are dealing with here, but there was a mistake in some of the figures on this chart and the Lord instructed Ellen White to have her husband produce a new chart that is the 1850 chart. All the truths of the 1843 chart are on the 1850 chart and she places the same endorsement upon it as she does the 1843 chart. She says, "I saw that God was in the publication of the chart by Brother Nichols", and when they deal with the 'Daily' on this chart, it's more specific; it reads, "The Daily, Pagan dominion or the Daily taken away: Daniel 11:31– 508".

Their understanding that the 'Daily' in 11:31 is the same as in Daniel 12:11; they understood that Daniel is not changing what the 'Daily' means as he writes. This chart that has the endorsement of God says the 'Daily' Pagan Dominion, that's what the Millerites taught—that it was paganism. Sister White says that those who gave the judgment hour cry had the correct view of the 'Daily', that's in Early Writings 74.

In manuscript releases she says that the teaching that the 'Daily' is Christ's sanctuary ministry came from angels that were expelled from heaven. She's been clear about it; you don't need Sister White to demonstrate that the 'Daily' is paganism, William Miller came to the correct conclusion on that subject long before Sister White was raised up as the prophetess for God's people.

So verse 11 says; "And from the time that the *paganism* shall be taken away." And in Early Writings 74, Sister White says—of all the added words in the Bible, and there are many added words, and in the KJV any time you see a word that is italicized, that is an added word—and of all the added words in the Bible, the only one that inspiration says does not belong there is the word 'sacrifice' in the book of Daniel. When you see the added word 'sacrifice' in connection with the 'Daily' in the book of Daniel, Sister White says it was added by human wisdom and does not belong to the text.

So verse 11 is saying from the time that paganism shall be taken away, and the Hebrew word here translated 'taken away' is *sur*, and we will deal with that in following studies. *Sur* means to take away. This is an easy, simple translation; from the time that paganism shall be removed, taken away, and the Abomination that maketh desolate set up, which is the Papacy. Before the Papacy can be placed on the throne of the earth, it has to be set up—things have to transpire that allow it to be placed upon the throne of the earth. "From the time that paganism shall be removed and the Papacy set up, there shall be a there shall be a thousand two hundred and ninety days."

Of course the Pioneers marked 508 as the time when paganism was subdued. At the battle of the Visigoths 507, 508 A.D. the last pagan power that was giving resistance to the rise of the Papacy, was defeated by Clovis; from 508 paganism had been taken away, and there is a 30 year time period from 508 to 538 which is the history where the Papacy is set up. At the end of that thirty years it is 'placed' as in Daniel 11:31, it is placed upon the throne of the earth.

“And from the time—508—that Paganism is taken away and the Papacy is set up, there shall be there shall be a thousand two hundred and ninety days.”

You can see this on the chart which shows the 1290 days starting in 508 and it brings us to 1798.

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

That is represented on the chart and it brings us to 1843. If you are wondering where the 1290 is, if you take these two prophecies and grammatically you cannot separate verses 11 and 12; and in the Hebrew there is even less justification for doing so—the Hebrew isn’t written in verses. Verse 11 says “From the time that Paganism shall be taken away and the Abomination that maketh desolate set up there will be 1290 days. Blessed is he that waiteth and cometh to the 1335; it’s the same thought. These are two prophecies that both begin in 508 when Paganism is subdued at the battle of the Visigoths.

You see these two prophecies on the chart, the 1290—verse 11; and the 1335; verse 12 and what they have done here is subtracted 45 years. They show that the 1290 ends in 1798, and if you add 45 years to it, it brings you to 1843. Then if you begin in 508 and add 1335 it brings you to 1843. These two prophecies were understood; they were a subject of Bible Prophecy. In fact Sister White says that the angel gave William Miller the commencement to the chain of truth, and then William Miller tells us that he was given three commencement points: 508; 457 which is the beginning of the 2300 year prophecy, and 677, which is the beginning of the 2520 against the southern kingdom. Using the word commencement, he says I was given the commencement 677; 508; and 457 and that is what is reflected here on these charts.

Verse 11 is saying from 508 there will be 1290 days until 1798. The first 30 years the Papacy is set up; then in 538 it is placed on the throne of the earth; and then after 1798 there’s another 45 years and it says “Blessed is he that cometh to the conclusion of these 45 years in 1843.” The blessing of coming to 1843, is you are coming to the conclusion of the parable of the ten virgins; you are coming to the climax of the Everlasting Gospel. From March 22nd which is the beginning of 1844; 1843 ended on March 21 1844 by the Biblical reckoning of time, and the first disappointment for the Millerites was March 22nd 1844.

After March 21st 1844 past they gave up the idea that the Lord was going to return in 1843, and they suffered the first disappointment. This prophecy is saying ‘Blessed is he that waiteth and cometh to 1843, because when you arrive to the first disappointment, March 22nd 1844, you’ve reached the tarrying time in Habakkuk 2 which is designed into the 1850 chart, and you’ve reached the tarrying time of the ten virgins when the Bridegroom tarries and at this point the Lord is going to accomplish the climax of the Everlasting Gospel among the Millerites in what is called the Seventh-Month Movement, from March 22nd 1844 to October 22nd, 1844 which is the seventh month of the Jewish year.

As Adventists at the end of the world we are unfamiliar with that history but every Millerite commonly understood the Seventh-month Movement out of this history. And it is in this history where the two classes of Millerites are demonstrated in October 22nd, 1844; and the verse is saying, Blessed is he that waiteth and cometh to this history where the Lord is going to perfect a people to move into the Most Holy Place with Him.

13 “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

There are many correct applications of what it means to stand in one’s lot: it can mean to stand in the judgment, because the casting of lots is referring to judgment—they cast lots to identify that Achan was the rebel in the camp—this is a judgment term. The lot can be a grave; it can be saying that Daniel is

going to be resurrected at the end of the days, but Sister White has a nice quote where she says standing in his lot represents fulfilling one's purpose; and at the end of the days, the Book of Daniel would fulfill its purpose. The days here are the time prophecies that are represented on this chart that brings us to the Millerite history:

The end of the 2520 that ended in 1798

The end of the 1290 that ended in 1798

The end of the 1260 that ended in 1798

Daniel go thy way your book is sealed up until the time of the end and then you will stand in your lot, you will fulfill your purpose at the end, and of course the days here are these time prophecies.

With this overview in place we will begin to look specifically at some of the truths in Daniel's last vision in our next presentation.

Shall we pray?

Heavenly Father; we thank you that You have clearly laid out the message of the East and the North for God's people here at the end of time and as we are considering this message and beginning to draw from this message some of the truths of this message of the Daily we thank You that You've been with us and we ask for your continued blessing in this series. We ask that Your Holy Spirit will go with this series and bring conviction to those that are considering these truths. We thank You for all these things. In Jesus' name –Amen.