



The Pink Elephant Standing in the Middle of Bible Prophecy

Daniel's final message for Earth's last generation

by Pastor D. Lynn Bryson

A four part sermon series on Daniel 12
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The Pink Elephant Standing in the Middle of Bible Prophecy: Daniel's final message for Earth's last generation;

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For the Reader:

For my Masters of Divinity degree there is a requirement that the student take a class in Old Testament Exegesis. I tried to register for an OT class in Isaiah, but couldn't get into the course, so I had to wait for another semester. The only class available was in the book of Daniel, which for the past fifteen or so years has held a deep interest for me, but as you begin to read you will discover it really has been an interest since I was age 13. The main requirement for the class in Daniel was to exegete a selected passage and write a sermon based on our research. I knew immediately that I should research the 12th chapter, but I struggled if I wanted to take on that chapter or do something easier. Through prayer and contemplation however I knew I needed to take on Daniel 12. As you can see from the title this is not just one sermon but four. The material here is too much for a single sermon, so I've made a mini-series out of it. Our professor challenged us as a class to dig deep and to press our thinking on our selected passage even reaching beyond traditional interpretation of the text, as you will read, the passage at hand pushed me to go beyond tradition. This series received an A grade and I give all the credit to the Lord and the wonderful people I have encountered over the last fifteen years and to the guidance of Professor Alexje Muran for his challenge and excellent knowledge of the Hebrew and Aramaic of the book of Daniel. He is a true exegete who can rattle off the ancient languages as easily as his native Slovak and English, but he acknowledged he is not a historian which is my love.

This sermon series is written for Adventists living in what is called by some the "Postmodern Generation". It is intended for Adventists who believe our faith is not static and who are willing to stretch their minds to realizing that as Ellen White stated new light and understanding would come to God's people as we near the return of Jesus. This sermon series is not meant to be sensational in any way other than to stir the people of the Advent to the further study of the Scriptures and be willing to be called as vessels to prepare this generation for Christ's soon and imminent return. Little has been understood about this passage and many have not been willing to move beyond traditional static interpretations and I believe we can no longer just ignore this elephant standing in the middle of prophetic scripture and in the Adventist Church. I realize this sermon could rattle some of those in a more traditional vein, but biblical truth is intended to rattle us to action and preparation for the ultimate purpose of the Gospel the salvation of mankind. I would urge you the reader to pray as you read and ask the Lord to give you further guidance.

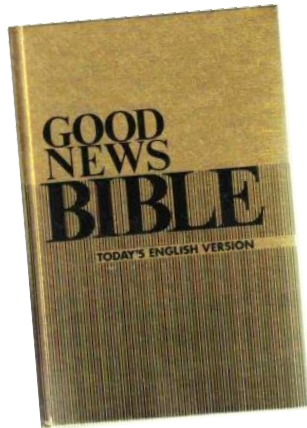
The Pink Elephant Standing in the Middle of Bible Prophecy:

Daniel's final message for Earth's last generation

Daniel 12:7 - 13

By D. Lynn Bryson

I can well remember the first time I read the prophetic book of Daniel when I was about thirteen years of age. I was in the eighth grade and I worked in our Junior Academy library as an assistant to Mrs.



Whiting and that Christmas she gave me a special gift; the Good News Version of the Bible. Here was a Bible written in modern day English and I began to drink in the Word of God like never before. I had memorized many Bible verses in the King James Version through school and JMV classes, but here was a Bible written as it were in the language I spoke and could understand. I'll never forget as I read Daniel really for the first time, I was fascinated by not only the stories, but the prophecies tied to the end of time and the eventual return of Jesus. The time prophecies of the time, times and dividing

of times and the 2300 days and the history of Adventism and our understanding of an Investigative Judgement that we were learning in Bible class was all very intriguing to my young mind.

When I got into chapter 11 however I felt a bit overwhelmed, but as it transitioned to chapter 12 I got charged up again. Here the book was describing the "Time of Trouble" before the 2nd Coming of Jesus, an event I have longed for my entire life. I knew from the time I was about three years old that I wanted to be a pastor. During my growing up years I can remember attending several evangelistic meetings and looking at the pictures found in the large white gift editions of the Conflict of the Ages Series and learning of the events which would lead up to the Second Coming.



At age thirteen as I read Daniel 12 I was reading along and suddenly came to verse 7 and I was stopped in my tracks.

Let's read here right now that passage. For this sermon I will be reading from the New King James Version.

“At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, everyone who is found written in the book.

2And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. 3Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever. 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.”

No matter what version of the Bible I read those words in, my heart begins to pump fast and I get excited, yes the passage mentions a Time of Trouble such as never was but when you continue to read on and read of the deliverance of God’s people and the resurrection to eternal life I recall Jesus referring to this passage in Matthew 24 and going on to build our whole theology on the Second Coming and you realize that Daniel in his vision was taken to that time. For all the other visions and dreams that Daniel saw or interpreted, he is taken to the very end of the conflict to see Christ end the war and come in glory. One can see why reading the book of Daniel and Revelation along with many other passages from the New Testament has been the exhilarating focus of the Advent Message since its inception in the 1840s especially when one thinks about the times we are living in right now. This, my friends is “Present Truth” for our day. Let’s continue to read;

5Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. 6And one said to the man clothed in linen, who was above the waters of the river, “How long shall the fulfillment of these wonders be?”

7Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

As I stated in my opening remarks when I read Daniel at age 13 when I came to verse 7, I was stopped in my tracks. It was that phrase that it would be for a “time, times, and half a time” that stopped me for I had read and heard about that time earlier in the book of Daniel. How I thought could it be that God’s people would go through another time of trouble that would last for another one thousand two hundred and sixty years? No way! I read on and let’s read on here together.

8Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?”

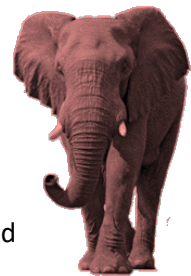
Amen Daniel! I hear you and I didn’t and don’t understand. Let’s continue;

9And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

11“And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. 12Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

13“But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days.”

1,290 days and 1,335 days; what? It exasperated me at age 13 and it has continued to exasperate me for decades. I thought to myself like Daniel I didn't understand any of this. So at age 13 I got out the trustworthy SDA Bible Commentary set that my great-grandmother had passed down to us and I discovered that the commentary indeed referred back in history and that the “time, times and half a time” or the 1,260 prophetic years ran from 538 to 1798 and there was little discussion concerning the 1,290 days or the 1,335 days but the commentary did say that perhaps the closer we came to the end, we might have a better understanding of this section of the prophecy. After reading this, I felt frustrated for at first glance it appeared that we might have another 1,260 years to go before Jesus returned, which didn't make sense at all for I knew from Bible class and our evangelistic messages we were living in the last days and yet here was this section of Daniel which was speaking about the Time of Trouble and it seemed so confusing as to the exact details concerning that time. Over the next thirty plus years every author I read who dealt with Daniel 12 had no answers concerning these timelines or they would just skip over the issue altogether, it was as if we had an “elephant” in the passage that no one wanted to talk about in fact it seemed to be growing in size and turning pink in color. You probably know about the beasts which look like a lion, bear, leopard, and non-descript beast in the book of Daniel, but now an elephant? We'll come back to that later. At that point I just decided to take the advice of the Commentary and wait and see, but I must admit I was very disappointed.



Pulling the Puzzle Pieces Together

For the past 40 years since I was 13 years old I have wrestled with the closing chapter of the book of Daniel. Now in admitting it has been 40 years, I sound old to myself, but no in reality this passage has been one I have been looking for answers to for a very long time. As I mentioned in the introduction to this sermon where it is described that Michael stands up and there is a time of trouble such as never was I became energized but then stopped in my tracks when I reached verse 7. I took some comfort that verse 8 indicated that Daniel didn't understand the message and verse 9 over the years gave me encouragement that even though Daniel was to go his way that in the end “the wise shall understand.”

In time I came to know the understanding which the early Millerite preachers had come to regarding King Clovis of the Franks becoming a Christian in 508 A.D. and when 1335 years is added to that year we come to 1843. Their interpretation of the Daniel 12 timelines were wrestled with trying to relate these timelines with the 2300 day prophecy of Daniel 8 but I knew in my heart that this passage was dealing specifically with the final “Time of Trouble” but I could find no satisfying beginning and ending for these timelines. To place these timelines in the past seemed out of the context of the passage which specifically was focused on the final end times. The Millerite interpretation fit their time as they believed the world would end in 1843/44 and that Christ would return, but that interpretation of course proved incorrect. The early interpreters were locked in their particular place of history and the angel speaking to Daniel specifically said the timelines were related to the “time of the end” or “final end” and would be understood at that time.

It has been a thrill to return to Andrews University to finish my Master’s degree and to spend dedicated time in being able to again study this passage out in further detail. In brief I’m going to share with you from my recent study and investigation regarding this “pink elephant” of a passage and try to explain some of the convictions I have come to. You know the book of Daniel is filled with symbolic images and beast and as Seventh-day Adventists we recognize the end time prophetic relevance of the book along with the New Testament book of Revelation and the ongoing need to as a community of faith to continue to study the Scriptures and not remain static in our understandings. In analyzing our passage I’ve recently done a structural analysis of the chapter and I want to display my discoveries for you up on the screen.

STRUCTURAL LAYOUT OF DANIEL 12

A – Michael stands up, Time of Trouble, Resurrection. – Daniel 12:1-3

B – Shut up the book until *Time of the End*, Knowledge to increase. – vs. 4

C – Two men on the riverbank ask and declare how long these wonders will be; For a Time, Times, Half Time when all is finished. – vss. 5-7



D – Daniel hears but does not understand the timing of this event. – vs. 8a

C₁ – Daniel asks when shall the end of these things be? – vs. 8b

B₁ – Daniel to go his way until the *Time of the End*, the Wise will understand, Fulfillment after 1290 and 1335 days. – vss. 9-12

A₁ – Daniel goes to his rest and will stand to receive his allotted place when he awakens at the end of days (in the Resurrection). – vs. 13

The book of Daniel like other of the Hebrew Scriptures is laid out in what Bible students call a chiastic structure. When I began my recent analysis of our passage I wasn't convinced such a structure existed in each chapter of Daniel, however when I went to analyze chapter 12 structurally, I found that this chapter indeed did contain a chiasm built within it. The term chiasm indicates that concept A is matched at the end of the section with a similar idea or concept titled A1. Concept B then has a corresponding idea near the end next to A1 and is labeled B1. The center idea D in this passage would be the central thought of the text section, in this case being that Daniel didn't understand the meaning of "Time, Times and Half a Time" in relationship to the coming Time of Trouble when Michael would stand up. This discovery for me indicates further the foundational issue of this chapter that the time element located in this chapter does not match exactly the time prophecy of Daniel 7:25 where a similar but different time frame appears, namely that of the 1,260 years of Papal persecution of Bible believers from 538 to 1798. As I just stated I had doubted I would find such a structure within the text. I have not borrowed this structural layout from any source, but as I made the comparisons within the passage this structure emerged naturally. This is just another piece of the puzzle in my search for understanding this chapter of Daniel. You here listening to this sermon are the first group I have presented this structural layout to.

Specifically notice in A that Michael stands up at the beginning of the Time of Trouble and when all is completed there is a resurrection. In A1 we see the promise for Daniel standing in his lot at the end of days and him receiving his inheritance which would take place at the Resurrection. Notice in B the book of Daniel is shut up until the "Time of the End" with knowledge of the prophecies to increase and in B1 Daniel is told to go his way until the "Time of the End" and that only the wise would have understanding. (Wisdom is a gift from God; see Proverbs 2:6, Job 28 and I Corinthians 12:8) In C it is declared that these wonders, (the wonders concerning Michael standing up during the Time of Trouble would be for a length of Time, Times and Half a Time, and C1 Daniel asks when the end of these things would be. Finally D reveals Daniel's lack of understanding as to the meaning of all this. This is what I have been calling the Pink Elephant.

The stumper in this passage has been at first appearance the repeated English phrase ***"that it shall be for a time, times, and half a time."*** This is what struck me when I first read this passage 40 years ago and I believe this is what struck Daniel when he heard this time frame repeated on the surface.

Our passage in Daniel 12:7 referring to a “time, times and half a time” was a mystery to Daniel the next verse indicates Daniel didn’t understand this time, however in Daniel 7:25 where the same phrase seems to be used Daniel has an understanding. We should note however that in Daniel 7 the passage is written in Aramaic and the word for time is “*iddan*” (ܝܕܢܐ) which literally means “duration of time”, but in Daniel 12:7 the passage is written in Hebrew where the word here is from “*mow`ed*” (מוֹעֵד) which refers to “appointed time” time specifically related to the religious calendar of Israel. The word “*mow`ed*” is first used in Genesis 1:14 where several of the newer English translations properly read “And God said, ‘Let there be lights in the vault of the sky to separate the day from the night, and let them serve **as signs to mark sacred times**, (*mow`ed* מוֹעֵד,) and days and years.’” (emphasis and Hebrew insert added) In the more traditional translations of Genesis 1:14 the word is typically translated as “seasons” which in English misses the depth of “appointed times”, “sacred times”, etc. “*Mow`ed*” מוֹעֵד is only used in four other passages in Daniel and they are all translated as appointed time. Notice on the screen the following modern translations of *mow`ed* from Genesis 1:14 and you will see what I mean.

Translations of Genesis 1:14 from various English versions

NIV 1984– And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve **as signs to mark sacred times**, (מוֹעֵד) and days and years.

Easy to Read Version – Then God said, “Let there be lights in the sky. These lights will separate the days from the nights. They will be used for signs to show **when special meetings begin** (מוֹעֵד) and to show the days and years.

Jubilee 2000 Version – And God said, Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and **for appointed times** (מוֹעֵד) and for days and years;

God’s Word Translation – Then God said, “Let there be lights in the sky to separate the day from the night. They will be signs and **will mark religious festivals**, (מוֹעֵד) days, and years.

Translations of Genesis 1:14 from various English versions

NIV 2011 – And God said, “Let there be lights in the vault of the sky to separate the day from the night, and let them serve **as signs to mark sacred times**, (מוֹעֵד) and days and years.

Names of God Version – Then Elohim said, “Let there be lights in the sky to separate the day from the night. They will be signs and **will mark religious festivals**, (מוֹעֵד) days, and years.

Holman Christian Standard Version – Then God said, “Let there be lights in the expanse of the sky to separate the day from the night. They will serve **as signs for festivals** (מוֹעֵד) and for days and years.

Lexham English Bible – And God said, “Let there be lights in the vaulted dome of heaven to separate day from night, and let them be as signs and **for appointed times**, (מוֹעֵד) and for days and years,

Next I did a word study on the Hebrew word “*mow`ed*” and “*mow`edim*” (plural of *mow`ed*) in the *Strong’s Concordance* and discovered that the word is used 223 times in the Old Testament. The word is translated in the King James Version in the following ways: congregation (150x), feast (23x), season (13x), appointed (12x), time (12x), assembly (4x), solemnity (4x), solemn (2x), days (1x), sign (1x), synagogues (1x). In the passages where it reads congregation I looked at the Hebrew texts in specific and it literally reads the “Tent of the appointed time or appointed place” or what is translated in many modern versions the “tent of meeting” or as we Adventists typically refer to as the wilderness sanctuary. The Sanctuary of Israel was central for the appointed times for the sacrifices of the lamb pointed to Jesus the Messiah who would fulfill each *appointed time* throughout the plan of salvation.

What then are the “*Appointed Times*”? Leviticus 23 reads: ***And the LORD spoke to Moses, saying, 2“Speak to the children of Israel, and say to them: ‘The feasts (from *mow`edim* מוֹעֵדִים,) of the LORD, which you shall proclaim to be holy convocations, these are My feasts. (*mow`edim* מוֹעֵדִים.)***

What were these *mow`edim* or *appointed times*? Namely they were the Feast of Passover, the Feast of Unleavened Bread, the Feast of the Wave Sheaf, the Feast of Weeks also called Pentecost, the

Feast of Trumpets, Day of Atonement and the Feast of Tabernacles. All of these calendar feasts of Israel pointed to the work of the Messiah for the salvation of His people and literally the Spring feasts were fulfilled in the life of Jesus when He was crucified on Passover as the Lamb of God and the sinless bread of God typified by unleavened bread. He rose from the grave literally on the Feast of Wave Sheaf and the Holy Spirit descended on the disciples fifty days after Passover or seven weeks later on Shavuot. The sounding of the trumpet is the Three Angel's Message of Revelation 14 and Christ our High Priest is literally *fulfilling* the Day of Atonement right now in Heaven's Sanctuary. The next event we look forward to is the Second Coming of Jesus literally when He will again Tabernacle with His people. The Time, Times and Half a Time of Daniel 12:7 are not the same as the Time, Times and Half a Time of Daniel 7:25 there as I shared earlier is from the Aramaic word "*iddan*" (ܝܕܢܐ) which literally means a "duration of time". This is why I believe Daniel did not understand the vision of Daniel 12.

Daniel 7:25 also contains another related word concerning the actions of the "little horn" power which Seventh-day Adventists have I believe correctly identified with the Roman Catholic Papacy. There in the first part of verse 25 it reads, "***He shall speak pompous words against the Most High, and shall intend to change (set) times (Aramaic "zaman" ܙܡܢܐ) and law. Then the saints shall be given unto his hand for a time and times and half a time.***" What is this set times and law? Traditionally Adventists have correctly recognized that the papal church changed the Sabbath from the seventh day of the week to the first day of the week. But he (the little horn) also changed the "*zaman*" or set times or as in the Hebrew it would say "*mow`edim*" or appointed times of the calendar and replaced them with the feasts days surrounding the pagan cycle of worship with what we call Christmas, Easter and Halloween, which in reality have nothing to do with Jesus our Messiah called in the Hebrew before His incarnation *Michael*. Who is the main character of Daniel 12? It is not just Daniel in his non comprehension of the vision but it is Michael who stands up at the beginning of the chapter at the beginning of a Time of Trouble and who will raise up Daniel at the allotted time when He Michael returns as Jesus, King of kings and Lord of lords.

I know what I'm saying is not the traditional interpretation concerning these time frames found in Daniel 12, but from my analysis of the passage the "time, times and half of time" of Daniel 12 are not the same "time, times and half of time" from Daniel 7. By Daniel 12 we have truly moved to the "End of Time" and these timelines which the Millerite Adventists, because of their location in history could only relate to in the 1844 message when they thought Jesus would return, but who instead began the Day of Atonement segment of His ministry in Heaven's Sanctuary I believed are tied to the yet future fulfillments remaining in the "*Feasts or Appointed Times* of Israel". If this discovery be the case then

God's word I believe may have more to say to us as a people living at the edge of the return of our Saviour Jesus. The Apostle Paul, equally inspired along with Daniel who Jesus had said was a prophet wrote in his first letter to the church in Thessalonica the following;

But concerning the times and the seasons, brethren, you have no need that I should write to you. 2For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. 3For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape. 4But you, brethren, are not in darkness, so that this Day should overtake you as a thief. 5You are all sons of light and sons of the day. We are not of the night nor of darkness. 6Therefore let us not sleep, as others do, but let us watch and be sober. 7For those who sleep, sleep at night, and those who get drunk are drunk at night. 8But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation. 9For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, 10who died for us, that whether we wake or sleep, we should live together with Him.

I appeal to you to have an open heart to be willing to accept further understandings in regards to a message which Daniel could not comprehend for it was not for his time, but I believe a message for this generation of the church who are heirs of the message first preached by our Millerite ancestors 171 years ago. As Paul stated "We are not in darkness, so that this Day should overtake us as a thief. For we are sons and daughters of light and children of the day." Indeed we do not know the day and hour of the return of our Lord, but Jesus specifically told us in Matthew 24:32 - 35;

"Now learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. 33So you also, when you see all these things, know that it is near—at the doors! 34Assuredly, I say to you, this generation will by no means pass away till all these things take place. 35Heaven and earth will pass away, but My words will by no means pass away."
(Emphasis supplied.)

This sermon is but the first in our series on Daniel 12. I would encourage you to continue to pray that the Lord will grant us of this generation wisdom and insight from the Scripture and leading of the Holy Spirit to fully comprehend the messages of Daniel and Revelation. We are nearer to the return of our Saviour than the generations which have preceded us and we must be true to Him who is the Way, the Truth and the Life that we will be able to give a final call to the people living now. In the next sermon we will build on the foundations that have been laid here. Don't miss a single session as each will build upon the previous as we discover a wonderful message of encouragement from the throne room in Heaven.

A Deeper Look at the Pink Elephant of Daniel:

Part 2 of Daniel's final message for Earth's last generation

Daniel 12:7 – 13

By D. Lynn Bryson

I began this journey forty years ago at the age of 13 when I came across verse 7 of Daniel 12 where the prophet wrote:

7Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

Reading this timeline stopped me in my tracks and like Daniel as he wrote in verse 8 I didn't understand. Generations along with Daniel have sought to understand this passage we are focused on as well. This as I stated in the last sermon has become what I call the *Pink Elephant* that we all recognize is standing there, but we haven't known how to really deal with or interpret the problem so we've tended to ignore it or to dogmatically state an interpretation from long ago that matched that earlier time forgetting that God's prophetic Word is dynamic and not static in every dimension.

As I mentioned in the first presentation I first went to the Seventh-day Adventist Bible Commentary and when I read that the "time, times, and half a time" referred back to the same time frame as we read in Daniel 7:25 I felt such overwhelming sadness I said to myself, "how can the Time of Trouble last for another 1,260 years and then as I said before when I encountered the 1,290 and 1,335 days I threw up my hands. As I continued reading in the SDA Bible Commentary for help and I found this comment;

(The wise) "shall understand"

"A guarantee that those in the last days who study devoutly and intelligently will understand God's message for their time." ¹ (Underlining supplied.)

And then when I read the commentary on verses 11 and 12 where the 1,290 and 1,335 days are brought up I felt a bit of relief knowing that in time further light would probably come.

"Those who hold to the view that the 'daily' refers to the continual priestly ministry of Christ in the heavenly sanctuary gospel age find no satisfactory explanation of this text. They believe that this is one of those Scripture passages on which future study will shed further light." ² (Underlining supplied.)

¹ Nichol, Francis *SDA Bible Commentary, Vol. 4*, Review & Herald Publishing, Hagerstown, MD, 1955, 1977 p. 880

In my recent study of this passage I have also compared seven other Bible Commentaries on this passage namely (1) *The Word Biblical Commentary*, (2) *Smyth & Helwys Bible Commentary*, (3) *The Interpreters' Bible Commentary*, all of which are of the Preterist interpretive school, (4) *The Expositor's Bible Commentary*, (5) *Holman Old Testament Commentary*, (6) *The New American Commentary* which are of the Futurist/Dispensationalist interpretive school and the (7) *NIV Application Commentary* which is difficult to give a label to. The weakness of the Preterist interpretation is that the commentators date the writing of Daniel in the 2nd century B.C. or following the time of Alexander the Great and the Greek Empire and attribute the "little horn" and "antichrist" powers as being Antiochus IV Epiphanies a Seleucid Hellenistic king which thus denies Daniel's prophetic work in the 6th century B.C. during the Babylonian and Medo/Persian time. The opposite interpretive school the Futurist/Dispensational system has a weakness which views the "antichrist" power as being some unknown mysterious figure who appears way down at the end of history and includes a "secret rapture" of the saints before the Tribulation and the glorious return of Jesus seven years later. This interpretive school bases their theory on their misapplication of the prophecy found in Daniel 9 concerning the 70 weeks. These two schools of interpretation have their roots in the Roman Catholic Counter Reformation which came out of the Council of Trent, Italy held from 1545 to 1563 where the Papacy was with a desperateness trying to stave off the Protestant Reformers identification of the "little horn" and "antichrist" powers with that of the Papal system and church.

Joseph Tanner an Anglican theologian of the late nineteenth century wrote concerning these two prophetic interpretative schools the following:

"Accordingly, towards the close of the century of the Reformation, two of her most learned doctors set themselves to the task, each endeavouring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the Papal system. The Jesuit Alcasar devoted himself to bring into prominence the Preterist method of interpretation, . . . and thus endeavoured to show that the prophecies of Antichrist were fulfilled before the Popes ever ruled at Rome, and therefore could not apply to the Papacy. On the other hand the Jesuit Ribera tried to set aside the application of these prophecies to the Papal Power by bringing out the Futurist system, which asserts that these prophecies refer properly not to the career of the Papacy, but to that of some future supernatural individual, who is yet to appear, and to continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A.D. 1580, may be regarded as the Founder of the Futurist system in modern times."³

² Nichol, Francis *SDA Bible Commentary, Vol. 4* p. 881

³ Tanner, Joseph, *Daniel and Revelation*, pp 16,17 London: Hodder and Stoughton, 1898

It should be noted that the Reformers who followed an interpretive method called Historicism which saw the “antichrist” power at work through out history in the past, present and future was the mainstay of Protestantism for nearly three centuries until early the 19th century when these *counter reformation* ideas began to creep into the thinking of Protestant theologians and students of *higher criticism*. Notice what Joseph Tanner wrote concerning this shift in thought:

“It is a matter for deep regret that those who hold and advocate the *Futurist* system at the present day, Protestants as they are for the most part, are thus really playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist. . . More especially is this to be deplored at a time when the Papal Antichrist seems to be making an expiring effort to regain his former hold on men’s minds.”⁴

In reading through those commentaries I just listed regarding Daniel it was very apparent which schools of interpretation the commentators were taking and knowing the theological background and history of those interpretative schools it is like mixing water with oil when one understands the underlying principles in their hermeneutic. I again have to go back to the Adventist commentary because it truly is the only Bible commentary out there anymore which follows the Historicist method of interpretation. With that stated I take some exception with the traditional approach in that commentary, but also encouragement to an open attitude toward continued study that may garner further light.

In the SDA Commentary’s statement regarding the time, times and half a time from verse seven I take exception to the following; “There the Aramaic *’iddan* , “a specified time,” or “a definite time,” is used; here its Hebrew counterpart, *mow`ed*, appears, a word that emphasizes the fact that the heavenly Being speaks of an “appointed time”.⁵ The word *mow`ed*, correctly means “appointed time” but to state that it is the Hebrew counterpart to the Aramaic *’iddan* I take exception to. There are at least three other Hebrew words which better correspond to *’iddan*, these being *’eth* used 296 times in the Old Testament, *sheniy* used 156 times and *pa`am*, used 112 times.⁶

In the Adventist commentary’s analysis of verse 11 speaking specifically to the thousand two hundred and ninety days I take encouragement in the following; “Those who hold to the view that the “daily” refers to the continual priestly ministry of Christ in the heavenly sanctuary

⁴ Tanner, Joseph, *Daniel and Revelation*, pp 16,17 London: Hodder and Stoughton, 1898

⁵ Nichol, Francis *SDA Bible Commentary, Vol. 4* p. 880

⁶ *Strong’s Concordance* to the Bible

and to the true worship of Christ in the gospel age, find no satisfactory explanation of this text. They believe that this is one of those Scripture passages on which future study will shed further light.”⁷

Seventh-day Adventists have been blessed and gifted with the 71 year ministry of Ellen (Harmon) G. White. I believe that it has been clearly revealed in her life that she was a recipient of the biblical gift of prophecy and had a connection with the Holy Spirit for these days which are considered the “time of the end.” Ellen White wrote clearly in *Testimonies to Ministers* on page 116 “Study Revelation in connection with Daniel, for history will be repeated....We, with all our religious advantages, ought to know far more today than we do know.” Adventists have I believe correctly demonstrated that since the year 1798 or the end of the prophetic period of Daniel 7:25 and the 1,260 day prophecy of Revelation 12 that we have been living in the “Time of the End”. In saying that I realize that we have been in this period of history now for 217 years which individually seems like a long time however we have not yet reached the “end of time” which will be signaled at the return of Jesus in glory. For a moment in this sermon I want to review some of the comments which Ellen White wrote concerning the events to take place just before the coming of the Lord and the relationship of those events with the people of God.

The Sabbath and the Mark of the Beast

Reading again from Daniel 12:7 and following;

7Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. 8Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?” 9And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. 10Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

Those words in verse 9 that “the wise shall understand” are a promise. Wisdom is a gift from the Holy Spirit and I believe that at the right time in history God will send the end time generation added light concerning this sealed message of Daniel which could only be understood by that end time generation. I will be referring in this sermon to insight shared by Ellen White who as I already stated I believe was a messenger of the Lord for the Advent people who are earnestly looking forward to the return of Jesus. I have read enough from her works and visited many times her last home in Northern California and talked to and been personal friends with enough of her descendants to count her words

⁷ Nichol, Francis, *SDA Bible Commentary*, , V. 4 p. 881

as a trustworthy and true testimony for understanding the prophetic word. I will reference her often in this sermon along with the Holy Scriptures for I believe that she as a pair of reading glasses gives us greater focus for understanding those portions of Scripture which have been seemingly shrouded in apocalyptic language, but which our Lord and Saviour longs for His people to understand.

From early on in the history of Adventism, our denomination has been significantly impacted by our belief that the keeping of the Sabbath was to be continued by God's people following the crucifixion and resurrection of Jesus throughout the ages. We also have long held the understanding that the Sabbath commandment contains the seal of God. Note these words from the classic book the *Great Controversy* by Ellen White.

"The Sabbath is the sign of God; it is the seal of His law. Isaiah 8:16. It is the token of His authority and power. It is a sign whereby we may know that He is God, and therefore it is appropriately said to be placed in the forehead. The worshipers of the beast (Revelation 13) are said to receive his mark in their foreheads or in their hands. As the forehead represents the intellect, the hand represents power, as Psalm 89:48, "Shall he deliver his soul from the hand of the grave?" Compulsory worship is not acceptable to God; His servants are sealed only in their foreheads. But it is acceptable to wicked powers; it has always been craved by the Romish hierarchy. See chapter 25 for proof on the nature of this mark. The sign or seal of God is his Sabbath, and the seal or mark of the beast is in direct opposition to it; it is a counterfeit Sabbath on the "day of the sun." According to Revelation 14:9-12, they who do not receive the mark of the beast keep the commandments of God; and the Sabbath is in the fourth precept; they keep the Sabbath of the Lord; they have his sign or seal. The importance of this sign is shown in this, that the fourth commandment is the only one in the law which distinguishes the Creator from false gods. Compare Jeremiah 10:10-12; Acts 17:23, 24; Revelation 14:6, 7, etc. and it is that part of his law for keeping which his people will suffer persecution. But when the wrath of God comes upon the persecutors who are found enforcing the sign or mark of the beast, then they will realize the importance of the Sabbath,—the seal of the living God. They who turn away from that which the Lord spoke when his voice shook the earth, will confess their fatal error when his voice shall shake the heavens and the earth. Hebrews 12:25, 26; Joel 3:9-16, and others." (See also pages 639, 640 of this book.)⁸

As Sister White indicates in the above quotation, in contrast to the "Seal of God" is the "Mark of the Beast". Again as she stated; "The sign or seal of God is His Sabbath, and the seal or mark of the beast is in direct opposition to it; it is a counterfeit Sabbath on the "day of the sun." (GC 88, 691) Leaders within the Roman church have indicated that the Church's changing of the Sabbath to Sunday is a mark of her ecclesiastical authority. States H.F. Thomas, Chancellor of James Cardinal Gibbons of Baltimore as written on Nov. 11, 1895 "Of course the Catholic Church claims that the change (from Saturday to Sunday) was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a **mark of her ecclesiastical power and authority** in religious matters." A similar statement was made in 1923 in *The Catholic Record* of London, Ontario; "We have in the **authoritative voice** of the Church the voice of

⁸ White, Ellen G., *The Great Controversy*, 1888, p. 691

Christ Himself. The Church is above the Bible; and this transference of Sabbath observance from Saturday to Sunday is proof positive of that fact.” (Emphasis added) The Protestant Reformers recognized that the Roman Catholic Papacy was the ‘beast’ power of the book of Revelation. When early Adventists discovered the Sabbath truth and discovered the history of the Catholic Church’s change of the Sabbath from the seventh day of the week to Sunday the first day of the week, and that the Church considered this as a “mark of her ecclesiastical power and authority” it stood clear that the Sunday is the “mark of the beast’s power”. Now in identifying Sunday as the sign or mark of the beast Ellen White made it very clear that;

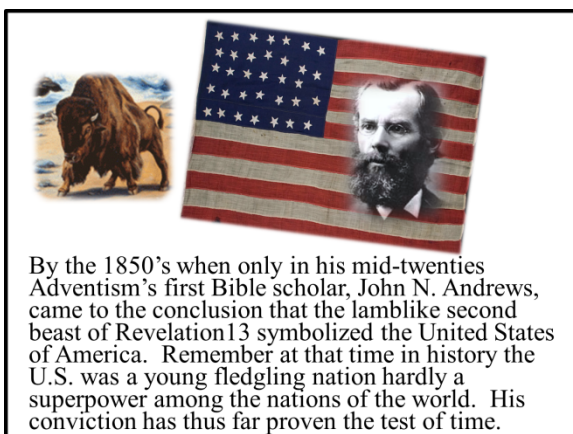


Joseph Bates, an early leader in what became the Adventist Church first promoted the Bible Sabbath of the 4th Commandment.

“No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.”⁹

Adding to this Ellen White wrote

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.”¹⁰



By the 1850's when only in his mid-twenties Adventism's first Bible scholar, John N. Andrews, came to the conclusion that the lamblike second beast of Revelation 13 symbolized the United States of America. Remember at that time in history the U.S. was a young fledgling nation hardly a superpower among the nations of the world. His conviction has thus far proven the test of time.

In Revelation 13, two beasts are revealed. The first beast comes up out of the sea and symbolizes the Roman Papacy. The second beast comes up from the land and has lamb like qualities and Adventists have identified this beast as representing the United States. This second beast is described as speaking like a dragon and exercising all the authority of this first beast. The passage goes on to read as follows.

(He) “causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on

⁹ White, Ellen G., *Evangelism*, p. 234

¹⁰ White, Ellen G. *The Review and Herald*, , July 13, 1897

the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.”¹¹ (Underlining added)

Through The Spirit of Prophecy the Lord has revealed that a series of crises will arise in the world which will cause the United States to impose laws setting aside Sunday as a day of rest to appease an angry God. Sister White writes:

“Satan has control of all whom God does not especially guard. . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. . .

. . .”And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God’s commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established: ‘And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’ 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God’s ambassadors very similar to that which apostate Israel pursued toward Elijah.”¹² (Keep those underlined words in mind.)

It appears from reading the various works of Sister White on the topic of Sunday Laws that the enforcement will start small and then grow before the keeping of Sabbath is prohibited. During this initial legislation Ellen White gives practical advice, writing she says:

“Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and

¹¹ Revelation 13:12-17 NKJV

¹² White, Ellen G., *Great Controversy*, 1911, pp.589, 590

Speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls."¹³

In reading this counsel Sabbath keepers it appears should not necessarily "head for the hills" and be in hiding initially. The initiation of Sunday legislation will expose the Sabbath/Sunday issue to many for the first time and the Remnant of God will be called to give the message of the Three Angels like never before. Sister White writes:

"Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, **for there are many souls to come out of the ranks of the world, out of the churches**—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh hour laborers will receive their penny. **These will see the battle coming and will give the trumpet a certain sound.** When the crisis is upon us, when the **season of calamity** shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty which Reformers defended with toil and for which they sacrificed their lives."¹⁴ (Emphasis added.)

We must keep in our minds that during this initial crisis the Remnant, the 144,000 who are sealed with the Seal of the Living God will be His last day voices to reach those who have not had an opportunity to hear the truth of the final issue over the Sabbath and our loyalty to God. Revelation 7 tells us there is a "multitude which no man can number" to be reached during this time of trouble.

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."¹⁵ (She gives more on page 85 of the same book)

"The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."¹⁶

She says "Christ is in the sanctuary" probation remains open yet to those who will receive the message of the Three Angels. If one looks at Matthew 24 carefully this same sequence can be seen.

4 "And Jesus answered and said to them: "Take heed that no one deceives you. 5 For many will come in My name, saying, 'I am the Christ,' and will deceive many. 6 And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. 8 All these are the beginning of sorrows.

9 "Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name's sake. 10 And then many will be offended, will betray one another, and will hate one

¹³ White, Ellen G., *Testimonies to the Church*, v. 9 p. 233

¹⁴ White, Ellen G., *Manuscript Release*, vol. 16 p. 238

¹⁵ White, Ellen G., *Early Writings*, p. 33

¹⁶ Ibid 85

another. ¹¹ Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, the love of many will grow cold. ¹³ But he who endures to the end shall be saved. ¹⁴ And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”¹⁷

In the past seven to ten years as I've personally studied this passage several things have stood out that I never saw before. First of all these eleven verses serve as the introductory statements for the rest of the chapter. They summarize the sequence of events and the issues regarding the Fall of Jerusalem and the end of the age. First of all Jesus warns against deception and throughout the chapter He warns against all kinds of deception 12 times in 6 verses. Next He warns against people who come in His name claiming that they believe that He, Jesus, is the Christ. In other words He warns about deception from fellow Christians. Then Jesus warns that there will be wars, and famines, pestilence, earthquakes, but don't be alarmed that these are only the beginning of birth pains.

Jesus then moves into the fact that His people will be persecuted and that many will turn away from the faith, lastly He makes it clear that after persecution begins that this gospel of the Kingdom will be preached to the entire world and then the end will come. Now I believe in the going and preaching to all nations according to the Great Commission of Matthew 28, but this idea that until the Church somehow reaches the entire world, Jesus won't come again has strapped the Church with a task which at times feels overwhelming. The final proclamation in reaching the entire world comes after the persecution starts after the Time of Trouble begins and everyone will be given the final opportunity to hear the message, then Christ will return. The statement in verse 14 is a promise, not a burden! During the initial Time of Trouble this message of the Kingdom, the Seal of God as found in the Sabbath, etc. will be heard like never before and when the entire world has made up their mind the end will come.

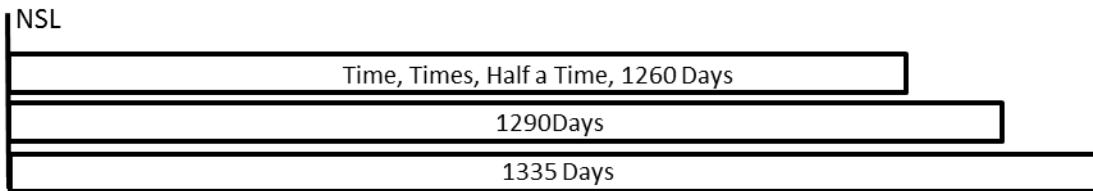
It would appear that the primary application of the timelines of Daniel 12 are yet future in the Historicist understanding of prophetic interpretation although those living in the era before 1844 were able to discover an earlier application of these same timelines (e.g. 508 to 1843) which encouraged their journey to discovery of October 22, 1844. As appears in other prophecies such as Matthew 24 our God is able to build into prophetic predictions and events multiple applications for different times. Adding to this in 1903 Ellen White wrote that we should all study Daniel 12 for it contained a warning that we should all need to understand before the time of the end.

I have discovered several layouts of these three timelines of Daniel 12 some of them having all three beginning together at the instigation of a National Sunday Law and then they

¹⁷ Matthew 24:4-14 NKJV

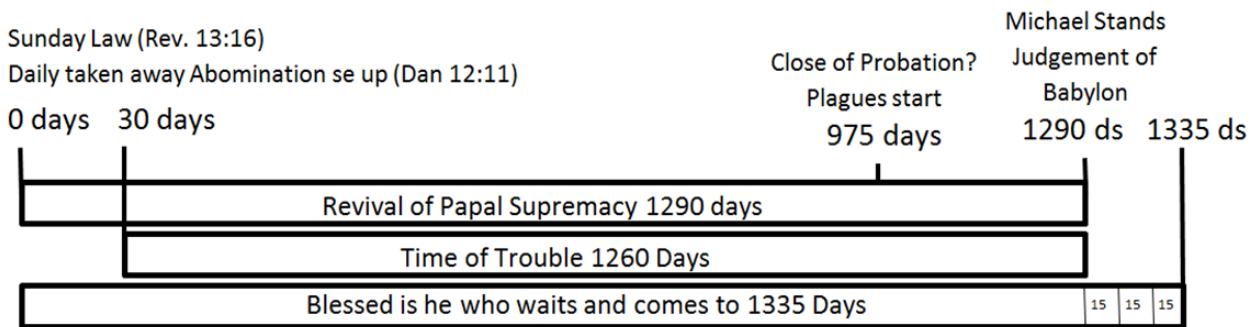
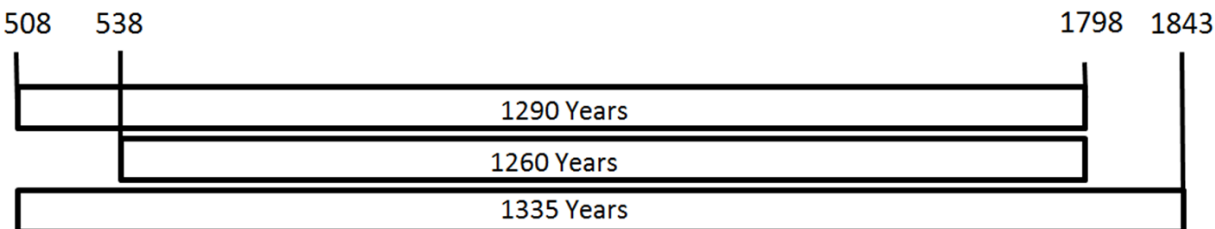
count forward indicating that the “Time of Trouble” would last no longer than 1,335 days or about three years and eight months’ time. This sounds reasonable and I have tucked the information away in the back pocket of my mind. There are several Adventist evangelists who have laid them out in this way. This layout of the timelines looks like this.

National Sunday Law



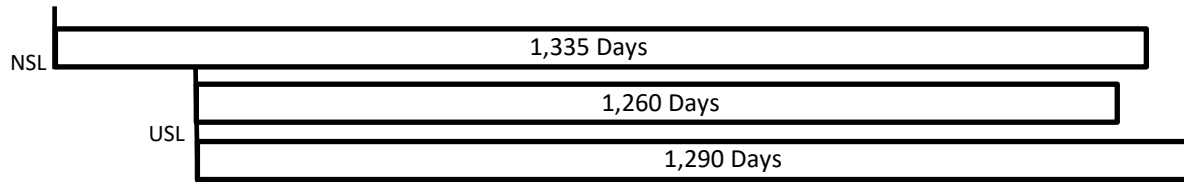
This timeline lay out is similar to many arrangements of other Adventist Bible students and researchers who view these timelines as future days following a National Sunday Law and they are a paradigm worthy of further study.

Another future chart outline that I have seen starts out with modeling itself after the paradigm of the 1,260, 1,290 and 1,335 days as being years and beginning with King Clovis of the Franks in 508 A.D. and then interpreting these timelines as literal days but with starting points that model the traditional lay out. Let me place these on the screen for you.



Then I encountered another layout of the timelines which began with a National Sunday Law beginning the countdown of the 1,335 days and a Universal Sunday Law beginning sixty days later and

beginning the 1,260 and 1,290 days counting down to the end with the 1,290 ending 15 days beyond the 1,335 days.



In our next meeting we will look at this third layout in greater detail because of some particular things that it reveals about itself related to fulfillment in the life of Christ of the *Appointed Times* which were completed in the life, death and resurrection of Jesus and their relationship to His return. You won't want to miss the next presentation, because as you will begin to see there may be a pattern here which speaks directly to our day as we near the Second Coming of Jesus.

Concerning Daniel 12, Ellen White penned the following words related to a study of this chapter. She wrote in a letter on July 30, 1903 just a little over 102 years ago; "Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end" This journey we are on this weekend evidently is a journey well to take as it is I believe becoming apparent that this generation may well witness the event the prophets all longed to see.

A Deeper Understanding of the Appointed Times

Part 3 of Daniel's final message for Earth's last generation

Daniel 12:7 – 13

By D. Lynn Bryson

What did Ellen White mean when she said that within the twelfth chapter of Daniel “is a warning that we shall all need to understand before the time of the end”? This remark comes from a letter to Elders A. G. Daniells and W.W. Prescott then president and vice-president of the General Conference. The letter starts in a general way and then in the fifth paragraph it shifts where she writes;

“I am deeply moved by the unprepared condition of our churches. One thing we must do. We must keep our feet in the straight and narrow path that leads to eternal life. We must make no missteps now. The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be. The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.

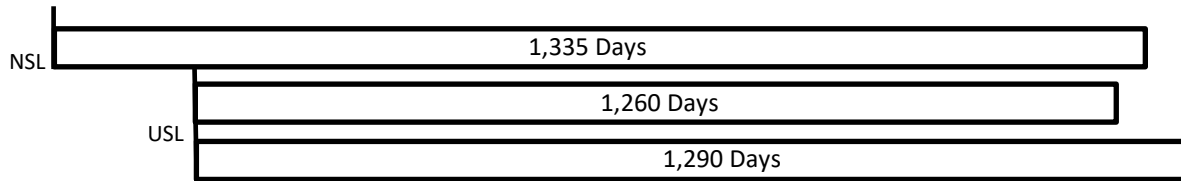
“The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before **the time of the end**. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, ‘My Lord delayeth His coming.’

“Read the 21st chapter of Luke. In it Christ gives the warning, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man” (Luke 21:34-36).¹⁸ (Underlining provided.)

First of all we should note that she wrote this message in 1903, sixty years after 1843 and she said that in Daniel 12 was “a warning we shall all need to understand before **the time of the end**”, one hundred and five years after 1798. What could be contained in such a warning that many years later and what warning or knowledge do we need to understand living a hundred and twelve years later?

In our last message I referred to a future layout of the Daniel 12 timelines that looked like this.
(See on next page.)

¹⁸ White, Ellen G., *Manuscript Releases vol. 15*, page, 228



We will explore this layout in greater detail, but before we do let me share a comment which Ellen White wrote in the book *The Great Controversy* on page 399. Notice as to how she reflected on the last Passover Supper Jesus ate with His disciples before He was crucified. The reference reads as follows:

“The slaying of the Passover lamb was a shadow of the death of Christ. . . These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as “the Lamb of God, which taketh away the sin of the world.” That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, “the first fruits of them that slept,” a sample of all the resurrected just, whose “vile body” shall be changed, and “fashioned like unto His glorious body.” Verse 20; Philippians 3:21. In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. . .” - *The Great Controversy*, p. 399

Notice on the illustrated picture on the screen that Jesus died literally on Passover, was raised from the dead on the feast of Wave Sheaf/First Fruits, and the Holy Spirit physically came down upon the disciples with visible tongues of fire fifty days later at the feast of Pentecost.



Something very interesting was discovered by an Adventist gentleman who I met about eight years ago named Joseph Heflin regarding the third timeline which I just illustrated a minute ago. (See page above.) He was a diligent student of Scripture and had studied the Hebrew language extensively and also the Calendar of Israel for over 20 years. As I shared with you in the first message to this series, our passage in Daniel 12:7 referring to a “time, times and half a time” was a mystery to Daniel and in the next verse which stood at the center of our chiasmic structure indicated Daniel didn’t understand this time, however in Daniel 7:25 where the same phrase seems to be used Daniel has an understanding even though he was troubled by it. We should note as I shared in the first sermon that in Daniel 7 the passage is written in Aramaic and the word for time is “*iddan*” (יִדְדָן) which literally means “duration of time”, but in Daniel 12:7 the passage is written in Hebrew where the word here is from “*mow`ed*” (מוֹעֵד) which refers to “appointed time” time specifically related to the prophetic calendar of Israel’s Messiah. As I shared then the word “*mow`ed*” is first used in Genesis 1:14 where many of the newer English translations properly read “And God said, ‘Let there be lights in the vault of the sky to separate the day from the night, and let them serve **as signs to mark sacred times**, (*mow`ed* מוֹעֵד,) and days and years.’” (Emphasis and Hebrew insert added.) We should also note that in the more traditional translations of Genesis 1:14 the word is typically translated as “seasons” which in English misses the depth of “appointed times”, “sacred times”, etc. You will recall that “*mow`ed*” מוֹעֵד is only used in four other passages in Daniel and they are all translated as appointed time.

We find in Daniel 2:21 Daniel’s praise to God saying that “He changes the times and the seasons.” (Remember Daniel 2:8 – 7:28 is in Aramaic.) In Aramaic “times” (*iddan* יִדְדָן) is used in contrast to “seasons” (*zeman* זְמַן) which is best translated as “set times or seasons” more in keeping with the Hebrew “*mow`ed*” or appointed times found in Daniel 12:7 and introduced in Genesis 1:14. In Daniel 7:25 “*zeman*” is again used in reference to the little horn intending to change “set times” and law and that the saints were given to him for “a time, times and half time” where “*iddan*” is again used. In Daniel 12:7 where “*mow`ed*” is used pointing to the appointed times that the Lord gave His people which pointed out the life and ministry of the Messiah, a word such as “*eth*” עֵת, “*shaneh*” שָׁנָה, “*pa`am*” פְּעַם, or “*yom*” יוֹם could have been used to line up this timeline with Daniel 7 or Revelation 12 where we have the day for a year principle working, but in relationship to the final Time of Trouble we are not going to be dealing with 1260, 1290 or 1335 years of trouble but literal days which will not exceed three plus years, but praise God when the Sabbath issue becomes clear, God will give those who will respond time to make their final decision of loyalty before human probation closes.

When overlaying the Prophetic Calendar of Israel over the top of the simplified black and white layout that I showed you (See page 24), it was discovered that when counting backwards from a Feast of Trumpets in a given year 1335 days and backwards and from a Feast of Tabernacles 1290 days that it matched the layout perfectly. Each beginning timeline starts with a speaking voice command and ends in a speaking voice. As noted from the Great Controversy page 399, Ellen White stated that “In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service.”



Look at the illustrated color chart on the screen (above) and notice the red arrows pointing backward on the chart and you can see what I am indicating. In addition to this corroboration of the Israelite Calendar with the sacrifice of Christ it is also significant to note that that Jesus who was born six months following the birth of his cousin John, that He would have been born and literally “tabernacled” with us on or around the Feast of Tabernacles in the year of His birth. John 1:14 reads; “The Word became flesh and dwelt among us.” The word for dwelt is from the Greek “eskenosen” (εσκηνοσεν) which means to tent, camp, tabernacle among us. It would make sense that Christ will return on or around a Feast of Tabernacles and He and the redeemed will “tabernacle” together again, but this time

in the Father's House. I want to note that this line up by the gentleman I came into contact with is not a prediction that was discovered, but rather I believe a keen observation.

Do we know on which Feast of Tabernacles Christ could return? No, we don't. But if we see Sunday Legislation passed in this country at the end of a January to mid-February and it is 1,335 days before a Feast of Trumpets according to the Karaite Jewish calendar (October 22, 1844 was the Day of Atonement according to the Karaite Calendar.) and sixty days later we see a Universal Sunday Law implemented from the end of March to mid-April or 1,290 before a Feast of Tabernacles we will know that we are locked into a scenario as portrayed in the illustration on the screen. (See page 26.) It's kind of like a woman in labor; once the water breaks the baby is going to come and no one can stop it. It could be within the hour or even several more hours but the birth will take place. While this time frame would begin a Time of Trouble as never witnessed before in the history of the world and while Satan would be masquerading as Christ for a literal forty-two months, (I'll explain that in a little bit) at the same time the 144,000 filled with the Spirit of God will be making God's last appeal to those caught in Babylon who will accept the message of the three angels and become part of that multitude which no one can number. (Revelation 7) Now some might call this "soft time setting", but remember we don't know in what year this would begin, but once such a scenario begins those of us who see these timelines of Daniel 12 as literal days, see in them the Lord lovingly encouraging earth's last generation through earth's worst time of trouble.

Sister White makes another eye opening statement regarding the timelines of Daniel, she says; "In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatening's pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire."¹⁹ (Underlining supplied.)

Again as Paul stated in I Thessalonians 5:4, 5 **"But you, brethren, are not in darkness, so that this Day should overtake you as a thief. You are all sons of light and sons of the day. We are not of the night nor of darkness."** It would not make sense for God's last day witnesses and mouthpiece to be left in the dark concerning the most momentous time in history. Yes during that time there will be a period of great distress called the Time of Jacob's Trouble and God's people will be sorely tested but if God's people however could take seriously the counsel which Sister White gave by saying "Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end" (Ltr. 161, July 30, 1903) we would be strengthened to understand better the trial under which we will be going through and the part we are to play in giving the last message to the world.

¹⁹ *Review and Herald*, Ellen G. White September 25, 1883

The key to unlocking the three timelines of Daniel 12 as depicted on the illustrated chart on the screen (Page 26.) is through the illuminating book of Revelation. The book of Daniel was a sealed book not to be understood until the time of the end and Revelation means just exactly what its name indicates for it is "the revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place." – Revelation 1:1

There are two keys in the book of Revelation which will unlock these timelines and they are found in Revelation 17:12 and Revelation 18:10, passages which describe two distinct "hour" events. An hour in prophetic time literally comes to 15 literal days. Remember to fully understand Daniel we must use Revelation to unlock the symbols used there by the prophet. Ellen White wrote:

"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." How true this is! Sin is the transgression of the law of God; and those 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."²⁰

I asked Mr. Heflin who I met who introduced me to this overlay of Israel's Prophetic calendar to explain to me the layout of the three timelines of Daniel 12 and he shared with me from another Bible student who had spent over twenty years studying Daniel 12, the following keys to unlocking the timelines. I will quote here from that study. This person has since deceased but before they did they gave me permission to use their study material. I will quote extensively here as this author has said it best. This sermon presentation does not allow for the time or space to share all of the author's findings, but I will condense it for the purposes of this sermon and hope to draw you to study more into this important end time prophecy.

"It is important to understand that the great controversy between Christ and Satan is a legal prosecution and defense court case? All aspects of the sin problem are handled according to due process of law and the rules of the court? The words and actions of individuals are recorded in heaven's books to be reviewed under judicial process in the Investigative Judgment. This very process is specified by the timeline of Daniel 8:14 and began on a specific date, October 22, 1844. Not only the decisions and acts of individuals, but also the actions of legislative and judicial authorities who speak for a nation, which they represent, are recorded as important markers in the great controversy. When these legislative bodies speak and these actions are recorded in heaven's court, they then become public proclamations to the world, and to the entire universe? These official decisions and proclamations are the important markers in the unrolling of the scroll.

"The timelines of Scripture are not concerned with trivia; rather with the legal documents enacted by governments on earth and in heaven which concern God's people. This is true of all the major timelines.

1. The Everlasting Covenant met ratification in 31 A.D. according to the timeline of Daniel 9:27.

²⁰ *Testimony to Ministers*, p. 115

2. The last seventy weeks' timeline of the Mt. Sinai Covenant according to Daniel 9:24 was finished in 34 A.D.
3. The 2300 year-day timeline of Daniel 8:14 ended in 1844, initiating the Investigative Judgment.
4. The 1260 year timelines of Daniel and Revelation regarding the Papal Reign was from 538 to 1798.
5. The 1335 timeline of Daniel 12 will be a waiting time.
6. The 1260 timeline of Daniel 12 will be a period of persecution.
7. The 1290 timeline of Daniel 12 will be a period of a revived Papal Supremacy.

"It is imperative that we understand that the timelines of Scripture and those of Daniel 12 especially, are not like pieces of furniture to be shoved about in the room to suit our personal preferences of application. It is our responsibility to find a set of hermeneutic principles which are consistent with the timelines throughout the Scripture and apply them in the same consistent manner to Daniel 12.

"The 1335 day timeline of Daniel 12:12 is the longest of the three timelines in that chapter, and reaches the farthest back to the beginning of the crisis. Further study . . . will reveal that the context of



the shorter timelines pertains to events which follow the National Sunday Law in the United States. The National Sunday Law is related to that sign or warning given in Matthew 24:15, which should alert God's people to the fact that the final crisis has begun. This enables them to make the necessary moves, physically and spiritually, the purpose of the timelines in Daniel 12 is to reinforce these concepts and to bring them into focus in a unified manner helpful to God's people. We have been counseled "Let us read and study the 12th chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. (E.G. White Ltr. 161, 1903)

"It is the beginning of the 1335 day timeline of Daniel 12 that reinforces that warning as reiterated by Jesus in Matthew 24:15."²¹

"Blessed is he that waits, and comes to the one thousand three hundred and thirty five days." Daniel 12:12. The 1335 days timeline of Daniel 12:12 begins with a fulfillment of prophecy. The event which begins the timeline is found in the prophecy of Revelation 13:11, 14. 'And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he **spake** as a dragon...that they should make an image to the beast....Rev. 13:11, 14. This prophecy says when amplified; And I beheld another beast coming up out of the earth; (USA) and he had two horns like a lamb, and he **spake** as a dragon (legislate a National Sunday Law)...that they should make an image to the beast (Papal Rome).

"A National Sunday Law in the United States of America initiates the endtime crisis and God's people will "Wait" it out. The 1335 day timeline of the prophecy of Daniel 12:12 says; 'Blessed is he that waits...' Therefore, the 1335 days timeline of Daniel 12:12 begins with a National Sunday Law in the U.S. continues 1335 days, and ends on the 1335th day with a Blessing. . .

"It is a KEY to understanding all three of the timelines of Daniel 12. All three of the timelines begin and end with the speaking or voice of governments; governments on earth or in heaven. . . What is the blessing for which they are waiting? What is the blessing that will deliver them?"²²

²¹ *Warning! In the 1260, 1290, 1335 day timelines of Daniel 12*, by M.G. Berry, pp. 65, 66

²² *Ibid* pp. 67 - 70

Sister White writes this; “The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.”²³

This voice of deliverance from our Father in Heaven comes at the point in the crisis when the death penalty on God’s people is set to begin and they are delivered by His voice and pronouncement of the day and hour of Christ’s return, but it is only heard as a thundering boom to the wicked. Ellen White gives a very descriptive view of this event in the book *Early Writings* note the intensity of this event and what else is taking place;

“It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel’s message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law. –

“The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as **God spoke the day and the hour of Jesus’ coming and delivered the everlasting covenant to His people**, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, “Glory! Hallelujah!” Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.”²⁴

What an event to wait for. This is not the Second Coming, but it is the special resurrection which John wrote of in Revelation 1:7 “Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.”²⁵ But not only those who crucified the Lord will be raised but all those who have gone to rest since the Investigative Judgement began in 1844 and who have shared in the message of the Three Angels.

²³ White, Ellen G., *Great Controversy*, p. 640

²⁴ White, Ellen G., *Early Writings*, p. 285

²⁵ Revelation 1:7 NKJV

It should be noted that the 1335 waiting days falling on a Feast of Trumpets is significant. In ancient Israel a trumpet was blown from the walls of Jerusalem on the Feast to announce the appearance of a new moon. Two witnesses would watch from the wall to catch the exact appearance of the New Moon and then the trumpet was blown to signify the event and begin the last 15 day **countdown to the Feast of Tabernacles. No one knew the exact day or hour when the New Moon would** appear and so thus the two priests would watch very carefully from the wall of the city.

I want to quote again from a couple of pages from the book *Warning* which I have already quoted from, in order to give greater clarification as to the layout of the timelines from Daniel 12 presented here. I want to say that not all within the Adventist Church agree with the findings from the book *Warning*, I used to be one of those as well. This material was first presented to me by members of my last church about fourteen years ago and I resisted reading the book for at least two years, because I had heard that this book was fanatical. But when I finally read the material and discovered the breath of fresh air concerning the timelines of Daniel 12 I knew I had found some of the answers to the questions I had regarding this chapter of Daniel and since then more has been discovered through the study of others I have come in contact with and in my own recent studies since returning to Andrews University.

The Interlocking Nature of the Three Timelines of Daniel 12

The author of *Warning* lays out a fascinating two pages to understanding the interlocking nature of the layout of the three timelines of Daniel 12. I will quote rather than try and explain this beautiful arraignment. You will also want to go back and look at the colored chart of the Timelines on page 26.

“The three timelines of Daniel, when applied to future events, using the principles of hermeneutic precision, become an interlocking unit which throws light on endtime crisis. The simplicity rests in the precedent “speaking” VOICES, or legislative and judicial action which begin and end the timelines. These VOICES rest in the plain statements of Scripture and are explained in Spirit of Prophecy references. Thus each unit of time is bounded at both ends by public legislation obvious for all the world to see.

“The complexity is revealed in the fact that when the three timelines are combined, they become an interlocking unit whereby each timeline is fastened into the whole in an immovable, secure position. The complexity of the interlocking devices is evidence of Divine origin. Each beginning and ending VOICE is a “key” which opens up the meaning, not only of each timeline but places each event into a correct sequence? Each key is necessary to the structure as a whole. These keys are found, most often, in the books of Daniel and Revelation. These keys which open the door of comprehension, may be listed as follows.

❖1. The Year-day Computation Principle

“This key unlocks the two endtime symbolic “one hour” – 15 literal day periods of Revelation 17 and 18 so that they can be linked to the literal time in the three timelines of Dan. 12:7-13.

❖2. The “speaking” VOICES

“This is the master key which begins and ends each timeline with legislative or judicial action of governmental bodies.

❖3. The “Voice of God”

“This key provides the connecting link between: (a) The two “one hour” periods of Revelation 17 and 18, and (b) the sixth and seventh plagues in which the rising action of the sixth plague is climaxed by the Voice of God and in the seventh plague by the descending action of the drama as Babylon falls. The Voice of God brings the climax of the endtime drama into sharp focus.

❖4. The “one hour” – 15 Literal day Periods

“This key unlocks or explains three specific intervals of time: (a) The interim between legislation of a Universal Death Decree and its effective date. (b) The interim between the “Voice of God deliverance and the completion of the fall of Babylon under the seventh plague, all of which transpires in relation to the Second Coming of Jesus. (c) The interim between legislation of a Universal Death Decree and its effective date is recognized as “the time of Jacob’s trouble.”

❖5. The Thirty Days

“This thirty days, the difference between the 1260 and 1290 days is provided right within the three timelines of Daniel 12:7-11. This locks right into the two fifteen day periods of Revelation 17 and 18 and the timelines are thereby locked into an immovable position.

❖6. The Principles of the Historicist “School” of Prophetic Interpretation

“The numerous keys provided by these principles opens the prophetic terminology in Daniel 12 and the symbolism in Revelation 12 – 19 to identify “the abomination that maketh desolate” which reigns for 1290 days, to be the same character as the “beast of Revelation 13 as its healed wounded head comes back in the revived Papal Supremacy over ALL the world in the near future. These principles build on the foundations laid in Daniel 7, 8 and 9 and conclude the action in Daniel 12.

❖7. The Accuracy Test

“The sixty days interim between a National Sunday Law in the United States and a Universal Sunday Law over all nations becomes an accuracy TEST for those who enter the final crisis. If there is no sixty-day interlude, the Bible student will know early-on that there is error in this application. But if there is a sixty-day interlude, he/she may look with confidence upon it as a dependable unit. This test is a key for dependability.

“All prophetic exposition which deals with the future should be held as TENTATIVE until fulfillment. However, prophecy is also clearly defined in Scripture as a LIGHT on the pathway of future events. This tension between desire to know that which God is seeking to reveal to us regarding future events and the cautions tentative attitude is one more evidence of that delicate balance which exists between faith and works on the way to Heaven. This very

tension keeps the Christian humble, looking to Jesus as he makes his way day by day, step by step toward the kingdom.”²⁶

It is interesting to note that the Feast of Tabernacles was a seven day feast and the next day or the 8th day there was a great celebration. The harvest was complete and on the 8th day there was a rejoicing like on no other day. This 8th day it appears pictures the beginning of the Millennial Reign of Christ. Ellen White wrote in Early Writings page 16 the following description concerning the coming of our Lord;

“Then Jesus’ silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, ‘Awake! awake! awake! ye that sleep in the dust, and arise.’ Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, ‘Alleluia!’ as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

“We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square.”

If Christ returns on a Feast of Tabernacles and we travel for seven days and then on the 8th day arrive in the New Jerusalem which will indeed begin the Millennial Reign of Christ what a day of rejoicing that will be.

If this scenario of the closing days of earth’s history holds weight, I believe in the Autumn or Winter of the year preceding a new year we would see a series of calamities and horrific events which would cause this nation, the United States, to legislate Sunday as a day of rest near the end of a January to mid-February of that new year. This “Season of Calamity” as Ellen White called it would need to be of such a horrific kind as to warrant this nation to take such a step out of character with our Constitution. Luke 21:25, 26 tells us: “And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.”



DANIEL 12

Literal Days vs Day for a Year

- 1. The context of Daniel 12 obviously is dealing with the “Time of Trouble” just before the Second Coming of Christ.
- 2. The word for time is from the Hebrew “mow’ed” which means “appointed times” which point to the Calendar of Israel.
- 3. Daniel 7’s timeline is “iddan” which means actual time in Aramaic and that prophecy deals with extended time frames.
- 4. Daniel didn’t understand the timeline of chapter 12 so it can’t be the same timeframe as chapter 7.

“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.” GC 598

²⁶ *Warning*, pp 155, 156.

The illustration on the screen below depicts again the festivals of Israel as fulfilled in the life and ministry of Christ. Through animation I bring in each symbolic picture in relation to its fulfillment. The Feast of Trumpets appears before the Day of Atonement in 1844 when Christ began His final phase of the cleansing of Heaven's Sanctuary. Indeed, the Millerite Adventists preachers were blowing trumpets of warning sermons before and on most likely the Trumpet Feast preceding The Day of Atonement on October 22 though they did not at the time realize the event then taking place in Heaven. They announced the historic trumpets which had been blowing since A.D. 70 up to their time. I follow that with another blowing of the trumpet where God's people receive a blessing of deliverance when our Heavenly Father shakes the earth with an earthquake and announces the day and the hour of His Son's appearing, followed by the Feast of Tabernacles signaling the return of Jesus for His people. That second trumpet sounding is a significant series of trumpet calamities to be sounded before Jesus completes the Antitypical Day of Atonement which began in 1844 and which must be completed before the Close of Human probation and the return of the Lord. They will be a series of calamities which Ellen White calls a Season of Calamity and is a trumpet which will sound 1335 days after the series of timelines presented here in Daniel 12 begin their active countdown. Trumpet after trumpet will have been sounding and these trumpets will be perhaps some of the greatest before Christ blows His trumpet and calls the righteous dead to life.



In regard to Satan counterfeiting Christ for a literal three and a half year period or forty-two months, I refer to the following statement from Ellen White:

“In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy: And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”²⁷ (Underlining supplied.)

Ellen White is quoting from Revelation 13 verses 4 and following. This is in reference to the first beast which comes up out of the sea or the Roman Papacy. Verse 3 indicates as he comes up out of the sea, that one of his heads which has been wounded has been healed and the whole world wonders after the beast. This is long after 1798 when the deadly wound was inflicted and it is after this time when the Papacy is rising to a grand new influence over the whole world that she indicates Satan will masquerade as Christ and continue for a literal forty-two months or three and a half years.

In regards to this deceptive impersonation of Christ by Satan and being able to stand by God's grace through the days remaining before the Lord's return I want to encourage you to remember the promise spoken by Jesus where He said; “Let not your hearts be troubled. You have believed in God, believe also in me for in my Father's House are many rooms and I am going to prepare a place for you and since I will be going to prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also.” – John 14:1-3. If it is your desire to be free of anxiety regarding the coming of the Lord and if you desire to dwell in our Heavenly Father's House I would invite you to raise your hand. At this moment I would also like to invite you to give me your attention again for one more moment. We have one more message to complete this series and I want to invite you to come again as we will be answering some questions that are bound to arise in your mind regarding your discovery of the elephant in the middle of Bible prophecy. I know these questions will come up in your mind, because over the past 14 years as I have with intensity restudied this passage these questions have popped up in my mind and others I have shared these discoveries with. So don't miss our next encounter and put your trust in Him who has promised to return.

²⁷ White, Ellen G., *Manuscript Release*, vol. 19 p. 282, 1902
See accompanied document entitled “Another Look at Revelation 13” by D. Lynn Bryson

***Answering Some Further Questions and
Making Your Heart Secure***
Part 4 of Daniel's final message for Earth's last generation
Daniel 12:7 – 13

By D. Lynn Bryson

I want to thank you for your faithful attendance to each of these four meetings. It tells me you have a deep desire to understand the Bible and to seek Him who is the only one who is able to give us understanding. A legitimate question comes up though at this point and it would not be fair to leave this question aside and seek an answer for it.

Ellen White makes a certain statement which indicates that there are no more prophecies after 1844 in regards to the end of time. Let's look at her statement and then see if there is a conflict in what has been presented here.

Here is the statement most often quoted from Ellen White:

"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 1843 to 1844, there can be no definite tracing of the prophetic time. The longest reckonings reaches to the autumn of 1844."²⁸

After the great disappointment following October 22, 1844 and Christ did not return as the Millerite Adventists were expecting there was a time of crisis for the believers. It is not that the Millerites were wrong on the date for the ending of the 2300 day/year prophecy it was that they were wrong concerning the event which took place. Not long afterward there were those following the disappointment who restudied the prophecies and through their study and revelation they discovered of course that the cleansing of the Sanctuary had nothing to do with the Lord's return to earth by fire, but the beginning of the second phase of Christ's work for His people in the Heavenly Sanctuary as our High Priest. We call that discovery the beginning of an understanding of the Investigative Judgement which began then and which continues to this day before Christ returns for His saints.

There was a group of Millerite Adventists who did not accept the understanding of Christ's shift of mediation in the Sanctuary. And after the disappointment they continued to use the prophetic periods within the 2300 day/year timeline prophecy of Daniel 8:14, attempting to set another date for the Second Coming of Jesus. Ellen White was telling them that they should not use the 70 week

²⁸ White, Ellen G., *Seventh-day Adventist Bible Commentary*, Vol 7, p. 971

prophecy of Daniel 9 and adjust the dating within the 2300 days to make some kind of definite tracing of that 2300 timeline to predict a new date for Christ's return.

Indeed there are those who have in the past and present not understood the structure and forward movement of the prophetic timelines. Some have tried to make new application for the 1260 prophetic years of Daniel 7:25 and the 2300 day/year timeline of Daniel 8:14 but these events are separate from the timelines of Daniel 12 which are specifically related to the final end of time during the coming "Time of Trouble". That again is why Daniel did not understand the vision of Daniel 12 and why I and many have stumbled on this passage over the years. Daniel 12:7 is dealing with "appointed times" (*mow`ed*) and Daniel 7:25 with *general time (iddan)*. Seeing that Daniel 2:4 through 7:28 was written in Aramaic and the remainder of Daniel in Hebrew it would appear that this may be the reason the Holy Spirit arranged for the use of the two languages in order to keep the "time, times and half a time" of Daniel 7:25, and the other references in the book of Revelation separate from the Daniel 12 timeline. It could be addressed this way the "time, times and half a time" of Daniel 7 and Revelation serve as a type of 1260 years to the antitype of 1260 literal days or three and a half years of Daniel 12 during the rising up of a revived Papal Supremacy following the healing of the "deadly wound".

When reading the passage from Revelation 13:4-8 and reading Ellen White's commentary on the passage it becomes clear that this is a yet future event. The setting is the last days, when Satan masquerades as Christ, she refers to it as the "final fulfillment of the Revelator's prophecy" indicating a tie to an earlier prophetic event and when you read the passage in Revelation 13 attached to her comments she indicates that he Satan will "continue for forty and two months". (You might read again her full comment on page 35.) Recall how Elijah also endured a three and a half year "Time of Trouble" during the time of no rain, he was persecuted by a fallen "church" headed by an evil woman, Queen Jezebel, and soon after was physically translated to Heaven in a chariot of fire. In other words Satan will in the future counterfeit Jesus here on earth for a literal three and a half years. Christ walked this earth as Messiah for three and a half years and in the end He will give Satan equal time to trout around the earth, but God's people will have been warned, for as Jesus said in Matthew 24:

²³ "Then if anyone says to you, 'Look, here is the Christ!' or 'There!' do not believe it. ²⁴ For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. ²⁵ See, I have told you beforehand.

²⁶ "Therefore if they say to you, 'Look, He is in the desert!' do not go out; or 'Look, He is in the inner rooms!' do not believe it. ²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be."

By the way the most popular "inner rooms" are in the dens of homes where the television sits, and when Satan appears on the nightly news looking like Jesus, we better not even view it, for the face

staring back through the screen will be the face of the arch demon, Satan and we need to only be looking to Christ Jesus and His Word hidden in our hearts.

For three and a half years Satan the ultimate evil spirit will be physically demonstrating his satanic deceptions and the Holy Spirit of God will almost be absent from the earth, with the exception that He will dwell in the hearts and minds of the Remnant of God. We need now to allow the Holy Spirit to fill us and place the Seal of the Living God in our foreheads to protect us from receiving the Mark of the Beast. Probation still stands open for a short time longer.

Isn't the Sunday Law the Close of Probation?

We cannot know the time when human probation's closing will take place. However Ellen White states the following regarding the close of Probation;

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided."²⁹

Since it is evident that Probation's close will arrive after Sunday legislation is enacted, placing the timelines of Daniel 12 in the future does not appear to conflict with the Spirit of Prophecy. There have been some in the Adventist Church who have believed when the Sunday Laws are enacted that this is the signal of Probation's close but I have come to believe from my study of this passage that once the Sunday Laws are enacted, the people of God will be able to go forth with a greater loud cry as then the Sabbath/Sunday issue will be fully visible. On page 33 of *Early Writings* is given the following: "... At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." During whatever time God gives His people during that three year plus period of time the 144,000 (literal or symbolic) will be making the final invitation to those dear ones in the heart of Babylon to come out and become part of God's remnant people. Sister White later states as recorded in the book *Last Day Events* page 226:

"When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image."³⁰

This being the case, viewing the three timelines of Daniel 12 as taking place in the future when Sunday Laws are implemented does not in any way try to predict the close of Probation as Sister White

²⁹ White, Ellen G., *Selected Messages*, vol. 2 p 80

³⁰ White, Ellen G., *Last Day Events*, page 226

has warned against. I know that some in the church are fearful to accept these timelines as a future event, calling it futurism, but it is not futurism but rather future events which are to take place within the Historicist hermeneutic. Keep in mind that Futuristic/Dispensational teaching came out of the teachings of the Counter Reformation at the Council of Trent as we reviewed in the second sermon and a grand misinterpretation of Daniel 9 in throwing the last week of Daniel's 70 Week prophecy way down to the end of history. This is a whole other topic, but that last week of Daniel's 70 weeks was marked by the anointing of Jesus as Messiah at His baptism and His crucifixion three and a half years later in the middle of the week and the remaining three and a half years take us up to the final rejection of the gospel message at the stoning of the deacon Stephen. At that point in time Israel as a nation's probation was closed.

Probation Does Have Its Limits

Several years ago on October 31, 2007 I was driving from the Portland, Oregon Metro area to Walla Walla, Washington to see my paternal grandfather Elmer Bryson who had recently fallen and broken his collar bone. He was in his mid-nineties at the time and as his oldest grandchild I knew it was important to go and see him. As I was driving on the road from Pendleton to Walla Walla I was reflecting on many things and I realized that that evening was Halloween. I've never given much thought to Halloween and over the years I've given it a new name for it was on October 31, 1517 that Martin Luther spawned the Protestant Reformation when he nailed his famous 95 Theses to the Castle Church in Wittenberg, Germany. And so because of that event I now call the day "Reformation Day".

As I was driving I prayed aloud to the Lord, and I remember saying, "Wow! Father it's been almost 500 years since that event in Wittenberg." Suddenly I did the math in my head and realized that on that day in 2007 it wasn't 500 years but it was 490 years since Brother Martin's protest. It was almost an epiphany as I said out loud; "490 years?" Suddenly I recalled the 490 year prophecy regarding Israel's probation found in Daniel 9³¹ and I asked the Lord how much longer do we have until our probation closes, specifically as Protestant believers who have been blessed with the



³¹ The 490 year probationary time for the people of Israel is based on Daniel 9:24 "Seventy weeks are determined for your people," 70 weeks multiplied by seven days in a week equals 490 years. The numbers, 49 and 490 have probation and the theme of forgiveness attached to them in scripture. See Leviticus 25:8 regarding the Jubilee years and Matthew 18:22 where Jesus said to forgive your brother seventy times seven or 490 times.

discovery of lost truths. In fact that night I realized that in 2011 it would be 490 years since the Diet of Worms where Luther boldly stated “I stand here, I can do no other. God help me!” In 2016 it will be 490 years since the first Diet of Speyer and 490 years in 2019 since the second Diet of Speyer where the German princes protested their right to Religious Liberty and in 2020 it will be 490 years since the German princes laid out their confession of faith in Augsburg. It later hit me **we are living in a cluster of 490 year Protestant Reformation anniversary reminders that the end of man’s probation may indeed be nearing**. I mean think of it, Protestants all over are stating that the protest is over, which is a whole other topic. That time is soon to close and though we do not know when it will take place, we would be foolish to think our probationary time will continue until we all reach a certain level of perfection or we complete the gospel commission and until that takes place God will keep extending the time indefinitely. Jesus hinted just before His ascension into heaven as recorded in Acts 1:7 that the Father has put in place a **time and a season** for His kingdom to be established; thus like Israel of old our probation will eventually meet its end. Jesus will come again, otherwise his death and resurrection are meaningless, why not now earnestly seek the sealing of our destiny with Him who gave all for our salvation. I know for one thing, I do not want to disappoint my Saviour by not fulfilling His desire for me and those in my sphere of influence. What about you? Where are you with Jesus today? Go to Him and fall on your knees and pray in His name that He will complete in you the desire of His heart.

Seventh-day Adventists have correctly aligned themselves with the three angels of Revelation 14 recognizing that we have been given a message to tell to the world. Revelation 7 shows another angel which we also need to recognize and align ourselves with. The passage is familiar, and reads:

After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. ²Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, ³saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.”

In the past several years our planet has experienced one major disaster after another, reminding me that those four winds are leaking all around us. There is a **Season of Calamity** coming which Sister White described before the Time of Trouble is released on this world before the close of human probation. We as God’s people need to be pleading in prayer along with this angel for the Lord to place the “seal of the living God” in our foreheads to secure our position in Him. This is no time to lax-a-days-ally to be going along as usual when the end of all things is at hand. While we recognize that no man knows the day or the hour of Christ’s return we can see the signs which He gave us and recognize that His coming is “near, even at the door.” (Matthew 24:33) and in the next verse He clearly states that the generation which sees all these things taking place will not pass away until all these things are fulfilled.

So if there were ever a generation that needs to be seeking the “seal of the Living God” it is ours. The good news is that He is more than willing to place that seal in our foreheads, for it is the desire of Christ to have His brothers and sisters home with Him in His Father’s House.

The Advent message is as much relevant today as when our pioneers first discovered the truth of Heaven’s Sanctuary. 153 years ago our denomination was established as the final journey of the Protestant Reformation. We are all much closer now to the fulfillment of the gospel message. Do not lose your courage or energy at this time but hold onto Him who said “And lo, I am with you always, even to the very end of the age.” (Matthew 28:20)

Only time will reveal whether the understanding presented here regarding Daniel 12 holds weight. For illustration I shared in this sermon when first presented last year that the next potential time in which this understanding would play itself out would have taken place counting back from a Feast of Trumpets would be in the autumn of 2019 to a beginning of a 1,335 day countdown from a National Sunday Law enactment in early February of 2016. That did not occur, so following this principle the next year we could count back from a Feast of Trumpets, 1,335 days would be in the autumn of 2020 taking us to a beginning time in late January of 2017. It could be in any future year, for we do not know the day and hour of Christ’s return. In the meantime I’m keeping these understandings in the



back pocket of my mind and watching unto prayer the days remaining ahead of us. Over 172 years have passed since 1844 and concerning those who believe we could have another fifty to a hundred year continuation of the delay it seems preposterous. All around us are signals that the Lord’s return is immanent and I pray not only that it is, but that God’s people would be ready to participate in the last final call to the dear ones in the midst of Babylon.

Again we don’t know with definiteness when the Lord will return, we can as Jesus said see the evidence for His return in the things taking place around us. Recently it appears that the western world is in an increased conflict with Islamic extremism. Europe is being flooded with refugees from Islamic countries to the level that those who study population trends can see that in a few short years Europe will cease to be a “Christian Continent” and shift into becoming an Islamic one. The problem comes from the birth rate among Moderns and Post-moderns. In order for a culture to maintain itself there must be a birthrate of 2.11 children per family or a culture will decline. History has shown us that if a

culture drops beneath a birthrate below 1.9 it has never reversed itself and if it reaches a 1.3 level it is impossible to reverse the trend. As of 2008 the birthrates of the following countries were:

France 1.8

England 1.6

Greece 1.3

Germany 1.3

Italy 1.2

Spain 1.1

Now this does not mean that Europe's population has been declining in fact it has been increasing due to immigration, specifically Islamic immigration. The family growth among Islamic immigrants in Europe is an 8.1 number of children per family. In France there are now more mosques than churches. Speaking of the United States in 1970 there were 100,000 Muslims in the country in 2008 there were over 9 million. The projection is that in 30 years, there will be 50 million Muslims living in America. The Catholic Church in 2008 reported that Islam just surpassed the worldwide Catholic population of 1.1 billion and that in five to seven years from that date it would be the dominant worldwide religion.³² Well as I count on my fingers we have reached that seven year mark. Bible prophecy predicts domination by the Roman Papacy, which tells me we don't much time before the final crisis as Adventists have long proclaimed to take place across this globe.

For forty years this passage in Daniel 12 has bewildered me. It to me has been *the elephant* standing in the middle of the Bible. It is *the elephant* which we have all known was there but which we have been unwilling to discuss or spend any further time to explore outside of our comfort zone. The



context of the chapter appears to be focused on the Time of Trouble when Michael (Christ) stands up. When I searched for an answer in the Adventist Commentary and read "Those who hold to the view that the 'daily' refers to the continual priestly ministry of Christ in the heavenly sanctuary gospel age find no satisfactory explanation of this text. They believe that this is

one of those Scripture passages on which future study will shed further light" (vol. 4 p. 881) I took courage that in time there would be further light and a satisfactory answer. I also took courage that in verse 8 that Daniel didn't understand the prophecy and that he was told in verses 9, and 10 that, "the words are closed up and sealed till the time of the end. (And) Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall

³² <http://youtu.be/6-3X5hIFXYU>

understand.” I was strengthened by the Adventist Bible Commentary’s comment on this verse where it was stated; (This is) “A guarantee that those in the last days who study devoutly and intelligently will understand God’s message for their time.” (vol. 4 p. 880) Now I don’t consider myself “wise”, but I’ve been searching for an answer for this prophetic riddle since I was 13 years old and the discovery and research done by the fine Bible students I have encountered in these past seven to ten years, have been an encouragement to me. I am finally at peace with this prophecy and until Jesus comes it is my determination to remain faithful to the task of proclaiming the everlasting gospel to God’s Church and those who we have been called to reach. If there is further light yet to be discovered regarding this passage, I believe God will make that fully known.

I realize that the presentation I have made here is new to our previous understandings. But we should not be fearful to continue to explore further study of prophecy. As a decades long seeker for answers regarding our **elephant passage**, I cannot take credit for the findings presented in this series. I have been literally a gleaner of other’s study and research. I have recently shared this study with two eminent Adventist Bible scholars and they both have indicated that this discovery makes the most sense in regards to understanding Daniel 12 than anything else they have seen. Again it may be that it wasn’t until this time in history that this understanding of the passages was meant to be understood, for whatever reason I thank the Lord for this understanding of the passage. Sister White wrote in the Signs of the Times, March 26, 1890 “Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; **for truth will be constantly unfolding.**”



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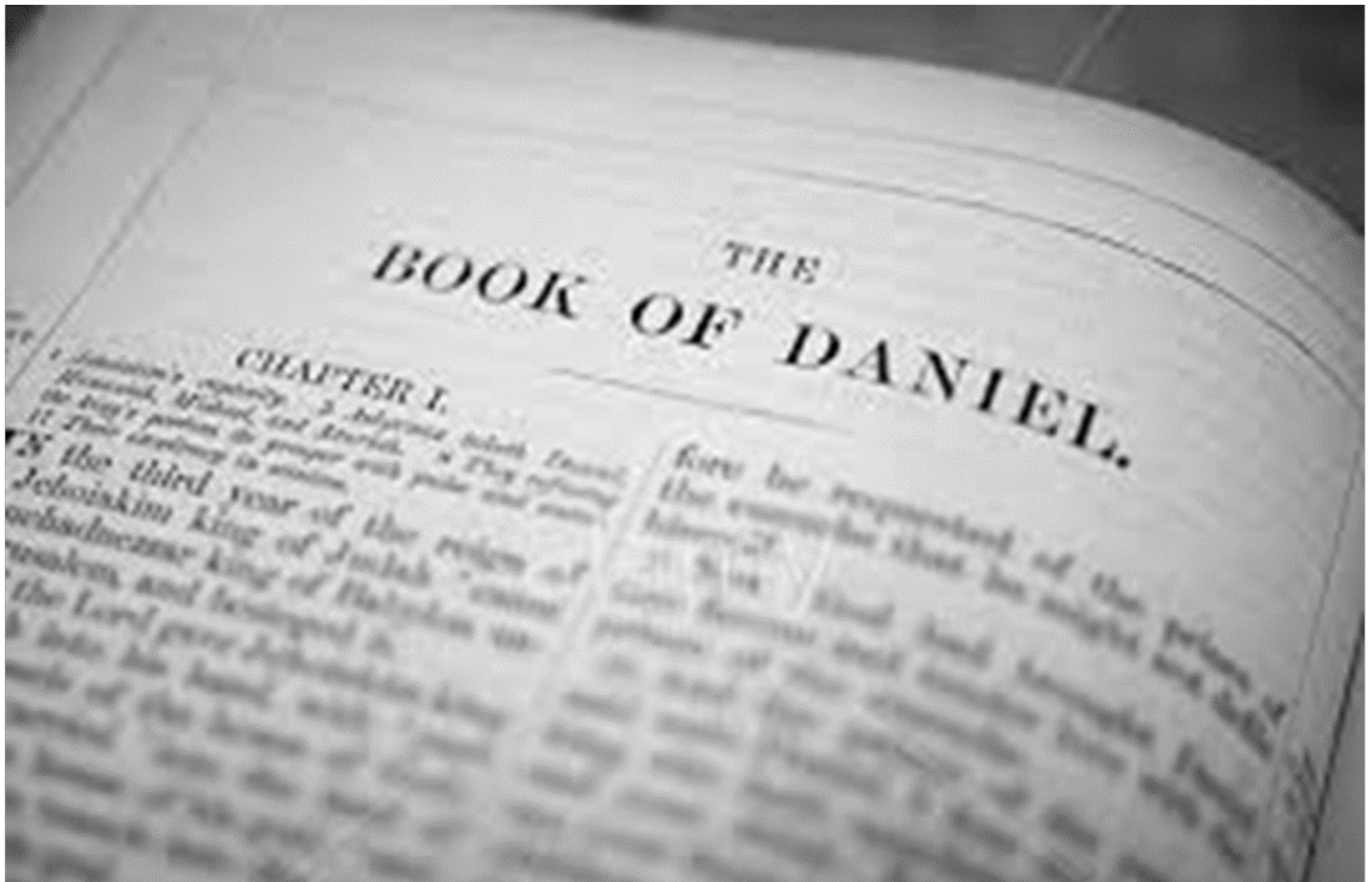
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*"Let us read and study the 12th chapter of Daniel.
It is a warning we shall all need to understand
before the time of the end"* Letter 161, July 30, 1903 – Ellen G. White