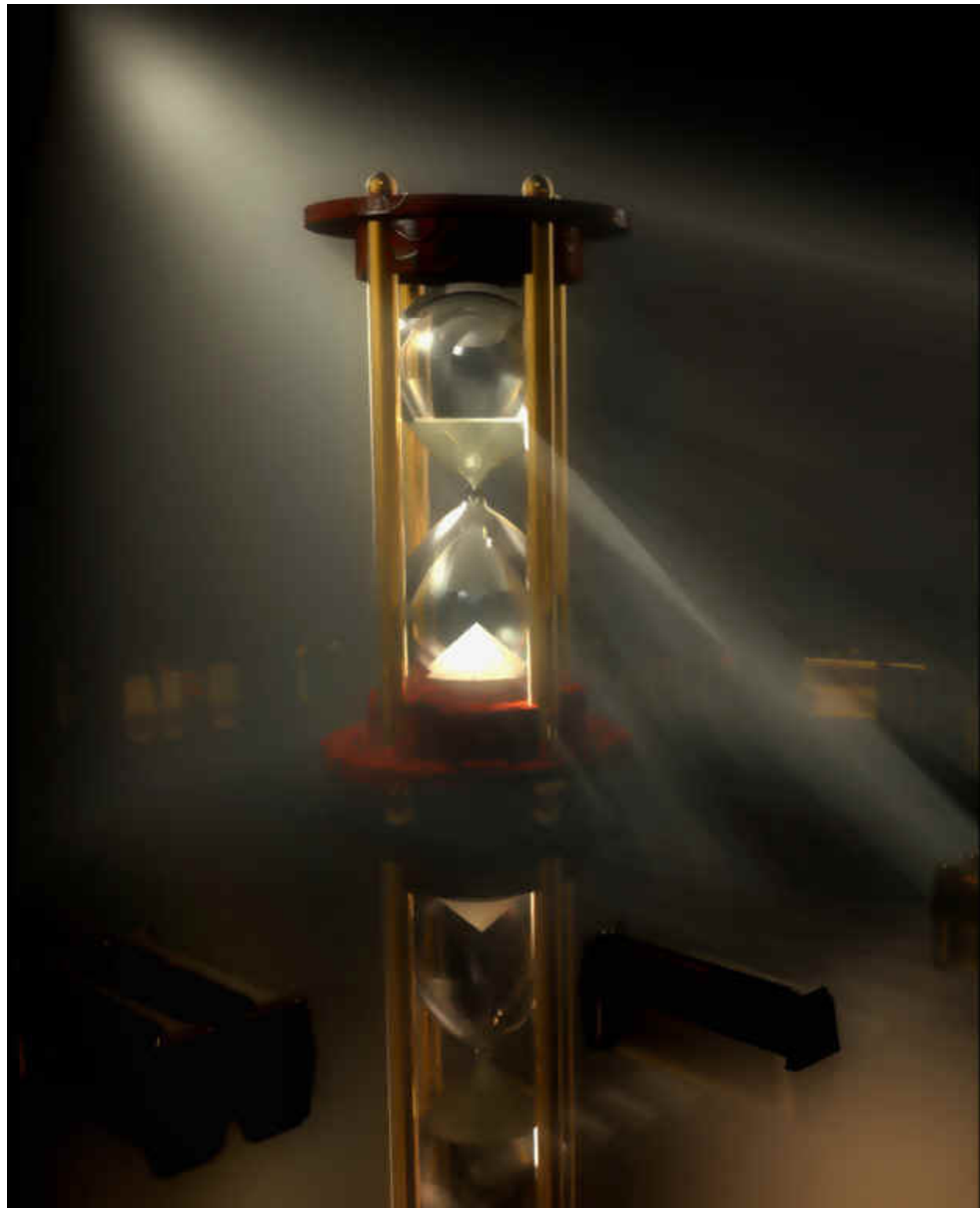


# **SCRIPTURE'S MOST IMPORTANT “TIME” PROPHECIES**

**A COMMENTARY ON DANIEL 12**



**FRANKLIN S. FOWLER JR.  
PROPHECY RESEARCH INITIATIVE**

**Revised – 021715**



# **SCRIPTURE'S MOST IMPORTANT “TIME” PROPHECIES**

**A COMMENTARY ON DANIEL 12**

**FRANKLIN S. FOWLER JR., M.D.**

## **PROPHECY RESEARCH INITIATIVE**

**Published by the Christian Heritage Foundation  
P.O. Box 829, Lucerne Valley, CA 92356-0829  
[prophecy-research@earthlink.net](mailto:prophecy-research@earthlink.net)  
[endtimeissues.com](http://endtimeissues.com)**

**Copyright 2010–present [0810]**

These conclusions are always subject to progressive understanding.



# CONTENTS

	Page
Chapter 1 – Gabriel Introduces Earth’s Final Issues	1
Chapter 2 – Preface to the World’s Last Three and a Half Years	6
Chapter 3 – A Courtroom Scene	12
Chapter 4 – High Priest Jesus Takes the Stand	16
Chapter 5 – Something Else Ends at the End	22
Chapter 6 – Christ’s Grand Finale	30
Appendix I – An E. G. White Study of Daniel 12	36
Appendix II – Stunning Messages in Christ’s Command to “Flee”	40
Appendix III-A – “The Daily” – <i>Ha Tamid</i>	56
Appendix III-B – “The Daily” – <i>Ha Tamid</i>	63
Appendix IV – Abomination Associated with Desolation	74
Appendix V – The Importance of the Hebrew Word <i>Yom</i> (Day) ( <i>hemera</i> – G) in Prophecy	86
Appendix VI – Year–Day Principle	90
Appendix VII – Tarrying Time	98
Other Materials	104

# GABRIEL INTRODUCES GOD'S FINAL AGENDA

## Foundational Thoughts

Structural misunderstanding of timing words and phrases in Daniel 8–12 fragments interpretation of those fundamental prophecies. God gave pointed clues as to how those messages are era bound. Minimizing those divine prompts gives license to speculation. We begin our quest to understand Daniel 12's periods by looking at several such prompts. All of these prophecies are set in a framework of time.

There are three “keys” that help to unlock the “when” in those chapters:

1. Two words for “vision” are used. There is wonderful Old Testament etymologic/exegetic work on the use of those words. In Daniel 8–12 they are used in a uniquely defining way:
  - a. *Mareh (mara)* – refers to distinct themes of **deliverance** for God's people. When they are put together, they tell a story of how and when restoration and peace will finally come.
  - b. *Chazown (ha hazon)* – refers to the **final resistance movements** of Satan and his followers against God and His followers. When these are put together, they also tell a story of an event-driven final period in the “great controversy.”
2. These chapters are future to Daniel. They look forward to three event-filled time periods – distinct and defined.
  - a. A 2300-year block pointing to “when” – at or beyond where the *mareh* and *chazown* visions apply.
  - b. Events related to probationary periods given to develop a holy people – 490 years.
  - c. Events related to a final period of earth's history – three and a half years, called the “appointed time.”

All prophetic issues within these chapters relate to those three periods. No exceptions. There are commentary blocks that are not prophetic. Those relate to the calendars when prophecy, prayers, interaction with Gabriel, etc., are given. They help greatly in the sequence orientation.

3. The metaphors and symbols portray individual and corporate “characters” that act out parts and events within the visions and time periods. These important “persons” or “powers” are repeated often in other prophecies, confirmed by the *parts they act*. Thus, Daniel and Revelation can be linked beautifully. They reveal occurrences that only come in an end-time setting.

The 2300 evenings and mornings (8:14) represent a block of time that must pass before the end of time can consummate.

The story of Daniel 12's calendar is introduced in chapters 8 and 10:

- “Understand, O son of man: for at the **time of the end** shall be the vision.... And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the **time appointed the end** shall be.... wherefore shut thou up the vision; for it shall be for **many days**” (Daniel 8:17b, 19 and 26).
- “Now I am come to make thee understand what shall befall thy people in the **latter days**: for yet the vision is for many days” (Daniel 10:14).
- These all relate to the *chazown* visions.
- The giving of the *mareh* vision prophecies was completed (2300 years, 490 years and second personal contact with Christ portrayed as priest, king and judge in Daniel 10). They contain restoration missives relative to both Advents.

Gabriel came to Daniel in 10:14 to provide supplemental information to the *chazown* prophecies he has already received.

- “I have come to explain to you” (NIV) – purpose.
- “What will happen to your people” (NIV) – “your people” or “thy people” refers to “everyone that shall be found written in the book” (LXE) (12:1).
- “For the vision” (*chazown*) “concerns a time yet to come” (NIV).

The *chazown* vision had not been fully disclosed. Supplemental material was necessary to “know” **when** this all (ram, he-goat, little horn) referred to (Daniel 8:2-13, 17-25). This is key! It could have been partially understood within chapter 8, but Daniel was confused. To help him and us clarify that “when,” Gabriel and Jesus give event-driven warnings (Daniel 11 and 12).

“In the future” (a time yet to come) (Daniel 8:19, 10:14) is a translation of the Hebrew *be’aharit hayyamim*, usually rendered “in the latter days.” Normally, the phrase describes events that will occur just prior to and including the coming of the kingdom of God ... and Di Lella [Hartman and Di Lella, Daniel, p. 284] considers the expression “clearly eschatological.”<sup>1</sup>

As will unfold – both Advents, first and second, are in view. But, as in all prophecy, there is a minor application and an end-of-the-world major application. The concept of this “future” defines events that relate to God’s people. This will be embellished by another expression later called the “time of the end” [*eth* (es) *qets* (qes)] which relates to the very end of history (cf. 2:28, 8:17).

When the phrases “last days,” “last end” or “time yet to come” are used in both the Old and New Testaments, the context and events reveal how it is to be applied. For instance, in Revelation 1 the timing statements for the **whole book** are found in the words “shortly come to pass” (1:1) and “the time is at hand” (1:3). Unless there is an **event** linked to these, it would be nebulous. However, in 1:7 Gabriel notes, “Behold he cometh,” directly associating them with the Second Advent. Thus, the whole book relates to that period.

---

<sup>1</sup> Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), pp. 286-287.

Setting the timing framework, Andrew Steinman of Concordia University notes: “The revelation to Daniel will relate [to] ... coming events that will affect God’s people and will culminate in the resurrection of ... the dead” (Daniel 12:2-3).

“Thus the vision is not simply about future world history, but about the eschatological and theological future that culminates in the promised eschatological kingdom of God in Christ, which arrived at his first advent (Mk 1:14-15, 9:1; Col 1:13) and will be consummated at his second advent” (1 Cor 6:9-10, 15:24; 2 Tim 4:1, 18).<sup>2</sup>

Expositor White alluded to the same period: “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.”<sup>3</sup>

Finally, a fascinating and puzzling question is posed to Daniel by Gabriel: “Do you know why I have come to you?” (10:20). He already revealed that purpose (10:14). This rhetorical query is to alert Daniel and us to a phrase in the next verse: “*I will shew thee that which is noted in the scripture of truth*” (Daniel 10:21).

This “Scripture” or “Book of Truth” is the only place **that** is mentioned in the Bible. It is accurately translated, recorded and affirmed in the Dead Sea Scrolls (4 Q Dan).<sup>4</sup> This alludes to a record or book that God has written beforehand of world history and destiny.<sup>5</sup> This seems to echo the seven-sealed scroll message of Revelation 5–6 and 8:1. There, God the Father had recorded and sealed the destiny of the world, waiting for the Lamb to open it and begin judicial review. That book required a “worthy Lamb” to unseal and read. Here is given the “preface” to its contents.

### **Gabriel’s Review Session**

Gabriel is privy to at least the purpose and meaning of that Book of Truth. Of the seven-sealed scroll, it is noted: “*And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon*” (Revelation 5:3). By the time of the end it was complete and sealed. This elevated angel is about to share the proleptic appearance of nations vitally important to ancient Israel and extremely apropos to the last generation to live on earth. The “destiny” and judicial review is for Christ to unfold when those Seals are broken (Revelation 6–8).

Gabriel’s narrative that follows is a fascinating look at key future events that will occur during the prophecies already unfolded in chapters 7 to 9. These are reviewed in depth in *EndTime Secrets of Daniel 8–12*, in the three chapters on Daniel 11 (posted on endtimeissues.com under “Books”).

Briefly, the **structure of Daniel 11** is as follows (this will help us later to move smoothly into Daniel 12):

---

<sup>2</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis – 2008), p. 504.

<sup>3</sup> White, Ellen G.; *Manuscript Releases*, vol. 15, p. 228 (1903).

<sup>4</sup> Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 376.

<sup>5</sup> Miller, *op. cit.*, (quoting Keil), p. 289.



1. Verse 1: Orientation as to when the audition was given.
2. Verses 2-20: Key national leaders who would arise during the 490-year period. These would serve as timing warnings of the ever-shortening probation left for Israel. Intriguingly, their probation actually ran out **before** that period ended (Matthew 21:43, 23:37-38). A three-and-a-half-year period remained for God to see a people address sin and have everlasting righteousness come. A holy people had not been shown to the universe. That is a legal necessity in the judicial battle with Satan. In addition, that period will end when the sanctuary (in heaven and symbolically with God's people) is "anointed" (Daniel 9:24) or cleansed.
3. Verses 21-28(29): The first rise of the papacy with key world events. This ties to Daniel 7.
4. Verses (29)30-45: The second rise of the papacy. This is divided into two parts, exactly as the book of Revelation is. There is a part where its church/state wielding of power begins to emerge, and a terminal portion where it is a world power. This ties to Daniel 8 and part of 9.

God is riveting deeply into our understanding detailed issues and events that affect His people. First, the Jewish nation, secondly those in the early Christian church and, finally, the greatest emphasis is on the last generation to live on earth. These are prophecies of warning to prepare. But, in correctly anticipating what lies ahead, it reveals that God's mercy has a time limit. A time of trial is soon to come to God's people, unmatched in earth's history. This discourse gives insight as to its nature. As it progresses, God's door of probation shuts – forever. All occur during a tribulation period.

- *"A time of trouble **such as never was**" (Daniel 12:1)*
- *"Then shall be great tribulation, **such as was not since the beginning of the world ... nor ever shall be**" (Matthew 24:21).*
- *"Men's hearts failing them for fear, and for looking after those **things which are coming on the earth: for the powers of heaven shall be shaken**" (Luke 21:26).*
- When Michael (Jesus) stands up (Daniel 12:1), all moral and spiritual decisions are completed.

"The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down 'having great wrath, because he knoweth that he hath but a short time.' Revelation 12:12. He will work 'with all power and signs and lying wonders.' 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, 'without spot, and blameless.' 2 Peter 3:14. At this time the

special endowment of divine grace and power is not less needful to the church than in apostolic days.”<sup>6</sup>

This *chazown* message doesn’t end until Daniel 12:4. The chapter break is unfortunate. We will begin our Daniel 12 study with those few verses. To set the stage we must look briefly at the key points of the second rise of the papacy (chapter 12 refers back to them – Daniel 11:30-45).

They highlight the antichrist’s (“vile person’s” – “king of the north’s”) attitude and his activities.

1. He is against God’s covenant and thereby His law (vss 30, 32)
2. The true Sabbath will be removed and replaced by a false one (vs 31).
3. God’s people will be active (vss 32b, 33a).
4. God’s people will be persecuted (vs 33b, c).
5. All this will come at the “appointed time” at the “time of the end” (vss 29, 35)
6. The antichrist’s key characteristics include dishonoring women (vss 36-38)
7. The final rise to world power is highlighted in verses 40-45. There, the antichrist is called the “king of the north.” He has military support and has focused interest in Palestine and world economics. He fears the news of the success of God’s people (vs 44). But he comes to his end (vs 45). The antichrist is often referred to as “he” in verses 40-45. It will be an important “he” link in the next chapter.

---

<sup>6</sup> White, Ellen G.; *The Great Controversy*, pp. ix-x.

## PREFACE TO THE WORLD'S LAST THREE AND A HALF YEARS

### Introduction Verse

We now begin with chapter 12 – still finishing the *chazown* (*ha hazon*) vision through verse 4.

***“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1).*** Let’s review some of the key words and phrases.

***“At that time”*** initially echoes the previous verses and more specifically verse 40’s timing statement: ***“at the time of the end.”*** This refers to the time of the antichrist<sup>1</sup> and, specifically, when he has become a world power (11:40-45; cf. 8:17, 19, regarding the timing of the little horn). Sequentially, it follows the end of the antichrist in verse 45.

Those who link Antiochus Epiphanes IV with this narrative demean the structure, sequence and timing of this prophecy and its rich flow of events.

***Michael “stands up.”*** Though not analyzed as part of this document, Michael is Jesus Christ. The Hebrew is translated in many Bibles as “will arise” (NIV, LXE, NET, NAS). This represents a transition in Christ’s role. A heavenly task is completed. He now superintends over world events during the time of the great tribulation. An earlier transition is portrayed in Revelation 5 and 6, where He takes a seven-sealed scroll from God, seated on His throne, and breaks the first seal. That began the “time of the end.” “Standing up” here means preparing for its final phase.

“When our High Priest has finished His work in the sanctuary, He will ***stand up***, put on the garments of vengeance, and then the seven last plagues will be poured out.”<sup>2</sup> This tribulation period is filled with a myriad of prophetic events.

An assurance message is given to God’s people:

***“Standeth for the children of thy people”*** means He is preparing to do a special work for the saints (He was seated on His throne – now is standing). Daniel 10:13 notes figuratively that Michael “stands over the sons of thy people.”<sup>3</sup> There, it was to protect them. Here, it will be to deliver them!

<sup>1</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis – 2008), p. 559.

<sup>2</sup> White, Ellen G.; *Maranatha*, p. 258.

<sup>3</sup> Keil, C. F. and Delitzsch, F.; *A Commentary on the Old Testament* (Hendrickson Publishers, Peabody, MA; 1866–1991), vol. 9, p. 771.

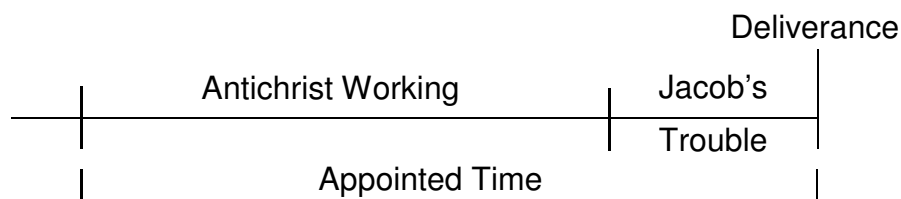
“There shall be a ***time of trouble***” when ***Christ changes His activity***, at which time the world’s greatest tribulation or “***time of trouble***” begins. Our legal divine advocate (I John 2:1), our “great high priest” interceding for us (Hebrews 4:14-16), ceases that advocacy role. When He stands up, trouble follows (cf. Jeremiah 30:7). This is what Christ portrays in Matthew 24:21. Man’s probation is over. God’s people will be given a special rescue mission called “***deliverance***.” Heightened drama comes to the saints. Release, a marriage and the everlasting covenant is presently anticipated.<sup>4</sup>

“***Deliverance***” comes to all who are “***found written in the book***” (12:1). God’s people escape the outpouring of God’s wrath and man’s lethal designs during this time of Jacob’s Trouble. This references the Book of Life (Exodus 32:32, Isaiah 4:3, Psalm 69:29). Christ affirms this record of kingdom citizens (Luke 10:20). He notes that all those who are victorious (over sin) will be in that book (Revelation 3:5; cf. I Corinthians 15:57, I John 5:4). Those who are not there will be destroyed by fire (Revelation 20:15). The sequence of events that has emerged to this point:

<u>11:30-35</u>	<u>11:36-45</u>	<u>12:1</u>	<u>12:1</u>	<u>12:1</u>
Antichrist rises in religious/secular power (identified previously as the “vile person”) (cf. Revelation 17 <sup>5</sup> )	Antichrist becomes world secular power (“king of the north”) (last 3½ years shortly) (Revelation ch. 13; 17:12-13)	Michael/Christ ceases priestly advocacy role (end of probation)	Tribulation “Jacob’s Trouble” (Jeremiah 30:7)	God’s people “delivered” – special protection (Day of Atonement – fall of year)

Another concept that is introduced with Michael standing up reveals that it is when Christ’s victory over Satan is complete.<sup>6</sup> This occurs when one of Satan’s chief loyalists – the antichrist King of the North – passes off the scene (Daniel 11:45).

This is the culmination of prophetic events covering an “appointed time” (Daniel 8:19, 11:35), which will shortly be shown to be “time, times, and an half” (Daniel 12:7). The restricting of Satan’s activities by Christ leads him to realize that his time (Revelation 12:12) is about up. There follows a three and a half times (Revelation 12:14) review of the persecution of the “woman”/church. All these verses share the exact same message.



<sup>4</sup> White, Ellen G.; *The Great Controversy*, p. 640; Luke 12:35-36.

<sup>5</sup> Fowler, Franklin S., Jr.; *When “The” Church Rides the Beast* (

<sup>6</sup> Whitcomb, John C.; *Daniel*, p. 161.

## The Final “Time of the End” Event

***“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Daniel 12:2).***

***“And many of them that sleep in the dust of the earth shall awake,” (vs 2)***

This is the only **specific** reference to a resurrection in the Hebrew Bible that affirms eternal life which follows the resurrection.<sup>7</sup> BUT – it is alluded to in others!

**“Dust”** is used in association with Sheol in Job 17:16 – or the grave.

- This echoes Isaiah 26:19: “The dwellers of the dust shall awake and shout for joy.”
- The language of sleeping and awakening – death and resurrection – is used in II Kings 4:31, 13:21; Jeremiah 51:39, 57; Job 14:12.

The Sadducees apparently minimized these verses as a strange mythological metaphor.

- Goldingay, a contemporary scholar (2008), agrees, calling it a “flight of the imagination.”<sup>8</sup>
- Yet Job passionately said: *“And though after my skin worms destroy this body, yet in my flesh shall I see God”* (Job 19:26).
- And David said: *“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness”* (Psalm 17:15; cf. Isaiah 26:19, Psalm 16:11).

“Sleep in the dust” suggests that these individuals have experienced the first death, had been buried and now arise – are resurrected.

***“some to everlasting life, and some to shame and everlasting contempt” (vs 2)***

The text suggests that it is not a universal resurrection. Many call this a **“special resurrection.”** John records that at the Second Coming “they also which pierced Him” will see Him come in the clouds (Revelation 1:7). That appears selective. Some of His persecutors will be resurrected to witness the Second Coming. The angel had said in 11:33 and 35 that of those who “understand,” many will be martyred. Here are now words of hope to the saints.

The **“universal resurrection”** is presented in messages such as Matthew 25:31-46, John 5:28-29, I Corinthians 15:52. There appears to be a select group raised at or immediately after the “deliverance” of God’s people to witness the anticipated Second Advent. An important sequence is to be honored.

For the righteous who are resurrected, it is to “everlasting life” (cf. Psalm 133:13); for the wicked, “everlasting contempt.” Since Satan and his minions are eventually destroyed by fire (Revelation 19:20, 20:10), this activity appears to be a “special” resurrection to witness the return of

---

<sup>7</sup> Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 392.

<sup>8</sup> Goldingay, John E.; *Daniel – Word Biblical Commentary*, vol. 30 (Word Books, Publisher – Dallas, TX), p. 306.

Christ in the clouds. “*They will look on the one they have pierced*” (John 19:37, quoting Zechariah 12:10; cf. Revelation 1:7). But their end will be eternal.

God’s people are oppressed in 11:33-35, which is associated with their purification and being made “white.” Now they are delivered from earth’s greatest tribulation and rewarded with eternal life.

The next two verses (3-4) draw to a close the *chazown* narrative that commenced with 8:1. The moral imperative to know prophecy will be addressed and the dictum that an understanding of this prophecy will not occur until the very end of time is presented – both crucial issues!

### **Hope through Knowing – Prophetic Orientation**

***“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3).***

The word “**wise**” (*maskilim*) is translated in a variety of ways. Here, the implication is “the one who pays attention will have insight and influence.”<sup>9</sup> In verse 10 they are noted to be purified and will understand this sealed prophecy. These expressions dealing with “wisdom” or the “wise” have eschatological significance (i.e., Revelation 13:18). It is an allusion to understanding “*He that hath an ear, hear what the Spirit says,*” noted in the seven churches narrative. These are insights that the saints will have.

A thorough analysis of the “*maskilim*” (H) is made by Hugo Leon in his provocative treatise.<sup>10</sup>

The blessing that comes from understanding is the gift that they will “*shine with brightness*” as celestial objects. They will be witnesses to these truths that will draw the world’s attention. This is the prophecy that John ate (Revelation 10:10), when he was told to prophesy again (10:11). “John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.”<sup>11</sup>

This new verse elevates the theme of hope to a high plane. We’ve heard terrible stories of war, rebellion and persecution from the “*vile person*.” Daniel 11:30-45 saw the “*king of the north*” in conflict with God’s covenant and His people and in rebellion against the Sabbath. Near the end came the amazing war between the king of the north and the king of the south.

The witnessing message is noted in the final phrase of this prophecy. This was alluded to in the previous chapter – “*who have insight will **make many understand***” (11:33); “*They that be wise shall shine as the brightness of the firmament; **and they that turn many to righteousness as the stars for ever and ever***” (12:3). These will be stars that shine forever. They have witnessed for Christ’s righteousness. In a later metaphor Jesus noted that “*the righteous will shine like the sun in the kingdom of their Father*” (Matthew 13:43).

---

<sup>9</sup> Steinmann, *op. cit.*, p. 561; Thayer on *Sakal*.

<sup>10</sup> Leon, Hugo; *The Theme of the Maskilim and the Danielic Calls to Wisdom in the Olivet Discourse and the Book of Revelation: Read, Understand, and Obey* (personal communication).

<sup>11</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320 (1906).

The imagery of light finds many illustrations which tie to Daniel 12:3. Jesus declared: “*I am the light of the world*” (John 8:12). Then this statement: “*As long as I am in the world, I am the light of the world*” (John 9:5). That responsibility would be transferred to His followers: “*Ye are the light of the world ... let your light shine*” (Matthew 5:14, 16).

Since verses 1 and 2 are joined by a copula and 2 and 3 are united by an “and,” all three link with the *timing* noted in verse 1 and 11:40.<sup>12</sup>

Now comes the concluding thought and a request from Gabriel. All the imagery related to the *chazown* vision **must be sealed** from understanding until a **point in time**. Then begins the journey into the deeper issues of Daniel 12.

**“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4).**

This is a heavenly imperative. The “*scroll*” or “**book**” is apparently completed. It is to be sealed until the “**time of the end**.” That implies it will be unsealed at that period! This is an amazing issue that many fail to comprehend. **Until that point** is reached, no scholarly work or expositor’s insight could break open the meaning of the *chazown* vision. That vision began in 8:1 and has been sequentially described intermittently through this verse.

“The words of the angel to Daniel relating to the last days were to be understood **in the time of the end**. At that time, ‘many shall run to and fro, and knowledge shall be increased.’”<sup>13</sup>

A sealed text was not to be tampered with or changed. Jeremiah 32:9-12 talks about sealing a deed for a piece of property that Jeremiah purchased. It There it was not to “hide” its contents but to preserve it. In this prophecy the meaning was to be “preserved” until the “*time of the end*.”<sup>14</sup> It was done to **protect the rights** of God’s people when it would apply.<sup>15</sup>

**“shut up the words, and seal the book,” (vs 4)**

It is intriguing that God did not seal the scroll – Daniel did by orders of Gabriel and, later, Christ. He wasn’t totally happy about that, as we will see. By his doing this, the record remained unaltered until the seal was finally broken. “**Close up the words**” means it can’t be understood. “**Seal the scroll**” means access to the prophet’s message was barred.

Daniel’s prophecy was for the distant future. John’s revelation discusses that future when it will be speedily fulfilled (Revelation 1:1, 3; 22:6).<sup>16</sup>

Expositor E. G. White identified this “closure” also as a barrier to understanding: “The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and

---

<sup>12</sup> Keil, *op. cit.*, vol. 9, p. 813.

<sup>13</sup> White, Ellen G.; *The Desire of Ages*, p. 234.

<sup>14</sup> Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 320.

<sup>15</sup> Gaebelien, Frank E.; *The Expositor’s Bible Commentary*, vol. 7 (Zondervan Publishing House, Grand Rapids, MI), 1984, p. 153.

<sup>16</sup> Jamison, Robert; Fausset, A. R.; and Brown, David; *Jamison, Fausset, and Brown’s Commentary on the Whole Bible* (12:4), 1871.

seal the book, even to the time of the end: ***many shall run to and fro, and knowledge shall be increased***' (Dan. 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer [delayed].' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."<sup>17</sup>

The "*time of the end*" concept was first introduced in 8:17, 19. It is when the eschatological antichrist will begin his deceptive spell on the earth. This relates to the final generation that is unfolded in Matthew 24, Mark 13 and Luke 21. When did that begin? At the onset of the "*time of sorrows*." The most sophisticated data center on calamities in the world is the Centre for Research on the Epidemiology of Disasters (CRED). It is located within the School of Public Health of the Universite Catholique de Louvain (UCL) in Brussels.<sup>18</sup> They noted that in the 1976 to 1978 window an exponential curve developed for significant world calamities. That statistical trend appears to date the onset of the "*time of sorrows*" (Matthew 24:8), when all the issues Christ listed will have begun mathematically together as a trend.

This data strongly suggest that Christ's first phase of end-time prophecy is now underway. Commensurate with that, for over three decades, all over the world, individuals are writing and teaching an end-time application of Daniel 8–12, which would fulfill the unsealing of that "*book*." This insight is not focused in one geographical area or by any "*special group*" of individuals. Prophecy is being fulfilled. The "*time of the end*" has been underway for nearly a "*generation*." The last three and a half years, the appointed time, brings it to an end.

#### ***"Many shall run to and fro, and knowledge shall be increased" (vs 4b)***

The rest of this verse is dynamic with incredible information. At "*the time of the end*" knowledge would be increased and men would "*run to and fro*." This is unrelated to the exponential increase in world technical information. It relates solely to the understanding of ***this prophecy!*** Men will go "*back and forth*" to investigate and gain knowledge about this ancient Danielic writing (cf. Jeremiah 5:1, Zechariah 4:10, Job 1:7, 2:2; II Corinthians 16:9).

If uncommitted to end-time truth: "*Men will stagger from sea to sea and wander from north to east, searching for the word of the LORD, but they will not find it*" (Amos 8:12 – NIV).

The "*running to and fro*" suggests intensity and eagerness to know. The promise that knowledge will increase tells clearly that the search for truth will be rewarded.

---

<sup>17</sup> White, Ellen G.; *Selected Messages*, bk 2, p. 105 (1896) (emphasis added).

<sup>18</sup> <http://www.emdat.be/natural-disasters-trends#>



## A COURTROOM SCENE

### Two Witnesses at the River

The visions called the *chazown* (*ha hazon*) are completed in Daniel 12:4. Those composite studies (8:1-13, 17-25; 10:10–12:4) are a preface to greater revelations in how the end will be choreographed. These unveil the most intense conflict earth will ever witness between good and evil. What now follows is a judicial scene open to Daniel where Christ appears to him personally for the third time. Each debut has been marked by a **timing missive**. Urgency is instilled into those prophetic messages because they are embedded in a **time framework**.

Immediately preceding the appearance of a divine being, Jesus, Daniel observes “two others.”

***“Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river” (12:5).***

***“Then I Daniel looked,” (vs 5)***

The vision is new. It hadn’t been observed. Daniel is guided to view this dramatic scene.

***“There stood other two” (vs 5)***

Scholars note that these “two” serve as witnesses to the oath that Christ will soon take. In the Law of Moses a minimum of two such individuals were required for a case to proceed (Deuteronomy 4:26, 17:6, 19:15, 30:19, 31:20). That law applied only to criminal cases. But – we will shortly see that Christ will be telling us when the great case of highest treason against the government of heaven will be “wrapped up.”

Since Daniel now resumes a first person narrative, it is probable that he is one of those witnesses. “*One of them*” asked Christ questions. Daniel appears to be the questioner and the one eager for understanding (12:8). This is affirmed by this expositor: “A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time? [Daniel 12:6, 8]”<sup>1</sup>

***“the one on this side” (vs 5)***

These witnesses are on the opposite banks of a river. Though it is tempting to identify this as the Tigris, the last river noted (Daniel 10:4), Daniel’s first “river encounter” is appealed to. The “*above the waters*” imagery of 8:16 is replicated where the Ulai River, this small river to the east, is noted. The genre suggests that it is symbolic of the 144,000 people, who bring earth’s

---

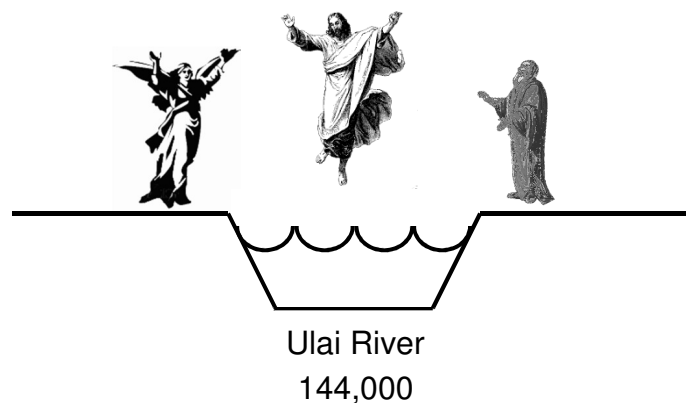
<sup>1</sup> White, Ellen G.; *Testimonies to Ministers*, pp. 115-116 (1896).

final deliverance message. Christ is here preparing them for the final “conquering work” that will go throughout planet earth (depicted in Revelation 6 as the white horse – first seal).

The word here for river (*yeor*) is used in a variety of ways in the Old Testament. Though anciently referencing the Nile River, it does tie to an eschatological context in Isaiah 33:21. There, it is associated with Jerusalem, representative of God’s people on Mt. Zion at the end (cf. Revelation 14:1).<sup>2</sup>

The next verse is pivotal to understanding this chapter. It is the catalyst which unfolds the meaning of the expression “*time of the end*” and its **timed** prophecies.

***“And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” (12:6).***



***“One of them”*** is Daniel. He writes similarly as John the Revelator, mixing third and first person commentary. Within two verses: “*I, Daniel, looked*” and “*before me*” ... “*one of them said.*” When Jesus speaks, “*I heard him.*” Daniel, clearly, is an auditory and visual witness to this solemn scene.

The ***“man clothed in linen”*** is identified as Christ by many scholars<sup>3</sup> – especially by the words “*clothed in linen.*” The word “*clothed*” (*labesh*) refers to being *totally clothed* since “*white linen*” is plural. This usually refers to the High Priest’s dress on the Day of Atonement (Leviticus 16:4) and is described here in chapter 12 and Daniel 10:5 (cf. Ezekiel 9:2-3, 11; 10:2, 6-7). This is Christ in a High Priestly mission. Note: In 10:5-6 He was king, priest and judge. Here, the imagery is only as priest. What could that mean? Let’s analyze.

A final Atonement is in view, is anticipated. Prophecy is being unfolded where the last preparation for eternity is about to occur. That event is noted also in Revelation 8:3-5. The images presented by both Daniel and John are of the same period. His identity is with those who sigh and cry for the sins of the people (Ezekiel 9:4). They will be marked with the “cross shaped” *taw* on their foreheads, noting their eternal security.<sup>4</sup> The Ulai “people” (cf. Revelation 17:15) are being addressed. They are spiritually ready, by inference, anticipating their last work as witnesses.

<sup>2</sup> Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 399.

<sup>3</sup> Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 322.

<sup>4</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis – 2008), p. 497.

Elsewhere in Daniel Jesus is called “*the Prince of the host*” (8:11), the “*Prince of princes*” (8:25) and “*Michael*” (10:13, 12:1). Many incorrectly identify Him in chapter 12 as the pre-incarnate Christ. This, however, relegates the prophecy to a first pre-Advent fulfillment. The imagery is “*time of the end*” – eschatological – and identifies Christ in a post-ascension role as our High Priest (Hebrews 9:11).

The phrase “***upon the waters***” (vs 6 and repeated in vs 7) denotes “over or above the waters,” symbolizing “protection over.” It is not imagery like that of Christ with one foot upon the sea and the other on the earth (Revelation 10:2; cf. Revelation 17:15). That indicates “dominion over.” Above the water (people of the Ulai – God’s special people, the saints, the remnant, the 144,000) means that He is over, caring for, instructing those individuals. What He is about to say is for them, for their edification and guidance.

Our High Priest, our Intercessor, is protecting His end-time people and is about to present to them one of Scripture’s most important and hopeful prophecies – the most important *time* prophecy in the Bible. It is conveyed directly seven times in the Scripture to rivet its unparalleled importance, and in many more ways in labels such as “*appointed time*.”

### **Daniel Converses with Jesus**

In chapter 8 Daniel heard Jesus and Gabriel conversing (8:13-14, 16); in chapter 10 he saw and heard Jesus (10:5-8); here in Daniel 12 he not only sees and hears but is privileged to ask Him questions.

***“And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” (12:6).***

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.”<sup>5</sup> What Jesus answers is future to when that was written.

The question that Daniel poses is exactly the same as the one Gabriel conveyed to Jesus in 8:13: “***How long?***” (*ad-matay*). *Ad* – “how is it continuing into the future?”; *matay* – “when?” Together, it is summarized as “until when.”

“The expression ‘how long?’ ... is typically used throughout the Greek OT for questions concerning when God will finally punish persecutors and vindicate the oppressed (Pss 6:4[3]; 12[13]:2; 73[74]:10; 78[79]:5; 79[80]:5[4]; 88[89]:47[46]; 89[90]:13; 93[94]:3; Dan. 8:13 Theod.; 12:6-13 Theod.). John’s emphasis on God’s defending his own reputation by judging sinners who have persecuted the righteous is also evoked by ‘will you not vindicate our blood,’ which is an allusion to Ps. 78[79]; 10LXX: ‘let the vindication of your servants’ blood that has been poured out be known.’”<sup>6</sup>

The setting for this expression would be totally nebulous ***unless*** there is a qualifier. This is an important eschatological concept. There are many end-time periods within prophecy. Even

<sup>5</sup> White, Ellen G.; *Testimonies to Ministers*, pp. 112-113 (1896).

<sup>6</sup> Beale, Gregory K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), pp. 392-393.

Christ's discourse in Matthew 24, Mark 13 and Luke 21 talks of a "*generation*" (approximately 40 years). When oppressive predictive events begin, "how long" will it be before they end? Or when the period supervenes, "what then?" Those end-time "generational" discourses speak of a beginning (Luke 21:28, 32) (a timing marker) and an ending (Luke 21:34, 27) – so we know when it ends.

Daniel does add two qualifiers here in 12:6! The words "**end**" and "**wonders**." This embellishes the meaning of *ad-matay*! The word for "end" is *qes*. This usually refers to a judicial end. Something legal is completed. Daniel is asking "*when*" that will occur contextually. A Day of Atonement is key to Daniel 8–12. "*Wonders*" (*pelaot*) is a feminine plural noun and refers to **God's acts of judgment and redemption** (a divine event!).<sup>7</sup>

"Wonders" is preceded by an article, revealing that it alludes to something specific and precise which is known! What divine acts were noted in the previous verse and prophecy? – **(1) The deliverance** of God's people and **(2) a special resurrection** (12:1-2) – define the plural word "**wonders**." These two events are judicial acts. They reflect a response to a prior judgment. Something has occurred and ended to permit these happenings! *Pelaot* is found only here as a unique Hebrew expression in the Old Testament.<sup>8</sup>

Daniel's concern especially relates to **when** this period of time (*ha hazon* vision of satanic opposition to Christ and His people) will end with the deliverance of those saints and that special resurrection. "The phrase looks toward the final events of history and the end of the world at the return of Christ."<sup>9</sup>

When Daniel asked "*Until when*" will the deliverance and special resurrection *end*? – he implied the full period of events which extended from 11:29 to 12:3. By looking at those two terminal events, they encompass the sweeping final apocalyptic events of the antichrist to his demise (11:45) and the divine summation (12:1-3) of the controversy with evil.<sup>10</sup>

Jesus now takes center stage. He begins a crucial series of timing prophecies that define the details of that terminal period. We now enter the most important end-time prophecy in Scripture. Satan knows that. Resistance to an end-time understanding of this chapter is filled with more emotion and hostility than any other in Scripture. As we will see, these periods are sacred and in an aura of utmost solemnity as they unfold!

---

<sup>7</sup> Steinmann, *op. cit.*, p. 565.

<sup>8</sup> Lucas, Ernest C.; *Daniel* (Intervarsity Press, Downers Grove, IL; 2002) p. 296.

<sup>9</sup> Steinmann, *op. cit.*, p. 564.

<sup>10</sup> Lucas, *op. cit.*, p. 296.

## HIGH PRIEST JESUS TAKES THE STAND

### God Takes an Oath in God's Name

Daniel sees High Priest Jesus above His people. Let's listen in.

***“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Daniel 12:7).***

Once again Daniel is excited enough at what is occurring that he asserts to his readers: ***“I heard the man clothed in linen.”*** – i.e., “What you are about to study is really true. I saw Jesus and talked with Him. He actually spoke these timing prophecies to me!” What caused this fascinating assertion (while again repeating the “*man clothed in linen*” description) is related to what Jesus did. This is Daniel's narrative:

***“And swore by him that liveth for ever and ever” (vs 7)***

Daniel heard him *when* he took that oath, invoking God's name (“*him that liveth for ever*”) (Revelation 10:6) – an appropriate expression of God the Father (Deuteronomy 32:40, I Timothy 6:16).<sup>1</sup>

This is a fascinating and most sacred event. One God invoking the name of another God as a guarantor of what He is about to divulge! Can anything in the universe have a greater endorsement than this? What Christ is about to declare, every thinking being should understand and grasp! He is about to reveal when the great controversy will end (not the Second Coming) and gives the assurance that there will be a ***holy people!***

Two witnesses are observing this divine certification proceedings over the waters of the Ulai River – people of the east – who will be responsible to bring earth's final deliverance message to mankind.

This ties directly to Daniel 8:14 and 9:24, Revelation 10 and 11 (specifically 10:6) and the amazing oath in Hebrews 7:21, promising that a Melchizedekian priesthood would be established (see at [endtimeissues.com](http://endtimeissues.com) – “Called to a Higher Order” under Articles button). A prophetic phenomenon is about to unfold. Beyond the promises of the Cross came a painful delay of 2000 years. Prophecy helps to fill in the emotional delay/gaps with pristine assurances that there will be an end to sin. Daniel 12 is one of them! This is one of redemption's great promises in the Old Testament!

---

<sup>1</sup> Whitcomb, John C.; *Daniel* (Moody Press; Chicago, IL - 1985), p. 165.

## Raising Hands, the Oath, and the Blood

***“he held up his right hand and his left hand to heaven” (vs 7)***

Lifting up the right hand is an oath (“solemnly swear”) of promise to be truthful (Genesis 14:22; 22:16; Exodus 32:13; Deuteronomy 32:40; Isaiah 45:23, 62:8; Jeremiah 49:13, Ezekiel 20:5-6, 15; Amos 6:8; Revelation 10:5-6). It was a Biblical custom to raise only one hand (Ezekiel 20:5-6) in an oath (or when God made an oath by himself).<sup>2</sup>

That led to the idiomatic phrase “to lift up the hand” – meaning “to take an oath” (Psalm 106:26).

- Putting a hand under the thigh of another was a way to swear against the life of all future seed (Genesis 24:2, 47:29).
- The Jews later inappropriately swore by their head – a mental assent – in the name of heaven, earth, Jerusalem and the temple (Matthew 5:34-36). Jesus didn’t like that and expressly forbade it.

When the left hand is raised, it is an oath offering the individual’s blood. The left relates to ***loss of life*** in many symbols.

1. Christ’s declaration (Matthew 25:31-33, 41). “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.... Then shall he say also unto them ***on the left hand***, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” They were to experience the eternal death.
2. In the general purification ritual, the ashes of a red heifer were used (Numbers 19:2-10). When it was slaughtered, the blood was received into the left hand and transferred to the right, when it was then sprinkled towards the Holy Place (Jewish history). From impure to pure, appealing to God’s presence – preventing, by this transference, eternal death.
3. In demon mythology and Satanism today, the oath is with the left hand – with a death association, i.e., loss of life. In the Inquisition Lyrics (2002), invoking the majestic throne of Satan, the left hand is used, appealing to Lucifer’s blood.<sup>3</sup>

---

Jesus is saying by this act: “I pledge my blood to validate that this will occur.” Can you grasp what is happening?! Do you perceive the stunning imagery that those divine Beings, who are over all, are staging?! In redemptive prophetic history we are admonished to look at and beyond Calvary. The blood shed on that day ***continues*** its power. Its cleansing and purification will eventually be complete in a “holy people,” when everlasting righteousness comes in. That

---

<sup>2</sup> Tenney, Merrill C.; *Pictorial Encyclopedia of the Bible*, (Zondervan; Grand Rapids, MI), vol. 4, pp. 477-478 (1937).

<sup>3</sup> <http://www.darklyrics.com/lyrics/inquisition/invokingthemajesticthroneofsatan.html>

is what is being decreed here!! That blood cleanses – prepares the saints for eternity! Those of the Ulai River! This will all culminate during the time periods in Daniel 12!

*“And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb**”* (Revelation 7:14, 12:11). The left-hand oath confirmed that High Priest Jesus would shed His blood as a judicial “eternal death” gesture so that we can symbolically wash our characters in that divine “detergent.” Whiteness and purity are the outcome.

*“And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”* (Revelation 12:11). Our blood became meaningless in light of His sacrifice. His life for ours leads to eternal life!

The theological issues in this one divine act are deep and profound. Christ shed His blood to assure the deliverance of God’s people and the resurrection of the saints. The imagery is that of a great judiciary summation to redemption. It will occur – the highest court has ruled. There are witnesses. It is also set within, as is all apocalyptic prophecy, a framework of time. That adds urgency to our understanding.

There is precedence for God swearing by himself (Genesis 22:16) and even by His holiness (Psalm 89:35). Interestingly, God likes promises made in His name. In fact, He commands it. *“Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name”* (Deuteronomy 6:13; cf. Isaiah 18:19).

**“Sware”** is *shaba* – His left hand is up. It, in reality, means to **bind** oneself by an **oath**. It is directly related to *sheba*, which means seven, God’s perfect number. In Genesis 21:22-34 Abraham sealed an oath with seven ewe lambs. Out of this came an elevated ancient saying: To take an oath was to “seven one’s self or bind one’s self by seven things.”<sup>4</sup>

Stunning is this judicial ordeal that accompanies what Christ is about to say.

- He is telling us, “I’m going to let you ‘test’ the validity of what I’m going to tell you.”
- If I die and am raised, the timing prophecy that I will give will be utterly, 100%, unequivocally true!

Jesus (the Man in linen) and God (the Eternal) are called in together in a **validation ceremony** of a **timing prophecy!** Is that powerful – or what?

- Why would such imagery accompany a prophecy – a timing prophecy? The end of the controversy with sin is framed within those timing periods. It is what gives urgency to the Loud Cry. Like Noah’s 120 years that ended with the flood (but deliverance was provided for him and his family), so Jesus’ specific timing of three and a half years ends with the deliverance of His people!

Jesus is “sevening” Himself against the perfect name of God that this is true. Sin will have an end when it occurs. It will be glorious for the saints.

---

<sup>4</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament*, vol II, p. 900.

The Old and New Covenants are based upon such promises of God. Daniel 11 notes that the King of the North will have indignation against the holy covenant (vs 30). He will do wickedly against the holy covenant (vs 32). Why? When it is given to the saints, Satan will be defeated.<sup>5</sup>

NOW – we come to the time when Jesus describes ***what He guarantees. This is what the validation ceremony is all about!***

### **Timing Prophecies Begin**

***“and swear by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Daniel 12:7b).***

***“it shall be for time, times, and an half” (vs 7)***

Whenever there is a vital timing prophecy, Jesus (not Gabriel) personally gives it to Daniel.

“The prophetic periods [time segments – plural] of Daniel extending to this very eve [shortly before] of the great consummation [Second Coming] throw a flood of light on events then [future] to transpire.”<sup>6</sup>

Daniel 12 is “*end of time*” and encompasses the “last scenes of this earth’s history [last generation].”<sup>7</sup> Jesus said previously that this would be after the 2300 years (Daniel 8:14, 17, 19). Gabriel called it the “*appointed time*” (*moed*) (8:19). Gabriel had asked when it will *begin* (8:13); Daniel asked when will it *end*! Key!

Remember the question? Daniel is wanting insight into a period of time that ***ends*** with deliverance and the special resurrection: ***“it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”*** (Daniel 12:7). That “*it shall be*” is a pointed response to Daniel’s question “*until when will this vision end?*” – “*It shall be.*”

“*Time, times, and an half* [a time]” is similar to the phrase of 7:25. This is often referred to as the “*appointed time*.”<sup>8</sup> The meaning for both is three and a half “times.” In Daniel 7 the words are in Aramaic. There, *iddan* is used. That has many connotations, but usually refers to the generic word *time* or to *one year*. There are problems in that verse relative to that word because it is plural. But – the story is vastly different in Daniel 12. The word for “time” is *moed*.

Examples of how that word is used:<sup>9</sup>

- Birth of a child (Genesis 17:21, 18:14, 21:2)
- Season of a bird’s migration (Jeremiah 8:7)

---

<sup>5</sup> White, Ellen G.; *The Great Controversy*, p. 640.

<sup>6</sup> White, Ellen G.; *The Review and Herald*, September 25, 1883.

<sup>7</sup> White, Ellen G.; *Testimonies to Ministers*, pp. 114-115 (1896).

<sup>8</sup> Brown, Driver and Briggs, *Lexicon*.

<sup>9</sup> Harris, *op. cit.*, pp. 388-389.



- Appointed time (I Samuel 13:8, 20:35)
- Time a vision is intended (Habakkuk 2:3)
- Time of the end when a vision was unfolded (Daniel 8:19).
- Time for a festival (Leviticus 23:2); collectively, *moade* (*moedim*)
- Time of solemnity (Deuteronomy 31:10)
- An appointed sign (Judges 20:38)
- Place of worshiping or assembly (Isaiah 14:13, 74:4) – *har moed* – mountain of assembly

When *hag moed* is used, it refers to the three “great feasts.” When *ohel moed* is used, it refers to the place of meeting or tent of meeting. In the context of Daniel’s use of *moed*, it refers to:

1. When the vision is intended
2. An appointed time God has predetermined –
3. At the end of time

In this setting, the final restoration of God’s people is in view. *Moed*, in this context, ties to the Day of Atonement – an annual feast day when God’s people are delivered and become holy. Those ancient Jewish feasts were also prophecies of how the “ends” (First and Second Advents) would unfold.<sup>10</sup>

In Daniel 8:17 Gabriel told Daniel to “*understand*” that the vision (*ha hazon*) would be for the “*time of the end*” (*es qes*). There, he clarified even further what that meant: “*for at the time appointed the end shall be*” (8:19). What word is used for “*time appointed*”? *Moed*! Now we get further clarification through Jesus that the “*appointed time*” for all these prophecies is a three and a half annual Atonement cycle of three and a half years.

In spite of all the daily, weekly, monthly (on new moons) sacrifices, sin had not been fully atoned for<sup>11</sup> until this time when this applies!

- This reflects the highest exhibition of the High Priest’s work. It is the time when sins are legally atoned for and removed.
- It is when deliverance finally comes to God’s people.
- It is **the** great festival day of fasting that has survived in Judaism as the day of cleansing – or purification.
- It is a “Sabbath of solemn rest” (Leviticus 16:31, 23:32), “Sabbath of a Sabbath,” in which no work was allowed (Numbers 29:7).

If “*time*” (*moed*) here represents the appointed time of Atonement, and it does, it is annual (Exodus 30:10) – a solar year. It is a specific period of time each fall.

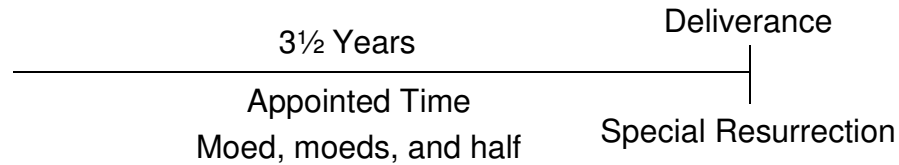
Combining Daniel 8:19 and 12:7, we find:

<sup>10</sup> White, Ellen G.; *The Great Controversy*, pp. 399-400.

<sup>11</sup> Tenney, as quoted in Harris, *op. cit.*, vol. I, p. 413.

- At the end of time, there is an appointed time when holiness/cleansing comes in. It occurs during, and lasts, an “appointed time,” “appointed times” and “half an appointed time.”
- A year, two years, half a year or three and a half years.

Daniel’s timing question as to when it ends has been answered. Jesus wants to refine the events of these periods further. That will be in our next study. We can now begin to see why there are so many three-and-a-half year periods in Revelation.



## SOMETHING ELSE ENDS AT THE END

Daniel had specifically asked about the period that **ends** with the deliverance of God's people and special resurrection. Jesus didn't disappoint. In our last study we learned that it was *time, times and a half* – a literal three and a half years. Then Jesus added:

### An Event-Driven Time

***“and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Daniel 12:7).***

***“and when he shall have accomplished” (vs 7)***

The word **“when”** is a timing word that helps fix the period that those three and a half years apply to. The word **“he”** refers back to the persecutor (11:35), the one who is against the holy covenant (11:30), the antichrist during the “appointed time” (11:29, 35), the king of the north (11:40-45). **When he** finishes his evil work, the end that Daniel inquired about comes. But Jesus adds another clarifying point:

***“to scatter the power of the holy people” (vs 7)***

What task does the antichrist complete? The Hebrew word for “scatter” is *naphats*, and literally means smashing or pulverizing God's people, the “holy people.” Steinmann suggests that a better transliteration for the word “scatter” would be “persecute.”<sup>1</sup> The papal power will do everything to dilute or stop the witnessing of God's people. This ties directly with the prophecy of the two witnesses in John's apocalypse. When they “finish” their task (the gospel has gone to the world) (Revelation 11:7), they are “killed” (silenced). That will come to an end when they are delivered (“stood upon their feet” – Revelation 11:11) and then great fear falls on those who see this (Revelation 11:11), alluding back to Daniel 11:44.

***“all these things shall be finished” (vs 7)***

High Priest Jesus has given us a three-and-a-half year period. At its **end** the persecution of God's people will not only be finished but their deliverance comes (Zechariah 14:3-11). The antichrist will have been destroyed (Daniel 11:45, Revelation 16:19). This whole scene is eschatological and is anticipated in the very near future.

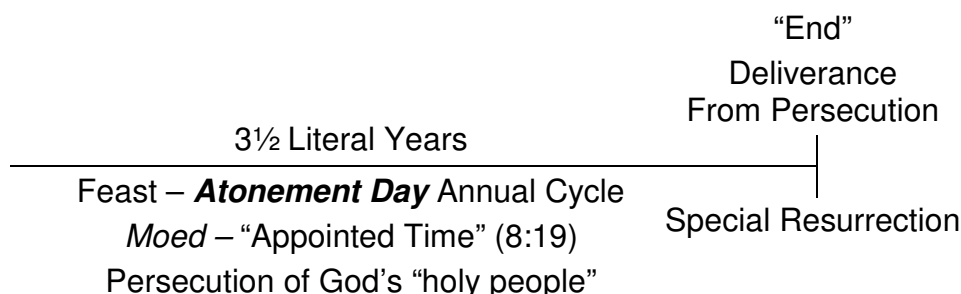
This imagery is introduced in the descriptive events of Daniel 11:39-45. Why is this timing prophecy so important *now*? When the antichrist and his minions are finally silenced (at the end of a three-and-a-half year period), the church, “the holy people,” will know that the time for Christ's return is extremely near.<sup>2</sup> At deliverance the knowledge of **when** that occurs will be made clear.

<sup>1</sup> Steinmann, Andrew E.; *Daniel* (Concordia Publishing House, St. Louis – 2008), p. 565.

<sup>2</sup> *Ibid.*

“The tribulation will last three and a half years, the time corresponding to the second half of the week mentioned in 9:27.”<sup>3</sup> This introduces another important timing topic. The great purpose of the 490-year prophecy remains yet to be fulfilled. A corporate “holy people” is still pending!<sup>4</sup> Who is that “holy people?” It is a cosmopolitan blend of Jews and Gentiles (Romans 1:16-17; 11:7-10, 25-27; Galatians 3:26-29). “Holy host” and “holy people” are phrases that imply the very end of time! A body of saints will have been made up.

What timing information has been presented?



This timeline shows an **ending**. Daniel’s question has been addressed. Note, however, that a key element is missing. There is **no beginning**. Terminal prophetic events are described. Since prophecy is event-driven, to make such a **period** valuable, the **event** that **starts** this timing block must be identified. That is what the rest of this chapter unfolds for us!

### **Barrier to Understanding**

***“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” (Daniel 12:8).***

Daniel’s spirit and understanding are so different from when he was the prime minister/statesman at the height of his executive career. He functioned with finesse and confidence, interpreting divine messages. But not here! This transition came around 545 B.C. (60 years into the Babylonian captivity) when Daniel 7’s prophecy was given. *“Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart”* (7:28). Daniel was troubled by that vision. It was mysterious and fearful.

Up until then the prophetic issues were great kingdom-oriented metaphors which he understood. But in Daniel 7 a new element is introduced. Not only is a *kingdom* theme presented but the imagery draws on issues of power and horror. Dual application becomes apparent in 7:12b and eternal kingdom language in 7:22 and 27. The final restoration of God’s people and His kingdom is fast forwarded. The great controversy between good and evil is spotlighted. How it all ends begins to unfold in proleptic imagery. Daniel 7–12 has stunning links to help God’s holy people right at the end.

<sup>3</sup> Lacocque, *Daniel*, p. 249, as quoted in Miller Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 323.

<sup>4</sup> Collins, John J.; *Daniel* (Fortress Press, Minneapolis, MN – 1993), p. 399.

***“And I heard, but I understood not:” (vs 8)***

Daniel is again not grasping the nuances of this Daniel 12 prophecy. He wants to know the outcome of *“the latter part of these things.”* This relates to the time the antichrist is active (Daniel 11:29-45) – the “time appointed” (11:29) at the “time of the end” (11:35) when the **“he”** becomes a world power (vss 40-45), then falls, culminating in the triumph of God’s people!

Daniel’s lack of understanding underlines the mysterious nature of these prophecies that would remain that way till the time of the end (cf. 8:27). He was to be a faithful seer. Since it is the *ha hazon* visions which were previously sealed, one must conclude that the timing prophecies in this chapter are part of that apocalyptic composite.

***“then said I, O my Lord,” (vs 8)***

Daniel’s use of “O, my Lord” is a gracious way to address a divine being (10:16-17, 19).

***“what shall be the end of these things?” (vs 8)***

There is debate regarding the wording of this text. The Theodotion and the Old Greek (OG) records of the LXX differ. It appears as though the latter is clearer. In that context, the OG suggests that Daniel wants to simply have further information. He seems to understand the “period” of time (three and a half years) and its two main terminal events that occur during this *chazown (ha hazon)* vision. So his question: “What now?” “What will occur after those things or after that period?”<sup>5</sup> “Especially after the resurrection?”<sup>6</sup>

He was not to get an answer. More timing prophecies would be given. But the end-points of “timed” prophecy are only these three events – deliverance of the holy people, the special resurrection and the end of persecution. What occurs after that was already alluded to in Daniel 7:21-22 and 27 – but not “timed.”

- Antichrist wars with the saints and prevails (7:21), “silences” the holy people (12:7)
- God’s people delivered (12:1)
- Time prophecy ends here
- Ancient of Days comes (7:22) – Second Coming
- Judgment given in favor of the saints (7:22)
- Saints possess kingdom (7:22), everlasting kingdom (7:27) – new earth

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

Daniel is not rebuked. He is advised that this issue is not to be his concern. “Be at peace, Daniel.” The *ha hazon* prophecies were to be sealed until *“the time of the end,”* repeating what Gabriel said in 12:4. Jesus will yet add even new information that will also be unavailable to his understanding – but distinctly to help with an end-time viewpoint!

---

<sup>5</sup> Collins, *op. cit.*, p. 400 (paraphrased).

<sup>6</sup> Lucas, Ernest C.; *Daniel* (Intervarsity Press, Downers Grove, IL; 2002) p. 297 (paraphrased).

- Time – *es/et/eth* – appointed season. Collectively, when everything consummates.<sup>7</sup>
- End – *qes/qets* – when God brings everything to a judicial end<sup>8</sup>

This “time of the end” is clearly associated with the “appointed time” of three and a half years (8:19). But there are other interesting allusions from associated prophecies in Revelation.

Immediately following the onset of the judgment of the living, when John measures the temple (Revelation 11:1), this three-and-a-half-year period begins (Revelation 11:2-3). This ties directly to the first angel’s message (Revelation 14:7), which begins with the “hour of his judgment has come.” When *es* and *qes* are used together, related to **all** these prophecies, an eschatological end is in view.

- The book is closed or sealed “till the time of the end” (Daniel 12:9).
- The book is open (unsealed) – “*he had in his hand a little book open*” (Revelation 10:2). This was the unsealed portion of Daniel.<sup>9</sup>
- “*But thou, O Daniel, shut up the words, and seal the book, even to the **time of the end**: many shall run to and fro, and knowledge shall be increased*” (Daniel 12:4). It would then be understood.

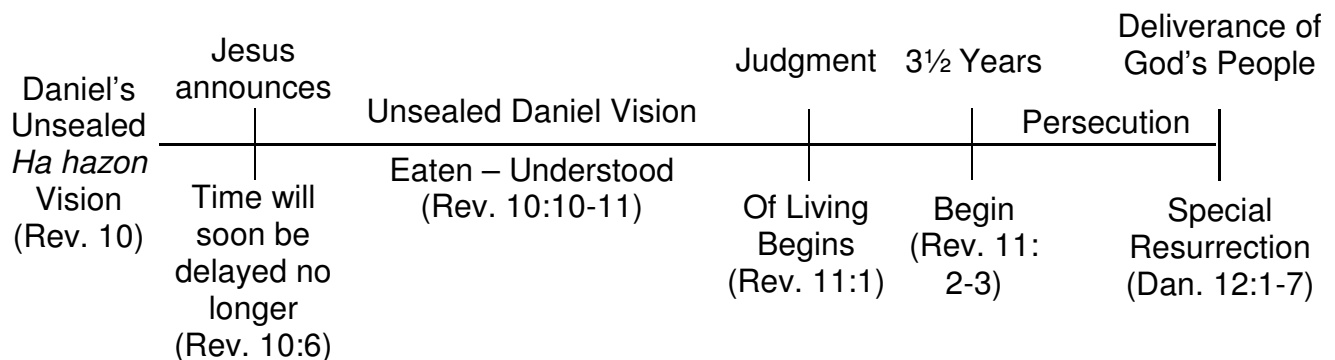
Jesus noted that “time” would “soon no longer be delayed” (Revelation 10:6) (anticipated in the near future, a tarrying time would end).

- John eats that little book (Revelation 10:9) – he (symbolizing us) understands it **before** the two end-time timing prophecies of Revelation 11:2-3 are activated!

Those two three-and-a-half-year periods (Revelation 11:2-3) are direct references to Daniel 12:7.

Prophetic language has distinct meaning. The three and a half years are repeated in Revelation three ways:

- Time, times, and a half – for cleansing, deliverance – Atonement language
- 42 Months – a period of persecution tied to lunar cycles (lesser light – apostasy)
- 1260 days – a specific time to “count down” for the saints



<sup>7</sup> *Bibleworks 7*, on Daniel 12:9, WTT Hebrew.

<sup>8</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament*, vol II.

<sup>9</sup> White, Ellen G.; *Selected Messages*, vol. 2, p. 105.

“As the end approaches, the messages of Daniel (and other prophecies of the last days) will become increasingly clear to believers.”<sup>10</sup> In the context of Daniel 12:4 and 12:9, we now know that they do “refer eschatologically to the period of time leading up to the return of Christ.”<sup>11</sup>

### **Why this Is Very End-Time**

***“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10).***

Jesus now develops a scene that implies that an end-time judgment will have occurred! He notes that there will be a point in time when two moral classes of people fill planet Earth. This is eloquently stated in John’s apocalypse: *“And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand”* (Revelation 22:10). Then comes the warning that contextually identifies this urgent picture of a final division: *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still”* (Revelation 22:11).

When Jesus returns, He segregates (symbolically) those two divisions. *“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”* (Matthew 25:31-34).

Here, Daniel, in this end-time setting, is given exactly the same message. There will be two classes. When it occurs, it will be final! There will be no turning back. A judicial decision has been made.

“The context of this passage ... is eschatological. Consequently, the time when ‘many will be purified, made spotless and refined’ is the tribulation period of the last days.... Even the chaos and calamities of the last days will not bring some persons to recognize their need for God.”<sup>12</sup> They will be lost. That is why Daniel 12 is so important. It introduces the time when planet earth approaches her final chance to repent.

This verse refers back to the previous chapter (11:32-35), where these two groups are introduced.

- Such as do wickedly against the covenant shall he corrupt by flatteries (vs 32).
- The people who do know their God shall be strong and do exploits – they that understand shall instruct many (vss 32-33).
- Those will be persecuted and be purged and made white at the time of the end (vss 33, 35).

---

<sup>10</sup> Miller, Stephen R.; *The New American Commentary*, vol. 18 (Broadman & Holman Publishers, 1994), p. 324.

<sup>11</sup> Steinmann, *op. cit.*, p. 566.

<sup>12</sup> Miller, *op. cit.*, pp. 324-325.

Here in 12:10 is the culmination of that tribulation period. Jesus had already identified them in verse 7 as “the holy people.” There *is* a corporate body, called a “host” in Daniel 8:10 and 11. This verse (12:10) and 11:35 use “purge,” “purify” (white) and “refine,” revealing God’s final cleansing and sealing work of His people.

***“Many shall be purified, and made white, and tried;” (vs 10)***

What do “purified” and “white” mean?

*“But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you” (I Peter 5:10).*

- Perfect rest and trust during trials
  - Perfect resistance to sin when tempted
- } That is the “faith of Jesus”  
(Revelation 14:12) – just like He is!

This ties to Christ’s message to the Laodicean church:

- *“buy of me gold tried in the fire”* (Revelation 3:18) – the purification process
- The *tender*? His blood. Giving Him our sins – the blood absorbs them.

How perfect is “purified”?

“No man can cover his soul with the garments of Christ's righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.”<sup>13</sup>

*“For not the hearers of the law are just before God, but the doers of the law shall be justified.”* (Romans 2:13).

“Every one who *by faith obeys God's commandments*, will reach the condition of sinlessness in which Adam lived before his transgression.”<sup>14</sup> “When we submit ourselves to Christ ... we *live His life*. This is what it means to be clothed with the garment of His righteousness.”<sup>15</sup>

The term “white” refers to purity – a character like Christ’s. This concept must not be minimized.

- It symbolizes innocence (Isaiah 1:18). There are no spots or stains.
- The saints in heaven are depicted as being in **white** robes (Revelation 7:13-14).
  - The “white” color was the focus of a conversation between John and one of the 24 elders (Revelation 7:14).
  - Then it was noted that they were white because their robes/their characters were washed in the blood of the Lamb.

---

<sup>13</sup> White, Ellen G.; *The Review and Herald*, November 4, 1890.

<sup>14</sup> White, Ellen G.; *The Signs of the Times*, July 23, 1902 (emphasis added).

<sup>15</sup> White, Ellen G.; *My Life Today*, p. 311 (emphasis added).

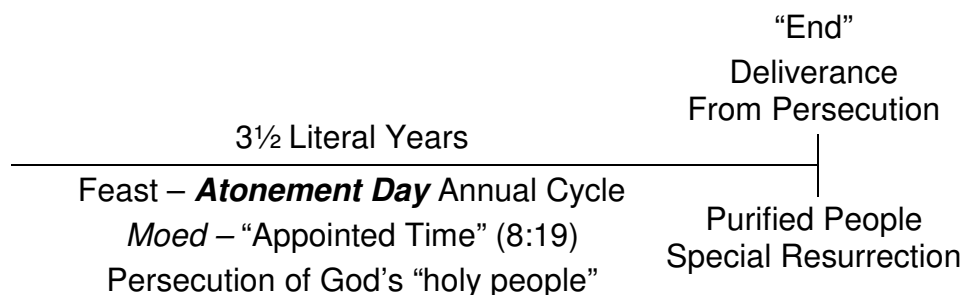


Those who are **delivered** have all their sins removed – **their** sanctuary is cleansed – like the white horse (first seal). That horse represents Christ’s purified corporate body near the end.

“I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble **must reflect the image of Jesus fully.**”<sup>16</sup>

“Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion **is not completed until he attains to perfection of Christian character**, a full preparation for the finishing touch of immortality.”<sup>17</sup>

In Revelation the group first identified as “refined” and “sealed” are the 144,000 (Revelation 7).<sup>18</sup> These emphasize the results of justification **and** sanctification. Here in Daniel, these verbs are *passive*. God does it all! But – those gifts are given to those who have wisdom and understanding. They have come into contact with truth and applied its power!



***“but the wicked shall do wickedly: and none of the wicked shall understand;” (vs 10)***

The wicked will not understand because of spiritual blindness (cf. John 9:39-41, II Corinthians 2:14). These individuals are *“ever learning and never able to come to the knowledge of the truth”* (II Timothy 3:7).

Wickedness will increase, not decrease, in the last days. *“But evil men and seducers shall wax worse and worse, deceiving, and being deceived”* (II Timothy 3:13; cf. Revelation 22:11).

“When the Son of man cometh, shall He find faith on the earth?’ Luke 18:8. And, as we have seen, He declares that the state of the world will be as in the days of Noah. Paul warns us that we may look for wickedness to increase as the end draws near: ‘The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’ 1 Timothy 4:1. The apostle says that ‘in the last days perilous times shall come.’ 2 Timothy 3:1. And he gives a startling list of sins that will be found among those who have a form of godliness.”<sup>19</sup>

<sup>16</sup> White, Ellen G.; *Early Writings*, p. 71 (emphasis added).

<sup>17</sup> White, Ellen G.; *Testimonies to the Church*, vol. 2, p. 505 (emphasis added).

<sup>18</sup> Whitcomb, John C.; *Daniel*, p. 167.

<sup>19</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 103.

### ***“but the wise shall understand” (vs 10)***

In this context, what will the wise understand? (Key)

- The sealed portion of the prophecy.
- ***“As we near the close of this world's history***, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the Revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of ***the visions of Daniel that were to be unsealed.***<sup>20</sup>

“John sees the little book unsealed (Revelation 10). Then Daniel's prophecies have their proper place [please note] in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message ***in relation to time.***”<sup>21</sup> Daniel's unsealed prophecies are to be part of the last message given to earth's inhabitants.

What are the wise then asked to do? [John is a metaphor for us (“the wise”) in Revelation 10].

- Eat the little book. It becomes a part of him/them.
- He/they now understand it – he/they are “wise.”
- They are ready to share it with others as “witnesses” (“thou must prophecy ***again***” – Revelation 10:11 – second application).

John symbolizes those who, before the *appointed time* (three and a half years) (Revelation 11:2-3), will understand the sealed portion of Daniel.

Daniel 12:10 is another clue, in the very center of Jesus' final discourse to Daniel, that this chapter ***is*** end-time! Jesus ends it by saying, “the wise will understand.” It will be understood.

---

<sup>20</sup> White, Ellen G.; *Prophets and Kings*, p. 547 (emphasis added).

<sup>21</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320.

## CHRIST'S GRAND FINALE

Now we move towards the mighty timed endings to Daniel's book. The three timing prophecies beautifully mesh together. As one sees this, suddenly a remarkable framework for the setting of Revelation will unfold.

### Time, Once Again, Takes Front and Center

***“And from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days” (Daniel 12:11).***

The focus on the abomination that leads to desolation began with Christ's end-time dissertation (Matthew 24:15). Though Mark 13 is apparently the “original/first” narrative of His Olivet discourse, and perhaps a “reference” to Matthew's writing (ch. 24) and Luke's rendition (chs. 17 and 21), they all differ in many details. Collectively, a beautiful portrayal of end-time prophecy is framed. It creates a remarkable foundation to Daniel, and Daniel, in turn, is a preface to Revelation.

One area the three gospel transcriptions differ is in the response of God's people to the approach of the abomination into the precincts of God's church. In Appendix II is a discussion of how this progressive attempt to taint the purity of God's people (through end-time apostasy – Babylon) comes.

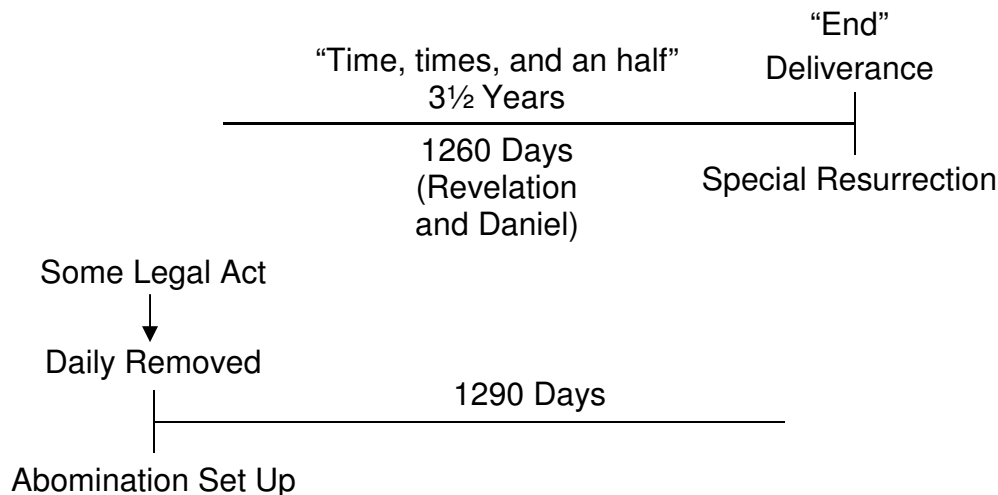
1. Luke – the abomination surrounds God's people.
2. Mark – it has entered, mingled with and influences God's people.
3. Matthew – it stands in the “holy place” – God's church – it is “part of.”

Daniel 12:11 is the *key* verse where Jesus in Matthew told us to go for a deeper view of end-time prophecy (Matthew 24:15). That Matthean verse relates to ***time***. ***And*** – this verse in Daniel does just that! It begins with a “timing point” – ***“From the time.”*** What time? The next two phrases reveal the ***events*** that start a clock ticking.

1. ***Daily*** sacrifice (the word “sacrifice” is not in the original manuscripts) is abolished or taken away. (See Appendix III for why the “Daily” is the true Bible Sabbath).
2. An ***abomination*** that leads to ***desolation*** is set up. The language is ***legal*** and suggests that a law or decree causes the daily to be removed or diminished and the abomination established in its place. See Appendix IV for a discussion as to why this is a false Sabbath in defiance of the fourth commandment.

The record notes that once the Sabbath is removed and a false Sabbath is set up in its place, there will be a 1290-day window for the apostasy to flourish. This is vital information. In verse 7 the three and a half years has an ***ending*** without an event-driven beginning. Here we have two

events **beginning** a 1290-day period without a defined ending. This is graphically what Jesus has presented:



They are superimposed as noted in this diagram. We will discuss the details shortly. But we must address two other issues before we move on.

1. Are these literal days? (See Appendix V.)
2. Could these represent a “year for a day?” (See Appendix VI.)

The hermeneutic rule simply states that when the Hebrew word **yom** (day) is used with a **number** (ordinal or cardinal), it always refers to a literal 24-hour day. Creation days were the first example of how this is applied.

Verse 7 was Christ’s answer to Daniel’s question in verse 6. This verse (11) is Christ’s answer to Gabriel’s question in 8:13!

*“Then I heard a holy one speaking, and another holy one said to him, ‘**How long** will it take for the vision to be fulfilled—the vision concerning the **daily** sacrifice, the **rebellion** [abomination] that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?’” (8:13 – NIV).*

***“From the time that the daily ... is abolished and the abomination that causes desolation is set up, there will be 1,290 days” (12:11 – NIV).***

The power of the little horn that became great (a large, powerful king/kingdom), described in 8:9b-12, is manifest during this 1290-day period. It appears to wield its oppressive power against Messiah the Prince and His host, the “holy people,” through a sin (transgression) that leads to desolation. That sin is later described, by God’s emotional reaction to it, as an “abomination.”

When that little horn power superintends over a law that minimizes the true Sabbath and sets up a false sabbath, it is called a “sin” or “transgression.” The Hebrew word, used twice, in Daniel 8 and once in Daniel 9:26 is *pesha*. That is rebellion against God’s law, covenant and authority. How are all three of those desecrated? By dishonoring the Sabbath commandment!

The Sabbath is **the** pivotal moral issue at the end. These verses are vital to grasp and understand! God's people will soon experience a life and death confrontation over the Sabbath! That is pointedly clear in these prophecies.

We now have two time periods (vss 7, 11). One has an ending, the other a beginning. To this point, how close together or how far apart they are has not been revealed. That is the unique mission of the next verse. Look again at the above graph before we move on.

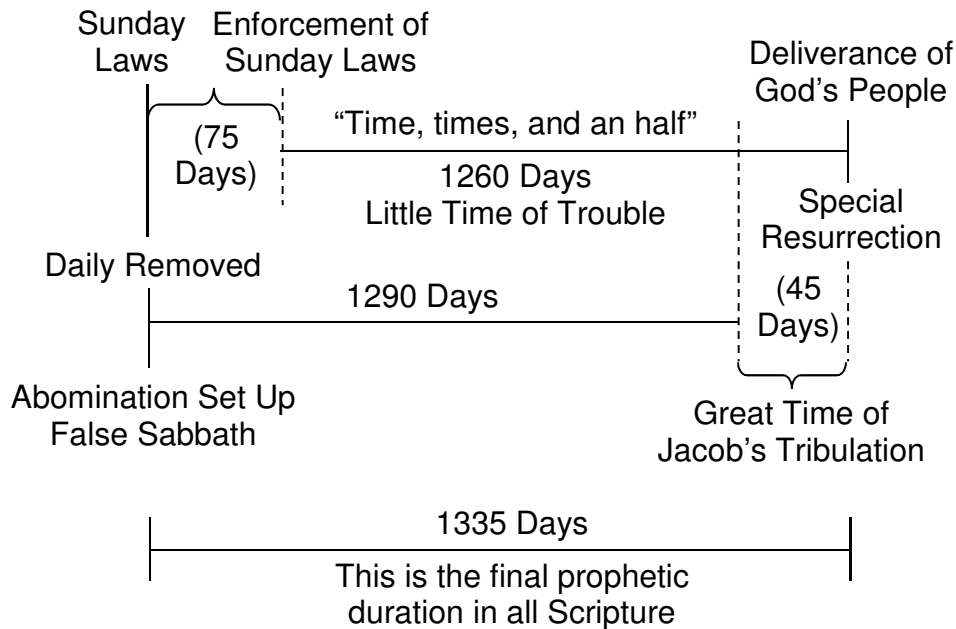
***“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:12).***

Before this final period is given, Christ conveys a “blessing in waiting.” The word for “blessed” is *esher*. It conveys the thought that those who **wait** will experience happiness or heaven's special kindness.

This introduces another concept that is a vital end-time issue. God had **waited** for approximately 1500 years to have a people who were like Him. At the Cross the Jewish nation sealed their doom (Matthew 23:37-38). God has once again been **waiting** to have a people who are corporately clothed in His righteousness. This will be the 144,000. The Bible calls the period between the Cross and **that time** a “tarrying time.” (See Appendix VII – “Tarrying Time”). We are in **that time**, and it is about to end.

This **waiting** is an Old Testament concept (Habakkuk 2:2-3 – where it is first introduced) and a New Testament truth (Hebrews 10:36-37). One of the unique issues that Daniel introduces is a period of three and a half years called an “appointed time” (Daniel 8:19), which begins when the **tarrying time ends!** Thus, blessed are they who **wait**, and in the context of this verse, understand these prophecies. They will be “waiting” with a distinct object in view – the onset of the “appointed time,” the three and a half years. The word in Daniel 8:19 for the “appointed time” is *moed*. It is that special “set-aside” time that Jesus introduced in verse 7 above!! In fact, this is so important that Gabriel mentioned it twice in the previous chapter in association with the antichrist (11:29, 35). Know the meaning of this “appointed time”! It **is** at the “time of the end.” It **is** three and a half years!

The saints who wait for the 1335 days to begin, and the Hebrew suggests also *go through* that period, will have that special blessing and happiness. Note: The time period in this verse has neither a beginning nor an ending. Why? Because those were already given in the previous two time periods! Now we know how far apart that beginning and ending are.



As noted in Appendix V, these are literal days. At deliverance (Daniel 12:1) God will have a holy people. The corporate body of Christ will have been cleansed and purified (Daniel 12:10). This process is beautifully outlined in Ezekiel 20:33-38. Also: *"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem"* (Isaiah 4:3).

Why have these periods been given? Virtually the whole book of Revelation is couched within this time framework. Also, God, through John, will remind us again and again of this "appointed time." Beginning with Revelation 11–13, it will be repeated five times in various ways. When it ends, God's people will be secure, retained in the Book of Life and ready to respond to the call "Come up hither" (Revelation 11:12).

"The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the '**appointed time**' they give the loud cry."<sup>1</sup>

***"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days"*** (Daniel 12:13).

***"Go thou thy way"*** – the conclusion of these prophecies has come. ***Rest until the end***, Daniel. He will pass off the scene – be at rest, sleeping – until the resurrection. The word "end" is used twice in this verse. Both times the word *qes* is again used, reflecting when there is a *legal cutting off of time*.

Expositors differ as to what this "end"-point refers to. The context from Daniel 8:17 and in chapter 12 is the "time of the end" (*es qes*). Remaining true to this contextual association aids in understanding the last phrase. At the end he will ***"stand in his lot."***

<sup>1</sup> White, Ellen G.; *Manuscript Releases*, vol. 21, p. 436 (1906) (emphasis added).

This latter phrase suggests that he will be resurrected, and is a great promise to the aging seer. But there is another allusion that draws on a wonderful metaphor. Daniel's unfulfilled and only partially understood prophecies will be understood (see 12:4); and though it seems so incomplete now, they will rise in prominence at the "end of the days."

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

"The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power."<sup>2</sup>

Is Daniel 12 related to the appointed time, the time of the end, the period that ends with the deliverance of God's people? There is no other accurate conclusion.

---

<sup>2</sup> *Ibid.*

# **APPENDIXES**



## APPENDIX I

# AN E. G. WHITE STUDY OF DANIEL 12

The 19<sup>th</sup> century was nearing its end. Many new truths had been given to the Adventist Church after the 1844 disappointment. The sanctuary message, health reform, the Sabbath, the concept of the Trinity and Christ our Righteousness were examples of “new light” that matured the foundations of its beliefs.

In that wonderful era, E. G. White noted on two occasions:

1. Light/truth is progressive (1895) – *Manuscript Releases*, vol. 13, p. 15
2. Truth is ever unfolding (1892) – *Testimonies*, vol. 5, p. 703

There were some elements, however, of Biblical understanding that opened only slowly – end-time prophecy was distinctly one. Many issues that the Millerite believers were “certain of” needed review after the disappointment. Some, God opened up quickly, like the judgment work in the heavenly sanctuary (Daniel 7:9-10). But uncertainty remained with a myriad of other predictive messages.

One notable battery of timed prophecy that influenced the great disappointment was the timed messages in Daniel 12. Clearly, something was wrong. God had said that they would be sealed until the “time of the end.” Had not that time come?

The pioneers made many errors in their Biblical perceptions. Daniel 12’s timelines were notable. Here’s why:

In that chapter, “time of the end” is used twice (vss 4, 9). Intriguingly, the phrase “at that time” (vs 1) links back to the “time of the end” in 11:40. The pre-1844 Bible expositors originally preached that Christ would come in 1843 (2300 days from 457 B.C. = 1843 A.D.). Thus, they concluded that the three “end-time” periods in Daniel 12 (1260, 1290 and 1335 days) must all be associated with the “end” in 1843!

**1843 Chart** – <http://www.earlysda.com/pics/pics/sda-pics/1843%20chart.jpg>

As excitement crescendoed over Christ’s expected return, Charles Fitch (1805–1844) and Apollos Hale (1807–1898) worked together on a prophetic chart addressing many end-time periods. It was complex, and many time issues were presented. Two related distinctly to Daniel 12.

To those pioneers, the end of those time periods and the 2300 days of 8:14 was 1843. The longest period of 1335 days (assuming a year for a day) in Daniel would have to begin in 508 A.D. (1335 years before). Clovis, then king of the Franks, professed conversion to Roman Catholicism and conquered the Province of Aquitaine. Those pioneers concluded that that was the uprooting of the first of three horns (Daniel 7:8-20)! 508 B.C. was then called the time of “taking away the daily sacrifice” in that chart.

Then Fitch and Hale added 1290 days (years) to 508 and came up with the year 1798. From 1798 to 1843 was 45 days (years). They assumed that that was the “time of the end.” That period was when “Daniel is to stand in his lot at the end of the days.” (Quote from the 1843 chart.)

A careful expositor, John Fry (1774-1849), warned that the 1843 year was wrong. It should be 1844 (*The Prophetic Faith of Our Fathers*, vol. III, p. 494). In spite of this, William Miller adopted the 1843 chart, as did many others.

The pioneers were led, after the 1843 disappointment, to reset the date to 1844. The 1843 chart, however, remained. The subtraction of 1335 days going **back** in history (against all hermeneutic principles) still was promoted, though no one tried to redefine 509 A.D. The addition of 1290 years to 508 was still promoted to preserve 1798, though it now was really 1799 (just as Fry had urged). Everything was in disarray! The “fudging” of those years was noted – but not explained. Yet, many theologians and Bible students today still accept the 1843 chart in its entirety.

This means that many Bible expositors view Daniel 12 as occurring **before** 1843. This position rejects many things that E. G. White later said about Daniel 12. That becomes another problem.

“The prophetic periods [plural] of Daniel, extending to the very eve of the great consummation [Second Coming of Jesus], throw a flood of light upon events then to transpire.” – *The Review and Herald*, September 25, 1883.

The words “then to transpire” are forward-looking – beyond 1883. Then came another message:

“Daniel shall [future] stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be [future] given to the world.” – *Manuscript Releases*, vol. 19, p. 320 (1887).

Ellen White is using language found only in Daniel 12. She links these words of Christ Himself (the man above the waters clothed in linen –12:7-13) to the three angels' messages to come beyond 1887. Lest there be any misunderstanding as to when these things apply, God instructed her to emphasize the Daniel 12 end-time theme in 1906!

“A message will soon be given [future] by God's appointment that will swell into the **Loud Cry**. **Then Daniel will stand** [future tense] in his lot to give his testimony.” – *Ltr. 54* (1906); *Manuscript Releases*, vol 2, p. 20.

### **1850 Chart**

There's more to this story. Those mistakes were simply too significant to ignore. The Lord was not only guiding in an Advent Movement but purposed to remedy errors in prophetic interpretation! A new chart, known as the “1850 Chart” was being worked on by James White. By the fall of that year Ellen White wrote a letter to a “Brother and Sister Loveland” regarding it:

“God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth. – Letter 26, Nov. 1, 1850, p. 1.

“A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.” – Arthur L. White quoting *Ellen G. White – the Early Years*, vol. 1, p. 185.

The same day as her letter was written a similar notice was placed in *The Review and Herald* (known then as *The Present Truth*), but with additional information regarding the 1843 chart:

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a **mistake** in some of the figures, so that none could see it, **until** his hand was removed.” – *The Review and Herald*, November 1, 1850 (emphasis added). It was being removed in that new chart.

Why did God permit a mistake to be received by thousands of believers who would then be disappointed? If that had not occurred, there would never have been an Advent Movement! Why? Because the events of Daniel 11 and 12 relate to the “time of the end” and simply had not been fulfilled.

Lest there be any misunderstanding regarding this, she reiterated her 1850 thoughts in 1852:

“I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it **till His hand was removed.**” – *Spalding and Magan Collection*, p. 1, March 18, 1852 (emphasis added).

As noted above, it wouldn’t be until 1883 that God would inspire her to begin writing as to the deeper issues of Daniel’s prophetic periods. That counsel struck deep at the roots of anyone trying to place those prophetic periods before 1843. She said that they extended to the very eve of the Second Coming! (*The Review and Herald*, September 25, 1883).

In three of her books this issue of incorrectly “calculating” those periods was formally addressed:

“His hand covered a mistake in the reckoning of the prophetic periods.” – *Early Writings*, p. 235, 275; *The Spirit of Prophecy*, vol. 4, 228; *The Great Controversy*, p. 373.

What was in that 1850 chart – that stunning revision to correct those figures?

The year 1843 was dropped and replaced by 1844 to end the 2300 years. Then the 1335-day and the 1290-day periods were eliminated from the chart. They simply did not understand what they meant. Over the intervening years, she tied those prophecies of Daniel to the Loud Cry. (*Manuscript Releases*, vol. 19, p. 320). And she noted that knowledge regarding this book would increase greatly at the close of earth’s history. (*Manuscript Releases*, p. 176, 1899).

Then in a solemn warning she said that Daniel 12 needed to be studied and understood before the “time of the end” because it contained special warning for God’s people. (*Manuscript Releases*, vol. 15, p. 228, 1903).

Since so many link their understanding to Clovis, the Catholic French king (481-511 A.D.), which was when the “daily sacrifices were taken away” (1843 chart), she pointedly said in 1882 that the word “sacrifice” was added and not in the original manuscript of the Bible. (*Early Writings*, p. 74).

The Clovis application was now out and the word “sacrifice” was gone – but then many of the brethren began debating the “daily.” She finally said in 1910: “I have had no instruction on the point [meaning of the ‘daily’] under discussion”– *Selected Messages*, bk 1, p. 164.

What do we have, then, in summary? The 1843 chart began on a false premise – the “year.” The hermeneutic of subtraction was poor and most unacceptable. If using 1844 (instead of 1843) with the 1335 “days” being subtracted along with the 1290 “days” being added (as the pioneers reasoned), it would give us 509 A.D. and 1799 A.D. – all foreign to history and Adventism. E. G. White placed Daniel 12 into the future at the end of time. That must be the focus. The 1850 chart began the process of gradually opening the truth of end-time prophecy.

Interpretive issues in Daniel 12:

1. When a number (ordinal or cardinal) is used with the word day(s) [*yom*] in Hebrew, it refers to literal time (i.e., Creation days).
2. Daniel uses the word “wonders” (*pele*) in 12:6. It refers **only** to significant acts of God. Those “wonders” are described in verses 1 and 2, when God’s people are **delivered** and a special **resurrection** occurs! That means that Christ’s response to Daniel in giving those prophetic periods relates to the **very end of time** (12:7).
3. Key expressions in Daniel 12 link the three time periods together in a unique way and point back to Daniel 8:13 and 19.

Why is Daniel 12 a warning? Probation is about to close. It will be part of the final cry to the world! E. G. White just told us that.

#### Resources for 1850 Chart:

Where the 1850 Chart can be seen and purchased: <http://future-news.org/main/charts.htm>. There it is \$95. Another notice was posted that: The E. G. White Estate Branch at the Del Webb Library is selling copies of the 1843 and 1850 prophetic charts. Both are excellent quality. The 1850 chart is unwrinkled and can be framed. 1850 chart: \$10.00; 1843 chart \$5.00. – <http://www.adrianzahid.com/2006/05/1843-chart.html>.

## APPENDIX II

# STUNNING MESSAGES IN CHRIST'S COMMAND TO "FLEE"

Christ's prophecy regarding Jerusalem's fall and associated temple destruction is filled with amazing end-time missives. Most expositors are convinced that there is a dual application between Jerusalem's fall in 70 A.D. and the events surrounding the Second Coming (*parousia*), the latter emphasized more. The linguistic variation between those messages in the gospels conveys additive information which embellishes those events.

Expositor White saw several apocalyptic applications also and amplified those temple/Jerusalem destruction prophecies into those end-time themes. Deciphering these unfolds stunning insight into truth that has been previously elusive. Here are several initial examples from those writings:

"In these words His meaning was **twofold**. He referred not only [1] to the destruction of the Jewish temple and worship, but [2] to His own death,—the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, 'Forty and six years was this temple in building, and wilt Thou rear it up in three days?' Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him."<sup>1</sup>

"Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. 'Tell us,' they said, 'when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?' Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and [3] the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the **two great crises**, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. **This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.**"<sup>2</sup>

Three of the four gospel writers convey those end-time teachings in explicit detail. Intriguingly, they were **not** the disciples who were present when he shared those prophecies (Peter, John, James and Andrew – Mark 13:3).

---

<sup>1</sup> White, Ellen G.; *The Desire of Ages*, p. 164 (emphasis added).

<sup>2</sup> *Ibid*, p. 628 (emphasis added).

- Equally captivating is the variation in how those messages are portrayed.
- Since all three were inspired, they each have special instructive values.

One key area that varies in those gospel records is the subject of this study. All are couched in a “timing” theme: “**When ye shall see.**” The issue: “See what?” That begins prophetic counsel.

	<u>See What?</u>	<u>Do What?</u>
Luke 21:20	<b>Armies</b> surrounding Jerusalem (threatening – not penetrating City)	Flee to mountains Depart out
Mark 13	<b>Abomination</b> stands where it ought not to (entered City)	Flee into the mountains
Matthew 24:5	<b>Abomination</b> stands in holy place (entered Temple)	Flee into the mountains

This dramatically unfolds a progressive study of the historical military attacks against Jerusalem, as we will see. Since there is also an end-time symbolism – Jerusalem (God’s people), the temple (His church) and the very conscience of the remnant will be subject to progressive coercive attacks at the end.

### Roman Threat in its Final Symbolism

All expositors see these “armies” as from the Roman Empire. It is important to note that the ensign of those armies was an **eagle**. The Roman soldiers offered sacrifices to these standards in preparation for battle.

The Jewish historian Josephus made these observations regarding the siege of Jerusalem that Jesus predicted:

“Now, as Titus was upon his march into the enemy’s country, the auxiliaries [non-Roman citizens] that were sent by the kings marched first, having all the other auxiliaries with them; after whom followed those that were to prepare the roads and measure out the camp; then came the commander’s baggage, and after that the other soldiers, who were completely armed to support them; then came Titus himself, having with him another select body; and then came the pike men; after whom came the horses belonging to that legion. All these came before the engines; and after these engines came the tribunes and the leaders of the cohorts, with their select bodies; after these came the **ensigns**, with the **eagle**;



and before those ensigns came the trumpeters belonging to them.”<sup>3</sup>

“Then came the ensigns encompassing the **eagle**, which is at the **head of every Roman legion**, the king, and the strongest of all birds, which seems to them a signal of dominion, and an omen that they shall conquer all against whom they march.”<sup>4</sup>

The “eagle,” which was their omen for victory, was at the head of their moving legion.

Why is this significant? The eagle was also used as an emblem by the ancient kings of Babylon.<sup>5</sup> Babylon also is a metaphor for apostasy of Christianity at the end. That too is associated with an eagle!

Long ago Israel’s God inspired Moses to warn Israel of a king from the north (Babylon) who would come if they were disobedient “as swift as the **eagle flieth**.”

“The LORD shall bring a nation against thee from far, from the end of the earth, [as swift] *as the **eagle flieth***; a nation whose tongue thou shalt not understand; *A nation of fierce countenance*, which shall not regard the person of the old, nor show favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which [also] shall not leave thee [either] corn, wine, or oil, [or] the increase of thy kine, or flocks of thy sheep, *until he have destroyed thee*. And he shall *besiege thee in all thy gates*, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee” (Deuteronomy 28:49-52).

That was fulfilled in 605 B.C. The symbol of the eagle became detestable to the Jews. The Essenes, a Jewish “branch” would commit suicide before they would permit that ensign of Rome to enter the precincts. The non-Christian Jews that escaped the Roman advances, called the Sicarii, sought refuge in the great plateau of Masada in 70 A.D. All committed suicide before the advancing Roman armies with their eagle standard as they were about to invade those cliff havens.

---

<sup>3</sup> Josephus, Flavius; *The Wars of the Jews*, Book 5, Chapter 2, Section 1 (emphasis added).

<sup>4</sup> *Ibid.*, Book 3, Chapter 6, Section 2 (emphasis added).

<sup>5</sup> [http://www.boston-catholic-journal.com/a-primer-to-catholic-symbolism.htm#The\\_Eagle\\_](http://www.boston-catholic-journal.com/a-primer-to-catholic-symbolism.htm#The_Eagle_)

An actual eagle example from this era is on a Roman coin:



Roman denarius coin showing on its back two types of ensigns, the center being an eagle.<sup>6</sup>

Those ensigns were called “abominations.” Luke is the first to address the military operations. He referred to them as armies. Mark and Matthew refer to them as “abomination,” which they personified as something detestable that was attacking. That is exactly what Christ wanted to convey because He said: “**When** you **see** the ‘abomination.’”

C. H. Spurgeon wrote (1888): “This portion of our Saviour’s words appears to relate solely to the destruction of Jerusalem. As soon as Christ’s disciples saw ‘the abomination of desolation,’ that is, the Roman **ensigns**, with their idolatries, ‘stand in the holy place,’ they knew that the time for their escape had arrived; and they did flee to the mountains.”<sup>7</sup>

Albert Barnes wrote (1949): “The abomination of desolation means the Roman army, and is so explained by Lu, xxi. 20. The Roman army is further called the **abomination** on account of the **images of the emperor**, and the **eagles**, carried in front of the legions, and regarded by the Romans with divine honours.”<sup>8</sup>

Sir Isaac Newton, a detailed apocalyptic expositor, saw these ensigns also as the “abomination.”

At this **time of the end** we note that these great symbols of the past apply with uncanny precision:

- Babylon will be a “great city” that God’s people are to escape from (Revelation 14:8, 18:2) – many of its inhabitants drink the wine of apostasy (fornication) (cf. Hosea 4:10-19, Jeremiah 3:2-3).
- In place of the symbol of an ancient pagan religion, the end-time imagery is of an apostate church called Babylon (Revelation 17:5). She is making the world drink of her wine which God now calls – here it is – abomination, filthiness of her fornication (again, cf. Hosea 4:10-19, Jeremiah 3:2-3). Revelation 17’s prophecy notes that she is centered in Rome (city of seven hills).

<sup>6</sup> [http://upload.wikimedia.org/wikipedia/commons/b/b2/Denarius\\_Mark\\_Anthony-32BC-legIII.jpg](http://upload.wikimedia.org/wikipedia/commons/b/b2/Denarius_Mark_Anthony-32BC-legIII.jpg)

<sup>7</sup> Spurgeon, C. H.; *Matthew: The Gospel of the Kingdom*, (London; Passmore and Alabaster; 1893) p. 215 (emphasis added).

<sup>8</sup> Barnes, Albert; *Matthew*, p. 254 (emphasis added).



- A “king of the north” will rule all apostate powers (Daniel 11:40-45). This ties to Lucifer (Isaiah 14:13; cf. Psalm 48:3) and to his earthly leaders.
- A **bird** represents a fourth living creature (Revelation 4:7) that is like an eagle. That symbolizes the leading tribe of Dan to the **north**.
- A group of people supporting Satan, wanting to be like God (whose throne is to the north – Psalm 45:2) will represent an eagle-like power just like Dan. (The “pale horse” of the fourth seal (Revelation 6).

### What does “mountains” mean?

Historically, some Jews did flee to the mountains. Eusebius (H.E. iii,5,3) says that the Christians actually fled to Pella at the foot of the mountains about seventeen miles south of the Sea of Galilee. They remembered the warning of Jesus and fled for safety.<sup>9</sup> Is this the response to each threat from that apostate Roman church?

- Symbolically, mountains represent God’s power (Psalm 121:1-2), where God dwells (Mt. Zion) (Psalm 2:6, 135:21; Isaiah 8:18; Joel 3:21), where God’s people will go for security and worship (Revelation 14:1).
- *“It shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more”* (Isaiah 2:2-4).
- Symbolically, the setting for these prophecies – the escape to the mountain – means to **flee from Babylon** (apostasy) to a place where **spiritual safety lies** (Lord’s house on top of the mountains).
- As we will see shortly, expositor White ties the message to “flee” **initially** to getting out of the big cities. Spiritually, that becomes a time when we must flee to the “mount of God,” the “stronghold of the Lord.”

### Looking at Luke’s Attacking Armies

The end-time narrative given to us by Luke creates a foundation for us to build upon:

- Some plants require a **trellis** to grow on.
- Luke’s narrative is a **trellis** to our understanding for the “living” prophecies of Mark and Matthew to develop and expand.

Jesus had been asked what the “sign” of the temple’s destruction would be (Luke 21:6-7). To understand the end-time significance of His answer:

---

<sup>9</sup> Robertson’s Word Picture on Matthew 24.

- **Jerusalem** was not only a city important to the Jews but –
  - It was personified by Jesus (Matthew 23:37-39, Luke 13:34-35) as His people.
  - Jerusalem was seen also as a mother (Israel 54, 62:1, 4).
  - Here and in the two other gospels, it is portrayed as **God's people**.
- The Temple was where God dwelt (among His people and within us) (pre- and post-Cross).

*"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).*

*"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Corinthians 6:16).*

Jesus said in Luke's narrative that the sign of the attacking armies would be a siege on Jerusalem.

- Christ talked about that contemporary (within one generation) fulfillment in Luke 19:43-44.
- At the end He noted that Satan's host would lay siege on God's people.
- The only ones to escape were those who follow the instruction Jesus gave to "flee."

The setting in Luke 21 is far different from that in Matthew or Mark. Luke's review of one attack is in 17:22-37. The admonition of not going back for a coat if in the field or into the house if on the rooftop is **missing** in the Luke 21's Jerusalem discourse.

- Those illustrations were metaphors for urgency. Thus, the setting here is more "casual."
- The word "flee" (*pheugetosan*) is used in each place but implied differently. It is a different imperative flow of thought:

*"Then **let them** which are in Judaea flee to the mountains; and **let them** which are in the midst of it depart out; and **let not them** that are in the countries enter thereinto" (Luke 21:21).*

- It is **invitational**, almost pastoral, to entreat action when God's people will be morally attacked – seek spiritual safety when that occurs.
- Escape from the danger.

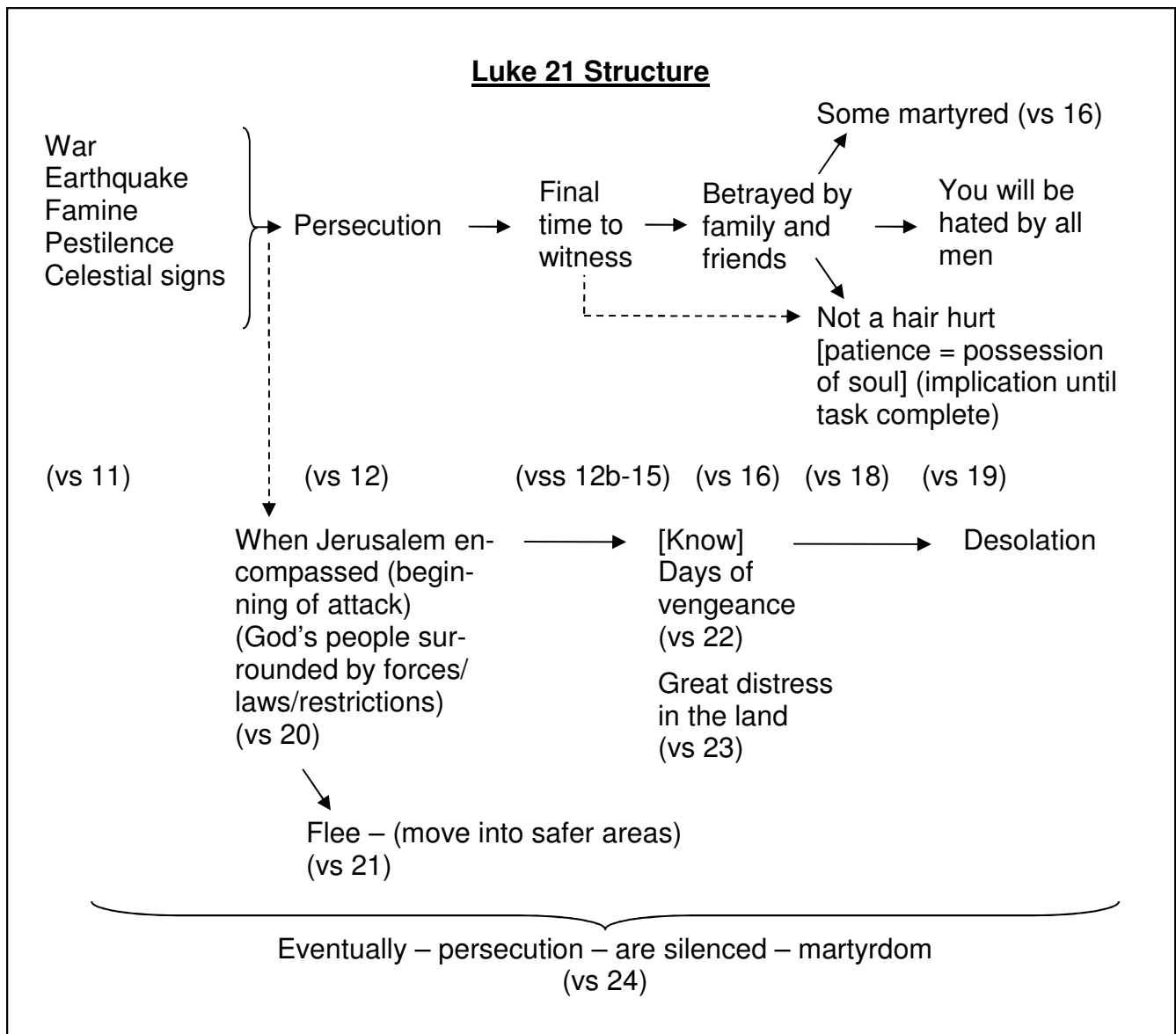
We get insight for this eschatological prophecy from its first historical application (not in Luke's parameters).

- "Not one Christian perished in the destruction of Jerusalem. Christ had given his disciples warning, and all who believed his words watched for the promised sign. 'When ye shall see Jerusalem compassed with armies,' said Jesus, 'then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.' [Luke 21:20, 21.] After the Romans under Cesti-

us [Gaius Cestius Gallus – Roman general who had been assigned to Syria A.D. 63-65 and came to squelch the Jewish revolt by Nero's orders] had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces, without the least apparent reason. But God's merciful providence was directing events for the good of his own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege [66 A.D. – **beginning** of the three and a half year period], the Jews were assembled at Jerusalem to keep the **Feast of Tabernacles**, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety,—the city of Pella, in the land of Perea, beyond Jordan.”<sup>10</sup>

---

<sup>10</sup> White, Ellen G.; *The Great Controversy*, pp. 30-31.



This was the **onset** of a three and a half year war against God's people. It would have to end at Passover.

- It was the symbolic *end-time* **beginning** of the 42 months of persecution noted elsewhere (Revelation 11:2, 13:4).
- "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot *and* two months" (Revelation 11:2).

This was in turn echoing Daniel.

- "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for

ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these [things] shall be finished” (Daniel 12:7).

Notice that the end-time persecution is related to the world of non-Jews (Gentiles), just like Cestius (11:2) – civil powers.

- Here, Luke notes the same with similar language:

*“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled”* (Luke 21:24). The “time of the Gentiles” followed the gospel to the Jews, which ended in A.D. 33-34.

- Christ called these “*days of vengeance*” (Luke 21:22) – persecution.

For the remnant – in the end-time application – God does not promise a total escape from this persecution or even martyrdom. **But** – He does give counsel on how to **minimize its impact** (by fleeing):

- *“Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein”* (Luke 21:21).
- At the onset of the three and a half years the Sunday laws will be a signal for God’s people to act to minimize hostilities! We know that from cross-reference to Daniel.
- “The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places **[that will apply to Matthew’s discourse]**. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians **[leaning now on Luke’s account]**, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be **time to leave the large cities**, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.”<sup>11</sup> (This latter will not occur until close to the end of the three and a half years.)

Here, expositor White notes that “fleeing” at the **onset** of the siege on God’s people was to get out of the cities. Her message there becomes progressive! But there is more.

Jesus said here that when armies would encompass Jerusalem, desolation would not be far away.

- In Matthew 24:15 Jesus said that an abomination would lead to desolation.
- He said that that was explained in Daniel.
- There:

Chp. 8: **Place** of God’s sanctuary is cast down (representing law, justice, righteousness) (12)

A specific sin related to this hostility leads to **desolation** and the sanctuary and God’s “host” is trodden down (13) (persecution).

---

<sup>11</sup> White, Ellen G.; *Maranatha*, p. 180 (emphasis added).

After 2300 years, the sanctuary where God resides is totally cleansed (14) (9:24).

Chp. 9: Satan makes **desolate** God's sanctuary (27) (apostate church) right up until the consummation because of his abomination.

Chp. 11: A "king" "person" pollutes the sanctuary – military might on his part (31), by an abomination that leads to **desolation**.

Chp. 12: An abomination makes **desolation** (12:11).

All these refer to the same sin/desolation!

There, the sin (transgression) that led to desolation is rebellion against the Sabbath (chapter 8). Later, in the rest of Daniel, Jesus called that transgression an "abomination."

- Combining Luke and Daniel, the armies surrounding Jerusalem **represent**:
- **Preparation** to use force against God's people to honor a false Sabbath. Everything is now in place.
- There are Sunday laws, but they aren't enforced.

That becomes a **sign** to God's people to relocate – seek a place of spiritual security (symbolically, this is called a "wilderness" (i.e., where God can protect).

- Cestius Gallus attacked in the fall of 66 A.D.
- He retreated – and it appears that by 68 A.D. all of God's remnant had escaped. The window of time was long.

Sunday laws will be like the armies surrounding Jerusalem with the intent to penetrate its boundaries. But the laws are not initially enforced.

- Though there are possibilities for adverse encounters to occur – time to escape/relocate is clearly given.
- As it was in the "Jerusalem surrounded" imagery, time to leave the cities will then be given. God will provide the opportunity to liquidate assets and relocate to a more secure place.
- Finishing the work still lies ahead – thus it won't be a time for isolation.
- This is a key to understand this prophecy.



We know Luke's narrative relates to the end of time because:

- Those "days" relate to when "*all things which are written may be fulfilled*" (Luke 21:22) – Written where? Daniel.

**And**

- "*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*" (Luke 21:28).

- When the collective events that Christ presented begin to trend upward – the end is upon us.

What does Luke mean by:

- If in Judea – flee to the “mountains”?
- If in Jerusalem – depart to a safe place?
- If in the country – don’t go into the city?  
(We’ll look at these more when we move into Matthew’s account.)
- For now, the context is – “move to a **more secure place spiritually.**” Don’t expose yourself unnecessarily to danger.

Again, we know these things because they represent the **beginning** of the final three and a half years that E. G. White applied this to also!

### **Mark Records His End-Time Impressions (Mark 13)**

*“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, **standing where it ought not**, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:”* (Mark 13:14).

The imagery of “standing where it ought not” is couched in language of great urgency (like Matthew). This is **very** different from Luke! The city has been penetrated. The force of apostasy is in the body of Christ.

- If on housetop (roofs were flat and a place to relax/socialize). Don’t go into the house – flee (vs 15).
- If in the field, don’t return to where your coat is (vs 16) – flee.

The picture is one where the abominable laws against the Sabbath have now begun to be a threat – “standing where it ought not” – suggesting:

- They might be forced on God’s people. They could prohibit Sabbath worship.
- The churches could be coerced.
- “Standing” means “control over” wherever it is positioned.
- Legal measures have been taken to force Sunday worship – **the** abomination of Daniel – and restrict conscience.
- Religious liberty is now in peril.

Daniel **wasn’t** appealed to in Luke!! Here he is. The issue is now specific.

- God’s people are being asked to honor something detestable to God.
- A sacrilege is being forced on the world.

Again, this represents a time of persecution noted in Daniel and Revelation.

- *“And it cast down some of the host and of the stars to the ground, and stamped upon them”* (Daniel 8:10b) (referring to the saints).
- *“And they that understand among the people shall instruct many: yet they shall **fall by the sword**, and **by flame**, **by captivity**, and **by spoil**, many days”* (Daniel 11:33) (referring to the remnant).
- *“When he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”* (Daniel 12:7b). God, here, promises a time limit on Satan/Antichrist’s persecution!”
- *“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life”* (Revelation 2:10) (ten days – “short period of time”).
- *“And the holy city shall they tread under foot forty and two months”* (Revelation 11:2b). This “city” is symbolic of God’s people.

This is tied to Revelation 12:17 (cf. 13:7): *“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”*

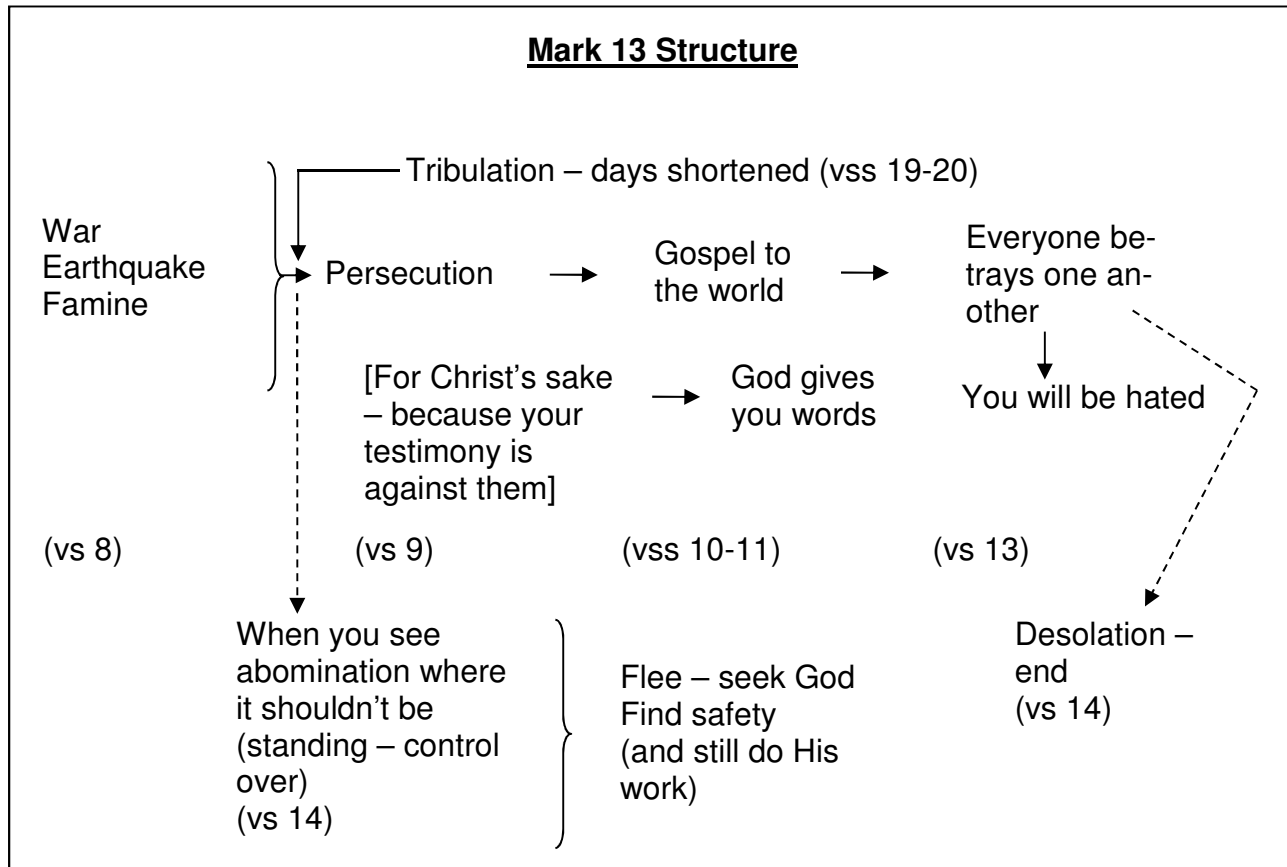
- God’s people have gone to the mountain of God.
- *“And they overcame him (Satan) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death”* (Revelation 12:11).

It is now assumed that the three and a half year period is far along. In the end-time metaphor, God’s people are out of the cities, in smaller hamlets. Now everything needs to be done to minimize a direct confrontation. If a threat comes, urgent action to alleviate it and prevent its reoccurring is advised. This coincides with General Vespasian’s attack. He had full control of Judah. The lives of God’s people were suppressed, like the time when they must work on the Sabbath.

At the time of Cestius Gallus only a part of Palestine was under siege; and when he and his forces were routed, the Jewish Christians were given time to escape. When Vespasian came in it became suppressive, but a small reprieve came right near the end.



Mark's sequence/imagery:



That was opportunity **two** to “flee” like Luke directed. That was in 66-68 A.D.

Nero, upset at Gallus' ineptness, ordered General Vespasian to subjugate completely the Jews. He assembled 60,000 troops and captured all the cities of Judea. In these attacks he slaughtered thousands. Then he laid siege on Jerusalem, totally blocking all movement in or out of the city. But he retreated because of Nero's death (suicide) and the amazing conflict as to who would lead the empire. This gave another window of two years grace to the Jewish people, especially the Christians. **That was opportunity number two** – just like Mark notes.

When Vespasian ascended the throne, he ordered his son, Titus, to attack and subdue Jerusalem. At the end, new laws will be passed to enforce existing religious laws.

“Support will be withdrawn from those who proclaim God's law as the only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin, to the disregard of God's holy day, will feel not only the oppressive power of the Papacy, but the oppression of the Protestant world, who will seek to enforce the worship of the image of the beast.”<sup>12</sup>

<sup>12</sup> White, Ellen G.; *The Review and Herald*, March 9, 1911.

## The Mathian Record

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

After giving a dramatic sequence of end-time events, Jesus suddenly became directive: “Flee”! When the abomination is **in** the “holy place”! Note how this is structured (Matthew 24).

Josephus<sup>13</sup> says that when the Roman soldiers entered the temple they placed their standards [eagle with Emperor’s head underneath (Barnes)] in the temple and in the eastern gate – direction of the rising sun.

- **Now** it is utterly urgent to escape – destruction had not begun.

A small window of time comes once again.

Josephus tells us that Titus’ Roman Legions marched with standards (or ensigns) that bore the image of the Roman eagle on them.

- Titus suffered many defeats and made many strategic mistakes.<sup>14</sup>
- Once he sent spies into the city and **into the temple**, then suddenly began slaughtering priests and worshipers.
- In the confusion that followed, including a very successful counterattack by the Jewish military against his forces, another window for the Christians to escape came.
- Opportunity number **three**: This was the *last chance* for the Christians.
- It was only a brief time till Jerusalem was surrounded again.

Another siege was planned and Titus decided to personally inspect the city walls. He and a force of 600 men were ambushed. Titus barely escaped with his life.

- He retreated – but still had total control of movement around the city.
- All other Judean cities were secured by the Roman military.
- During this time Titus blocked all food access and permitted no one to leave the city. Travelers could **enter** Jerusalem but became prisoners there. There’s escape now.
- At the end, God’s people won’t be able to buy or sell.



Catapulta

<sup>13</sup> *The Jewish Wars*, b. vi., chapter 6.

<sup>14</sup> Josephus, *The Siege of Jerusalem*.

Then, in the few months leading up to Passover, he planned a major attack while starving the city.

- It was then, in the spring of 70 A.D. that the city was secured
- Then the temple was entered and destroyed.

Thus, the final escape opportunities under Titus came only under extreme urgency – after his spies were routed – just as Matthew reflected!

Three and a half years – Tabernacles to Passover. At the end of time, prophecy declares it would be Passover to Tabernacles! (That's another beautiful study.)

### **End-Time Imagery**

This brings to the fore a future time (soon) when the forces of law/military will come to control/destroy God's people.

- The knowledge that Titus killed more than one million Jewish people
- Shows that it will be a time when a death penalty has been made

Daniel's three and a half year prophecy reveals that an abomination (false sabbath day enforcement) would begin the process and eventually become a life and death matter.

The story of the beasts in Revelation 13 notes several times that a decree will go forth to kill all who don't have the mark of the beast.

- *"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed"* (Revelation 13:15).
- That is a **death decree** that means not only "escape" or fleeing must come but "hiding" and "seclusion" is now required.

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities [some are still there] and villages [that means that they have been living in areas from which they can reach out to help finish the work] and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for "the munitions of rocks." Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."<sup>15</sup>

---

<sup>15</sup> White, Ellen G.; *The Great Controversy*, p. 626.

	<u><b>Historic</b></u>	<u><b>End-Time</b></u>	<u><b>Final Meaning</b></u>
Luke 21:20	Armies surrounded city	Abomination – Sunday laws surround Christian world	Saints are threatened Escape to places of greater spiritual safety out of large cities
Mark 13:14	Abomination – Standing where it shouldn't	Sunday laws enforced God's church subjugated	Penetration of God's people – restriction of their activity Escape anything that threatens spiritual experience
Matthew 24:15	Abomination – enters temple	Death decree Forced to violate conscience	Coerce conscience upon death penalty Escape to solitary places



**Robert's Siege and Destruction of Jerusalem**

### **Summary of These Progressive Narratives**

This is a graphic progression of what lies ahead. We are not told to escape into solitary places. The key to these prophecies is to flee to places or environments that are spiritually safe. Yet, not until the very end; we must maintain a witnessing/proselytizing contact with the world.

## APPENDIX III-A

### “THE DAILY” – *HA•TAMID*

#### **Background**

As conveyed through the prophet John, “eating” the unsealed portion of Daniel would create “bitterness” (Revelation 10:9-10). That portion of Daniel relates to the *ha hazon* (vision) prophecy oriented to the “time of the end” (8:17, 19; 12:4, 9) (ram, he-goat and little horn – Daniel 11:29-12:13).

- The “daily” issue is within that now unsealed area.
- In turn, it would be impossible to understand those prophecies until the “time of the end” alluded to in Daniel.

Intriguingly, after it (Revelation 10 – open little book) could be understood, it would relate to a segment of prophecy that would be contentious. As predicted, this has been the case among many Christians. The *ha hazon* area of Daniel remains an emotional area of debate, along with its “daily” references.

Many hold the meaning of the daily to its “pagan” association, based upon one quotation from E. G. White<sup>1</sup> and supported by S. N. Haskell, a pioneer of the Adventist Church. Others, such as W. W. Prescott, A. G. Daniells, L. R. Conradi and W. A. Spicer, held to a different concept, seeing Christ’s ministration in the heavenly sanctuary as explaining the “daily.” It is not the intent of this article to review this tumultuous history that that *Early Writings* quotation brought. But – it eventually became necessary for Mrs. White to “neutralize” all speculation regarding what the “daily” meant. That became an important milestone since the Biblical context clearly revealed that it could not be understood for many more decades; it was sealed!

As early as 1908 she had destroyed the pioneer assumption that the *Early Writings* statement was an exegetical pronouncement. She wrote to both Prescott and Haskell that she had no special light “on the point presented for discussion”<sup>2</sup> (i.e., the “daily”).

Again, in 1920 she requested that her writings “not be used as the leading argument to settle questions over which there is now so much controversy.” In noting that she had no specific light or instruction on the “point under discussion,” she urged that her writings not be used in the debate.<sup>3</sup>

---

<sup>1</sup> White, Ellen G.; *Early Writings*, pp. 74-75.

<sup>2</sup> White, Ellen G.; Letter to W. W. Prescott, July, 1908; DF 202, Daily; to S. N. Haskell, August 28, 1908.

<sup>3</sup> White, Ellen G.; The Testimony, “Our Attitude Toward Doctrinal Controversy,” July 31, 1910.

## The Hebrew Word for “Daily”

The word “daily” (*tamid* or *tamiyd* – H) as used in Daniel is preceded by “*ha*,” meaning “the.” *Ha tamid* – *the daily* – thus it is a noun. Daniel is the only place in the Bible where it is substantive. Everywhere else *tamid* is either an adjective or an adverb. In spite of this, most translators have incorrectly added the word “sacrifice” after “*tamid*,” assuming it related to the cultic morning and evening sacrifices (Exodus 29:42; Numbers 28:6, 10, 15, 23; Ezra 3:5; Nehemiah 10:34). “Sacrifice” is even in the Septuagint. Over 150 years ago Expositor White correctly shared with her readers that it was a mistake, that the word “sacrifice” was added.<sup>4</sup>

In the Old Testament, *tamid* is translated as *continually* (53 times), *continual* (26 times), *daily* (7 times), *always* (6 times), *ever* (3 times), *perpetual* (2 times), *continual employment* (once), *evermore* (once), and *never* (once). The context governs the best expressions, which the varied translators certainly tried to capture. *Tamid* conveys the concept of “never stopping,” “ceaseless” or “perpetual.” *Ha tamid* in Daniel, then, is unique since it says that “**the** ceaseless” or “**the** perpetual” or “**the** never stopping” is an **object** that can be defined or described.

Example: “*From the time that the daily [tamid] [sacrifice] is abolished and the abomination that causes desolation is set up, there will be 1,290 days*” (Daniel 12:11 – NIV).

Daniel’s use of the word “daily” is tied to end-time prophecy – in fact, to the *very end* (*es qes*), during **the appointed time** (*moed* – 8:19) when God begins His strange act [Daniel 8:17 (*zaam*); cf. Isaiah 28:21]. A wicked power (the “little horn” or “king of the north”) “harms” “**the** perpetual?” Every place *ha tamid* is used, an antichrist or rebellious “Babylonian” type of power is contextually inflicting harm against “the daily.” Logically, only God can set up something that is “endless” or a “forever.” Thus, it is against a divine object. Concomitantly, that “power” sets up its own substructure.

Our first “daily” clue comes from an interesting observation that wherever it is used, it is associated with either the word “transgression” (*be pesha*) or “abomination” (*shiqquwts*). That “transgression” is related to rebellion against *God’s authority, law and covenant*. The use of “abomination” is God’s word, revealing His **feelings** towards that sin!

When the Roman armies went into battle they carried an *emblem*, flag or standard on a pole, which announced who they were. They also displayed symbols of their gods right under their flag who allegedly would help them conquer their enemies. Every tribe of Israel had an emblem or insignia (Numbers 2:2). That identified who they were, what their position in the camp was and revealed the symbolic *character* or *nature* of their family group.

The antichrist sets up a sinful (transgression) **emblem** which defies God. That’s the “abomination” that “the daily” is associated with. He’s a leader against something God has “forever” established. These two words, *transgression* and *abomination*, distinctly portray setting up a standard or insignia that is reprehensible to God.

---

<sup>4</sup> White, Ellen G.; *Early Writings*, p. 74.

## How Daniel Uses *ha tamid*

Notice the verbs that are associated with “the daily.” Something happens to it!

### “Daily” Texts

### Verbs Associated with the “Daily”

*rum - ruwm*

1. **Daniel 8:11-13:** “Yea, he magnified himself even to the prince of the host, and by him the daily [*ha tamid*] sacrifice [added] was **taken away**, and the place of his sanctuary was cast down. And an host was given him against the daily [*ha tamid*] sacrifice [added] by reason of transgression [related to the abomination], and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [*ha tamid*] sacrifice [added], and the transgression [related to the abomination] of desolation, to give both the sanctuary and the host to be trodden under foot?”

2. **Daniel 11:31:** “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away** the daily [*ha tamid*] sacrifice [added], and they shall place the abomination that maketh desolate.”

*sur - cuwr*

3. **Daniel 12:11:** “And from the time that the daily [*ha tamid*] sacrifice [added] **shall be taken away**, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

*sur - cuwr*

From this we can see that the words *transgression* and *abomination* are in opposition to the *daily*. A sin, transgression, which God calls an abomination is associated adversely with the “daily.”

Looking deeper into those noted verbs, it is helpful to look outside of Daniel.

***Rum* (Daniel 8:11-12)** is used elsewhere in a non-cultic way.

Examples: “took off [*rum*] their chariot wheels, ...” (Exodus 14:25); “Moses went in before the Lord ... took off [*rum*] the veil until he came out” (Exodus 34:34); “take ye up [*rum*] every man of you a stone” (Joshua 4:6; remove from Jordan river); “take [*rum*] it [the ax head] up to you” (II Kings 6:7); “take up [*rum*] the stumbling block out of the way” (Isaiah 57:14); “take away [*rum*] your exactions from my people” (Ezekiel 45:9); “as they that take off [*rum*] the yoke off their jaws” (Hosea 11:4); “Remove the diadem, take off [*rum*] the crown” Ezekiel 21:26)

*Rum* in these verses means “take away” or “lifted up and removed.”

In the *hophal* verb form, as originally used here in Daniel, it expresses a passive action,<sup>5</sup> and in *that* setting, one would see the “daily” being lifted up from its place by someone or something, which *results* in the place of the sanctuary, or the spiritual meaning of God’s true church, being “cast down.” Something that is supposed to be everlasting is lifted “up,” “removed” and “taken away.”<sup>6</sup>

In Daniel, whether in the Aramaic section (5:19-20, 23) or Hebrew area (11:12, 36; 12:7), the use of *rum* has a similar meaning. Some translations say “heave.” In cultic imagery noted in Leviticus 1-7, *rum* is used as a sacrificial technique, related to “lifting up” the fat out of an animal (lifted up from the animal and placing it on the altar) or “lifting up” the ashes from the altar and placing them where they can be removed.

Contextually, then, in Daniel 8, the Little Horn lifts up, takes out of its place or removes “the perpetual” or “the forever.”

### ***Sur* (Daniel 11:31, 12:11) is a different verb.**

The primary meaning of *sur* is to “turn aside from” as a verb of motion. The imagery reflects “departing from” (Judges 16:20; Samuel 16:14; 28:16; II Kings 10:31; 13:2, 6, 11). In the *hiphil* stem here in Daniel, it suggests “turning away from” or “putting away” the daily (II Chronicles 15:16, 30:14; II Kings 18:4; Amos 5:21-23). It, again, is “taken away.”

Daniel 8–12 is a Hebrew unit that unfolds repeated apocalyptic themes and issues. As the “transgression” or “abomination” associated with “desolation” refers to the same event in those chapters, so does “the daily.” Thematically, the Little Horn and its later descriptive symbols, the vile person and the King of the North, lifts out of its usual place “the perpetual,” then takes it away or removes it. If it represented paganism, there would be contextual and interpretive problems. Those antichrist symbols act as if they were God. They are anti-God and anti-covenant by Daniel’s description of their behavior. What is this anti-God power trying to lift out of its place and remove? Is it paganism? Is it the sanctuary ministry in heaven? What does the Bible reveal?

### **Looking Deeper:**

There are helpful clues. Daniel 8:12 notes a host (different from the “host of heaven” in verse 10) was given to the Little Horn, which waxed great. The word “host” (*saba*) usually relates to fighting. It is an army that is fighting on behalf of the Little Horn, which is already in a battle against the Messiah (Prince of the host or Prince of princes – vs 11, 25) and His host (host of heaven – vs 10) or God’s people.

Daniel says that the Little Horn was able to get or obtain his host “by reason of transgression” or “by transgression” (*be’pasa*). This is a strong Hebrew word for rebellion against God. Contextually, once again, it is against His authority, law and covenant (Exodus 34:7, Numbers 14:18, Joshua 24:19, I Kings 8:50, Proverbs 19:11, Micah 7:18), which brings estrangement (Psalm 89:32, Amos 3:14).<sup>7</sup>

---

<sup>5</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press, Chicago), vol. 2, pp. 837-838.

<sup>6</sup> *Blue Letter Bible* on *rum* (internet).

<sup>7</sup> Harris, *Op cit.*, pp. 742-743.



*This host meritoriously earned its service to be in the Little Horn's army by rebelling against God's authority, law and covenant. Interesting – when Gabriel came to Daniel to outline what corrective action “his people” needed to bring in everlasting righteousness (Daniel 9:24), the first thing mentioned was to make an end to be pasa! Why?*

Daniel's people were in captivity because they had defied the *Shemita* or Sabbath rest of each seventh year (Leviticus 25). In Daniel the *pasa* or *pesha* is related to this *Shemita* sacred year and, by definition, the seventh-day Sabbath.

The Hebrew people had missed 70 *Shemita* Sabbaths. They were in captivity 70 years. They had rebelled against God's authority, His law and covenant. Not only was the seventh-day Sabbath a perpetual requirement (Exodus 31:16), but that “week of years” and its sacred seventh year was an imperative. So important was this that God warned them that their land would become *desolate* if they defied His Sabbatical request (Leviticus 26:14-34).

II Chronicles 36:20-21: *“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”*

### **The True Sabbath is Being Addressed**

The daily or “the perpetual” is again contextually associated with that “transgression” that, later, God called an *abomination* that leads to *desolation* – nothing left, the land, everything would then be at rest. It is most interesting that within the Sabbath commandment there is reference to:

- God's authority – Creator (Exodus 20:11)
- Embodied in His law – the Ten Commandments (Exodus 20:3-23, Deuteronomy 5:7-21)
- God's covenant – promises of deliverance and restoration (Deuteronomy 5:15, Exodus 31:16, Leviticus 24:8)

The evidence mounts that the rebellion (*be'pasa*), which brought *supporters* to the Little Horn, represents active defiance against God's Sabbath. God's church, His sanctuary, is polluted by lifting out of its place the Sabbath and putting in its place a false Sabbath, an abomination. *“And arms shall stand [host – army] on his part [King of the North], and they shall pollute the sanctuary of strength [God's church], and shall take away [remove] the daily [true Sabbath] {sacrifice}, and they shall place the abomination [false Sabbath] that maketh desolate [curse that God said would come to those defying His authority, law and covenant!]” (Daniel 11:31).* It is noted that this end-time force that is against God, has “indignation against the holy covenant” and works and plans with those who “forsake the holy covenant” (Daniel 11:30).

By this action of the Little Horn's supporters, *“truth is cast to the ground”* (Daniel 8:12). Who are the players in this act on the world's stage? Though a different study, this Little Horn represents the second rise of the papacy. Its followers (called “host”) are apostate Protestantism, supporting the papacy by its rejection of the Sabbath, casting “truth to the ground.” This is precisely what unfolds in Revelation 6, 13–18. There, repeatedly the issue of defiance against the Sabbath is presented and relates to two apostate powers – the papacy and apostate Protestantism (the false prophet)!

Daniel 8 through 12 reveals that all this cannot happen until the 2300 atonement evenings and mornings (Daniel 8:14, 17, 19) are ***past***. Is there a “perpetual” or “forever” message related to the Sabbath?

*“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a **sign** between me and you **throughout your generations**; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, **for a perpetual covenant**. It is a sign between me and the children of Israel **for ever**: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed”* (Exodus 31:13-17).

Since Daniel is the only place [*tamid*] it is a noun and the context draws on the covenant principles and the Sabbath, we see powerful ties to Exodus 31’s verses. The sin or *be’pasa* that casts truth to the ground challenges God’s authority, law and covenant. That is exactly what defying the Sabbath does!

There, God said that the Sabbath was a “sign” (*owth*):

1. ***That*** He was the Lord (His authority) – and Creator
2. ***That*** He was the Lord that sanctifies or makes us holy (cf. Ezekiel 20:12 – observing the law was the basis for God to exercise this right).
3. It is ***the*** *ensign* or *standard* God’s people are to use to show that they are the covenant people (the agreement between God and man, which He legally uses to restore them).

Twice within the context of these verses God conveys two most interesting thoughts:

1. Observing the Sabbath is one of man’s obligations in that covenant agreement.
2. It is a sign “forever” that identifies the God of deliverance and restoration.

### **The Forever “*Tamid*”**

The words “forever” and “perpetual” used in Exodus 31 relating to the Sabbath come from the Hebrew word *olam*. It, too, represents “indefinite continuance.” Not even the future can confine it. The Septuagint uses the word *aion* with basically the same meaning. *Tamid* or *ha tamid*, used in Daniel, also suggests that the future cannot confine it. It has been suggested (*Bible Works* software) that its origins were Arabic, meaning *fixed* or *established*.

The word “established” means that it won’t change. It is something that God has indefinitely put in place. The Little Horn or King of the North (8:12, 11:31) lifts out of place “the established.” Its followers fight “the established” because they rebel against God’s authority, law and covenant found in the fourth commandment. His followers even take the Sabbath away and put in its place an abominable false Sabbath (11:31). This action is wicked and against the covenant (11:32; cf. Exodus 31:15). From the time “the established” or true Sabbath is taken away (something formal is decreed to cause that to happen – it involves a corporate act –

“host”) and the abomination is “set up” (12:11) (that means some law or decree creates it – a false standard), it will last or be in effect 1290 days (12:11). [The Hebraic “day” (*yom*) **with** a number is literal.]

The context, the linguistics, the tie to the abomination all point to the “daily” as representing the true Sabbath, which is a resisted issue at the end of time.

### **Summary**

It is being increasingly recognized in the prophetic messages that a pivotal end-time matter will be the Sabbath. Daniel’s *tamid* **begins** to unfold this amazing fact. The last-day antichrist will make the Sabbath and God’s everlasting covenant a legal issue. Its “host” will be pitted against the Prince or Commander of heaven’s “host.” New insights are now unfolding that show the seventh day is prophetically unveiled as an end-time crisis issue! “The daily” represents God’s true Sabbath. Daniel is the first prophecy to present that apocalyptic truth.

## APPENDIX III-B

(WORKING DOCUMENT)

### THE DAILY – *HA•TAMID* – EXEGESIS

(Daniel 8, 11 and 12)

#### Introduction:

There are, historically, several views of the “daily.”<sup>1</sup>

1. The **Jewish View**: The majority of Bible translators have supplied the word “sacrifice” after the word “daily.” This has been understood as relating to the “morning and evening” sacrifices. This became the “default” view of Christianity until the 13<sup>th</sup> century.

Florin Lăiu (Bible teacher and scholar, The Romanian Adventist Theological Institute), in his excellent exegetic work on Daniel 7–9 appeals to the chapter entitled “Tamid” in the *Mishnah*, where it describes the **daily** as the morning and evening offering.<sup>2</sup> But he concluded in a *later* document without detailed comment: “it refers now to the various aspects of the **antitypical reality in heaven**.”<sup>3</sup>

2. The **Jewish Literal View**, still maintaining the word “sacrifice,” Arnold of Villanova located the starting point of the 1290 days as the “taking away” of the Jewish sacrifices after the destruction of Jerusalem by the Romans. Pierre Jean d’Olivi said that the literal sacrifice was the antitypical sacrifice of Christ Himself, therefore, the 1290 days began at the “continual sacrifice in the holy death of Christ.”<sup>4</sup>
3. The **Reformation View** began when the Reformers gave the *tamid* a symbolic meaning while still retaining the word “sacrifice.” Thus – it became a “spiritual sacrifice” or the “true worship of God.” This was formulated by the “discovery” that the papacy was represented by the “little horn” in Daniel – the responsible agency for “taking away” God’s true worship.
4. The **Millerite View** was the first “Adventist View,” now called the “old view.” This related to the “continual paganism” of imperial Rome.
5. The **Adventist New View** came out of new understanding of Christ’s heavenly ministry from their Sanctuary Doctrine. The *tamid* became “the continual heavenly ministry of Christ.”

Roy Gane affirmed this position in 2006: “Daniel 8:12 refers to rebellion/transgression against the regular worship of God.”<sup>5</sup>

6. The **Sabbath Worship View** in a scholarly analysis of things directly related to the removing of the *tamid* of Daniel 8, 11 and 12. It was shown that the word “regular” or “perpetual” defines its meaning in a Sabbath worship context. This relates to the “rou-

<sup>1</sup> Yoder, Engel; *Identifying Daniel’s Hattamid* (Prepared for Daniel 12 Study Group: January 2014; Fallbrook, CA).

<sup>2</sup> Lăiu, Florin G. H.; *An Exegetical Study of Daniel 7–9*, 1999), p. 270.

<sup>3</sup> Lăiu, Florin G., MThOT; *The Sanctuary Doctrine: a critical-apologetic approach* (Cernica-Bucharest, Nov. 2011).

<sup>4</sup> LeRoy Froom, *The Prophetic Faith of Our Fathers* 1:753, 773 (Review and Herald Publishing Assn., 1948).

<sup>5</sup> Gane, Roy; *Who’s Afraid of the Judgment?* (Pacific Press Publishing Assn., 2006).

tine” cultic experiences of the Israelites.<sup>6</sup> The Sabbath is a perpetual covenant issue within the moral law (Deuteronomy 4:13).<sup>7</sup>

### **Contextual Overview:**

There is a unique contextual association between the doing away of “the daily” (*ha•tamid*) and the “holy covenant.”

### **Transitional Verse:**

*“At the **appointed time** he [“vile person” – a king – antichrist] **shall return** and go toward the south; but it shall not be like the former or the latter”* (Daniel 11:29 – NKJV).

*“Ships of the western coastlands will **oppose** him, and he will lose heart. Then he will turn back and **vent his fury against the holy covenant**. He will return and show favor to **those who forsake the holy covenant**.”* (Daniel 11:30 – NIV).

*“And forces shall be mustered by him, and they shall defile the sanctuary fortress [cf. 8:11, II Thessalonians 2:4]; then **they shall take away the daily [sacrifices]**, and **place there the abomination of desolation**.<sup>32</sup> **Those who do wickedly against the covenant he shall corrupt with flattery**; but the people who know their God shall be strong, and carry out great exploits.”* (Daniel 11:31-32 – NKJV).

- A – forces from the west [assumed God’s people] make the antichrist loose heart  
B – vents fury **against God’s covenant**, showing favor to those forsaking it  
C – his forces defile the sanctuary/temple, God’s church, by:  
c – taking daily away – by abomination being set up  
b – flatters those who do **wickedness against the covenant**  
a – God’s people will be strong and successful in their final work

Hatred against God’s people is vented against the “holy covenant” through setting up an “abomination” (defiling God’s church), which removes the daily. Why this is cause and effect is discussed later.

This defiles God’s church; the sanctuary has been “taken over” by the antichrist.

- “sits in the temple of God” (II Thessalonians 2:4) – antichrist
- “stands in the holy place” (Matthew 24:15) – abomination

### **An important associated passage related to this is in Daniel 12:**

*“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”* (Daniel 12:11 – NKJV).

<sup>6</sup> *The Seventh-day Adventist Bible Commentary*, vol. 6, p. 61.

<sup>7</sup> Yoder, *op. cit.*

- Here, a timing prophecy is introduced that strongly suggests **when** this **event** will occur (associated with Daniel 8:17-18; 12:7, 12).
- “setting up” the abomination which takes away the *ha•tamid*, constitutes an attack on the “holy covenant” from the Daniel 11 context (details later).

“According to Daniel 11:31 and 12:11, the taking away of *ha•tamid* is accomplished by means of setting up ‘the abomination of desolation,’ and we understand this to mean that *ha•tamid* is actually replaced by the abomination. Thus, the act of setting up the abomination constitutes an equivalent attack on the holy covenant.”<sup>8</sup>

### Another contextual clue:

*“He even exalted himself as high as the Prince of the host; and **by him the daily [sacrifices] were taken away**, and the place of His sanctuary was cast down.”*

The place of God’s church is removed by the arrogant and pretentious spirit of the antichrist – “because:”

*“**Because of transgression**, an army was given over to the horn to oppose the daily [sacrifices]; and **he cast truth down to the ground....** Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, ‘How long will the vision be, **concerning the daily [sacrifices] and the transgression of desolation**, the giving of both the sanctuary and the host to be trampled underfoot?’” (Daniel 8:11, 12a, 13 – NKJV).*

A “transgression” (*be•pesha* – H) (God later calls it an “abomination”) by the antichrist takes away the “daily.” The antichrist’s behavior gains a following. The removal of the daily and the “transgression” cast truth to the ground.

This “individual” exalts himself as high as the Prince of the host – Jesus Christ. His followers assume charge of His church.

*“Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so **that he sits as God in the temple of God, showing himself that he is God**” (II Thessalonians 2:3-4 – NKJV).*

### Collective summary of events:

1. Reaction against God’s people is seen through:
2. Hatred of the “holy covenant” – something they are promoting
3. Sets himself up “as God,” assuming control of His church
4. Sets up an “abomination” by reason of an antichrist engaged in a rebellion/transgression
5. He sets up (a law) an “abomination.”
6. This takes away “the daily” (*ha•tamid*).
7. Truth is cast to the ground.
8. This all constitutes an attack on the “holy covenant.”

---

<sup>8</sup> Yoder, *op. cit.*

9. There are pending timing issues to be uncovered.

**Is there a basic Old Testament understanding of the “holy covenant?”** Whatever it is draws hatred against God’s people!

- “Now therefore, if you will indeed obey **My voice and keep My covenant**, then you shall be a special treasure to Me above all people; for all the earth is Mine” (Exodus 19:4-5 – NKJV).
- “So He declared to you **His covenant which He commanded you to perform, the Ten Commandments**; and He wrote them on two tablets of stone” (Deuteronomy 4:13 – NKJV).
- “Take this book of the law, and put it in the side of the **ark of the covenant** of the LORD your God, that it may be there for a witness against thee” (Deuteronomy 31:26).

**Is there a sign that God’s people are covenant keepers?**

*“Therefore the children of Israel shall **keep the Sabbath**, to observe the Sabbath **throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever**; for in six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’ And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God.”* (Exodus 31:16-18 – NKJV).

This echoes another Danielic prophecy related to the “little horn” – inviting analysis:

*“He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And **shall intend to change times and law**. Then the saints shall be given into his hand for a time and times and half a time.”* (Daniel 7:25 – NKJV).

“The Aramaic word for ‘times’ is *zimmīn*, the plural form of *z’man*. When used in the singular, this word refers to a point in time, but as a plural, it refers to repeated points in time.”<sup>9</sup>

Shea identified this “plural” as the “recurring” seventh-day Sabbath.<sup>10</sup> The antichrist is attacking the covenant and the Sabbath.

### **Deepening the Analysis**

“Symposium on Daniel,” Frank B. Holbrook, Editor, Biblical Research Institute, General Conference of Seventh-day Adventist, Washington, D.C. 20012 (1986):

- This symposium concluded that since in the Old Testament *tamid* is an adverb or adjective outside of Daniel, the “daily” in that Book must be an “adjective noun” with the word *ha* preceding it (p. 424). That can only be correct by adopting the word “sacrifice” as a corrected addition to the “daily.”

<sup>9</sup> Shea, William H.; *Daniel: A Reader’s Guide* (Pacific Press Publishing Association, 2005; quote 122), p. 120 (emphasis added).

<sup>10</sup> *Ibid.*, p. 6.

- They recognized that the little horn took something away from the Prince (Messiah) – but why the article in front of *tamid*? There was a paucity of understanding.

The BRI further noted that in Daniel 8:11 *ha•tamid* (“the continual”) is a noun, which meant **something of continuity** is appealing to the **heavenly ministry of Christ**. That is a contextual problem. The word “sacrifice” is supplied.<sup>11</sup>

### **Prophecy Research Initiative takes a second approach to the Sabbath**

#### **Forward analysis of the “daily” text:**

*“Yea, he magnified himself even to the prince of the host, and **by him the daily [sacrifice] was taken away**, and the place of his sanctuary was cast down” (Daniel 8:11 – KJV).*

*“It also acted arrogantly against the Prince of the army, from whom the daily [sacrifice] was removed and whose sanctuary was thrown down” (Daniel 8:11 – NET).*

- Daniel 8:11: **“took away the daily”** (*rum ha•tamid*). Most translations adopt the hophal – causative passive) – it is taken away (by something the little horn does, not yet disclosed).
- Observation: “The ‘little horn’ is responsible for removing the ‘daily.’”
- What event is a catalyst for this?
- The “place” or “position” or “true purpose” of God’s sanctuary/church is cast down (hophal) – also a **result of** whatever the antichrist did.

#### **Daniel 8:12** (a problem verse in most major translations):

*“And an host was given him **against the daily [sacrifice] by reason of transgression**, and it cast down the truth to the ground; and it practised, and prospered” (KJV)*

- 8:12: The little horn’s host/followers/army is against (*natan*) (niphil – simple passive) *ha•tamid* **because** of a “transgression” (*be•pesha*). Now we can observe that associated with the little horn’s hatred is some sin that contributes to wrath against the daily.
- Question: **“Why does the ‘little horn’ with its followers war against the *ha•tamid*?”** They have a sin they like. **“What ‘transgression’ (*be•pesha*) becomes a catalyst to that war?”**
- This all casts truth to the ground (*shalak*) (hiphil – causative active).
- **FYI**: In Gabriel’s follow-up question he made sure that we must understand the proper contextual association: **“How long shall be the vision concerning the daily sacrifice, and the transgression of desolation.”** The **daily** issue must be understood in association with the **transgression** and his followers (8:13).

---

<sup>11</sup> Power BibleCD, Albert Barnes, *Notes on the Bible – Daniel 8:11*.



**Summary:** The antichrist loves some transgression (*be•pesha*), leading to hatred against the daily. It actively does something to cast truth to the ground, resulting in the daily being removed and the purpose of God's church being cast down.

Dangling question: What does it do to "actively" cast truth to the ground?

### **Daniel 11:31 matures the story:**

*"And arms shall stand on his part, and they shall pollute [piel – intensive active] the sanctuary of strength, and **shall take away the daily [sacrifice]**, and they shall place the abomination that maketh desolate" (KJV).*

*"His forces will rise up and profane the fortified sanctuary, stopping the daily sacrifice. In its place they will set up the abomination that causes desolation" (NET).*

- Daniel 11:31: They take away or abolish (*sur* – hiphil – causative active) the daily by some act.
- The abomination is "set up" (*qal* – active) or "placed" (*natan* – a legal act).

**Summary:** Daniel 8:11-13, 31 – A cherished transgression, God calls an abomination, causes the antichrist and his followers to hate the covenant and God's people. Then, in turn, set up (*natan* – *qal*) or passes a law, an abomination that pollutes the church (causative – active), which destroys its proper place (in God's purposes), resulting in casting truth to the ground and causing the daily to be removed.

### **Daniel 12:11 – final clarification – a summation statement:**

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

*"From the time that **the daily [sacrifice] is abolished and the abomination that causes desolation is set up**, there will be 1,290 days" (NIV).*

- Daniel 12:11: **"Daily taken away"** (*sur ha•tamid*) (*hophal* – causative passive). How? **By the abomination being "set up!"** (*natan*) (*qal* – active simple).
- **"Some law that God calls an 'abomination' leads to the removal of the "daily" and pollutes God's church, thereby casting truth down." All this stems from some sin that the antichrist and his followers cherish.**

### **Summary thoughts:**

1. When the antichrist asserts his power as if he were God and touts some sin, he hates what God's followers are doing, including their respect for God's Holy Covenant.
2. The "armies" of the antichrist "commit" a transgression that drives truth to the ground, polluting God's church.
3. Gabriel links that transgression with the removal of the daily.

4. The antichrist and his “armies” are additionally responsible for the daily being taken away by an abominable law.
5. This legal imperative will actively cover a 1290-day period.

***The progressive verb tenses related to the daily suggest that its removal is a “result of” a law that the antichrist and his followers promulgate, which comes from a cherished sin.***

**A common thread:** The antichrist (little horn, vile person, king of the north) removes or causes to be removed *ha•tamid* because of a transgression. That removal suggested that it is taking something away that was “in place” or “already established!”<sup>12</sup> And, it is associated with the “setting up” of something that God says will lead to desolation.

That sin issue must be addressed further.

**Question:** What is that transgression that causes this removal of the *tamid*? **If** we could make that discovery, we might have a clue as to the meaning of the *tamid*!

A provocative reminder:

1. Twice, when the word “daily” is used, it has a legal association with the abomination that is “set up.” This has been identified as a **law**.
2. God’s wrath brings a **judicial outcome** – *desolation*.

There must be some sin – “transgression” – that God is so repulsed by that He calls it an “abomination” in Daniel 8.

### **The Olivet Discourse – Clues to the “Daily”**

In the messages to “flee” to the mountains” there is an associated event identified as leading to desolation – total destruction (*eremōseōs*). The comparative storyline is instructive.

- Luke 21:20 (cf. 19:23-44) notes that when one can see Jerusalem **surrounded** by armies, it is a sign that desolation is pending (some evil is encompassing God’s people/church end time).
- Mark 13:14 portrays when one can observe an abomination (*bdelygma*) **standing** where it shouldn’t be, desolation is assured. It has entered Jerusalem. (It has entered the church – end time).
- Matthew 24:25 states that an abomination of desolation will stand in the holy place. It is now in charge of the temple area (end time – it has penetrated and is affecting the Christian church as a whole).

Both Mark and Matthew identify that prophetic storyline of this “abomination” and armies to be in Daniel where it addresses the “abomination of desolation.” That setting appears to be an

<sup>12</sup> Keil & Delitzsch; *Commentary on the Old Testament* (Hendrickson Publishers, 2<sup>nd</sup> Ed. March 2006), vol 9, pp. 690-691.

imperative by Christ to those who will understand, to **help grasp the future beyond the discourse. In fact:** Stephen Miller, Assoc. Prof at “Mid-America Baptist Seminary” in Memphis, TN, firmly states that **if** these issues are seen “historically” it is a rejection of what Christ has said.

- *“His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the **abomination that causes desolation.**”* (Daniel 11:31 – NIV).
- *“And from the time that the daily [sacrifice] shall be taken away, and the **abomination that maketh desolate** set up, there shall be a thousand two hundred and ninety days”* (Daniel 12:11).

### **Solving the Riddle**

Something God hates is called an “abomination.” Christ is saying, “I want you to work this out by going to Daniel for the details” – “*whoso readeth, let him understand.*”

### **Back to Daniel 8:**

*“And an host was given him **against the daily sacrifice by reason of transgression**”* (8:12 – KJV).

*“How long shall be the vision concerning **the daily sacrifice, and the transgression of desolation**”* (8:13 – KJV).

If we could find out what that “transgression” is, we would have a major clue to solving the daily!

**Three summary statements are given related to the analysis:**<sup>13</sup>

1. ***pesha***: rebellion, revolt, transgression. This masculine noun designates **those who reject God’s authority.**
2. Overwhelmingly, the Hebrew people were the ones who were guilty of ***pesha*** **against the authority and covenant of their God.**
3. Predominantly, ***pesha*** is **rebellion against God’s law and covenant**, and thus the term is a collective [rebellion] which denotes the sum of misdeeds and a fractured relationship.<sup>14</sup>

### **Collectively, pesha means:**

### **Rebellion against God’s (1) law, (2) authority and (3) covenant**

<sup>13</sup> Harris, R. Laird, et al. in *Theological Wordbook of the Old Testament*, vol. II, p. 1845a.

<sup>14</sup> Bibliography: Gelin, Albert, Sin in the Bible, Desclee, 1964. Girdlestone, R. B., SOT, pp. 26-85., Stefan, Sin in the Old Testament, Rome: Herder, 1963. Quell, G., Sin, London: Adam and Charles Black. 1951. Smith, C. R., The Bible Doctrine of Sin, London: Epworth, 1953. TDNT, I, pp. 268-93. THAT, II, pp. 488-94. G.H.L. 0193.0

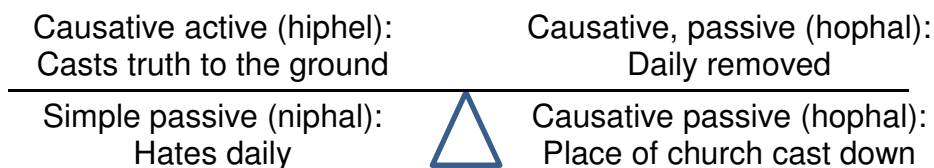
- That suggests a focused rebellion against the **Sabbath** (Exodus 31, Ezekiel 20, Deuteronomy 5)

It has that unique association with the word “daily,” something in God’s eyes that is continuous (perpetual) – no divine plans to have it end. The focused rebellion noted in Daniel addresses a single issue. Contextually, the Sabbath appears to be addressed.

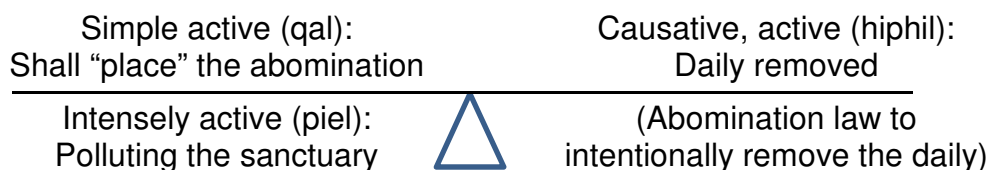
- Since the removal of the daily is caused by the antichrist through setting up an abomination, this suggests that when some law will come, thwarting God’s holy day plan, the Sabbath will be of none effect.
- The immediate context suggests that it is taken away, removed, because of rebellion by an anti-Sabbath law.
- This is consistent with other prophetic areas that anticipate a challenge to God’s Sabbath.

The “setting up” of the abomination in Daniel 11:31 and 12:11 is couched in legal terms. Something is “established, placed or granted” (*qal*) that overrules, displaces or removes the “daily.”

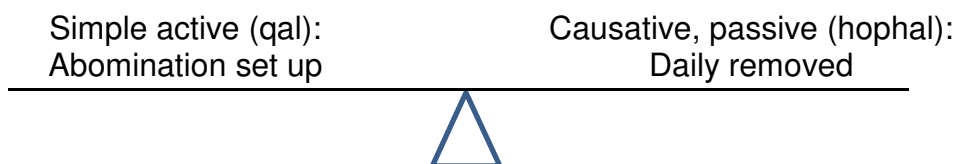
Daniel 8:11-12 (contextually, a transgression causes):



Daniel 11:31 (contextually, because of transgression, a law to quell opposition):



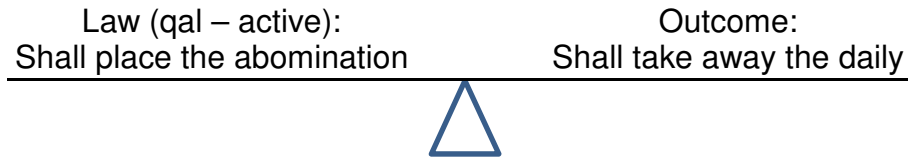
Daniel 12:12 (contextually, summary of above):



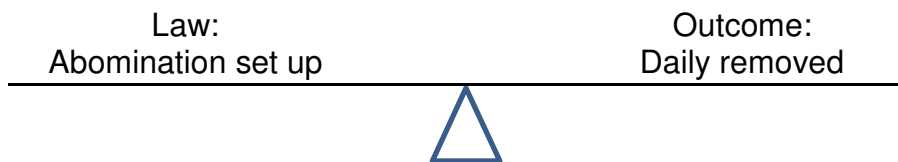
The weight of evidence suggests that the ultimate removal of the daily (*ha•tamid*) occurs because of the **setting up** of the abomination, which pollutes God’s church. The “setting up” appears to be established by a law.<sup>15</sup>

<sup>15</sup> Ford, Desmond; *Daniel*, p. 283 (1978).

Daniel 11:31:



Daniel 12:12:



**If** the “daily” represents the Sabbath, and the evidence suggests that it does, is it any wonder that Jesus was so anxious in the Olivet discourse for us to fill in the Danelic details?

This is a very brief overview. But – if these conclusions are accurate, the “daily” issues in Daniel are apparently the first prophecy relative to the end of time, suggesting that the Sabbath will be a central issue.

## Resume Sheet on the “Daily”

### Reference:

Daniel 8:11	Daily taken away	hophal – causative passive	By what? Yet unknown.
	Place of church cast down	hophal – causative passive	By what? Yet unknown.
Daniel 8:12-13	Hatred of daily	niphal – simple passive	Outcome of a transgression
	Casts truth down	hiphel – causative active	<b>Purposefully</b> casts truth down

**Summary:** The antichrist loves some transgression (*be•pesha*), leading to hatred against the daily. It actively does something to cast truth to the ground, resulting in the daily being removed and the purpose of God’s church being cast down. ***What it does won’t be revealed until Daniel 11.***

Daniel 11:31	Antichrist/host pollutes sanctuary	piel – intensive active	<b>Purposely</b> pollutes church. How? Yet unknown
	They take away the daily	hiphil – causative active	By <b>purposefully</b> removing daily How?
	Set up abomination	qal – active	The “cause”

**Summary:** Daniel 8:11-13, 31 – A cherished transgression, God calls an abomination, causes the antichrist and his followers to hate the covenant and God’s people and the daily. Then, in turn, it sets up (*natan* – qal) or passes a law, an abomination that pollutes the church (causative – active), which destroys its proper place (in God’s purpose), resulting in casting truth to the ground and causing the daily to be removed.

A summation statement of cause and effect is now made:

Daniel 12:11	“daily” taken away	hophal – causative passive	A result of
	An abomination set up	qal – simple action	The “why” daily was removed
Daniel 12:11	This law is active 1290 days	–	Then “deliverance” (Daniel 12:1)

## APPENDIX IV

# ABOMINATION ASSOCIATED WITH DESOLATION

Only at the *es qes* – time of the end!

### Introduction

It may be one of the Bible's most frightening words! It describes how God **feels** about a behavior or a worship practice that He despises. When He calls something an "abomination," you know He has raised His voice. He uses such language against cross-dressers (Deuteronomy 22:5). Solomon lists seven things that the Lord hates: "Yea, seven are abomination[s] to him" (Proverbs 6:16-19). "Lying lips" are an abomination to the Lord (Proverbs 12:22). He also hates heathen idols – they are an abomination (Deuteronomy 12:29-32). That is an especially sensitive issue with our sovereign God!

There are many deep religious issues that God addresses with this word. Even "new moons," Sabbaths and church gatherings are abominations if the worship experience is filled with vain oblations or liturgical mysteries (Isaiah 1:13). Jeremiah noted that building edifices to worship Baal in "high places" and causing children to walk through fire to the god Molech (Jeremiah 32:35) was an abomination. Molech was a heathen deity of the Ammonites. Babies were placed into the red hot hands of Molech's statute and sacrificed. Baal had been adopted from the Phonecians. It morphed into many forms in different cultures. But everywhere its place of honor was on a hill or an elevated eminence so the *heavens* could be seen and worshiped, *especially the sun*. Many ancient records even equate Baal worship with sun worship.

An abomination always represents something God **detests**. Frequently the issue relates to a *substitute* of Himself or something that tarnishes His character. The matters He abhors also include *changing what He has irrevocably instituted*. That is why homosexuality is an abomination to Him (Leviticus 20:13). It is a *substitute* for God's plan of sexuality. It changes the nature and meaning of procreation instituted in Eden.

### Jesus Points Out "the" Abomination

The pivotal time Jesus addressed a detestable matter was in His expose regarding the "end of time." The disciples had inquired what signs would tell them that the end of the world was about to arrive and what clue would reveal that His second advent was imminent. They also asked the "when" question. He unfolded crucial information in Matthew 24:15 (cf. Mark 13:14) that should rivet every Christian's attention. Those verses come right in the middle of other timing clues that tell "when" the end of time will occur. "*When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*" Matthew 24:15.

Jesus revealed in literal and typological language that there would be two ends of time.

1. When **physical** Jerusalem would fall
2. When **spiritual** Babylon would fall

Each of those, He said, would be preceded by an “abomination” (*bdelugma*); the latter *had already been detailed* by Daniel. That tie is found in chapters 8–12 of his book. Then Jesus personified this abomination by saying, “It stands where it shouldn’t be” (Mark 13:14 – paraphrased). Matthew also said that the abomination is a sign of the end when it “stands in the holy place” (Matthew 24:15). Something God hates comes into the very precincts of the church. It will be specific and definable, and becomes a warning to God’s true people – the remnant.

An additional clue to its meaning is: “Ye shall see Jerusalem compassed with armies” (Luke 21:20). That was a literal event in 68-70 A.D. A literal event often becomes a great spiritual metaphor for the very end of time! Often words or phrases illustrate deep truths which act like mini-prophecies. They become God’s coded way of conveying, to a serious Bible student, wonderful messages about the future. The word “Jerusalem” is also in that category. It was literal. But Jesus personified it in Matthew 23:37: “*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!*” There, Jerusalem is a symbol of *God’s people*. When enemies surround Jerusalem (God’s people), they will soon stand where they shouldn’t be and finally come right into the church.

The key introductory statement that begins Jesus’ “abomination” message is that timing word “when.” “When you see” – it will be apparent. It will be so obvious, it shouldn’t be missed. “When” you are aware that something detestable to God:

1. Takes its place among God’s people where it shouldn’t
2. Armies ready to impose their will or presence on them
  - You will know that a time of supreme danger has arrived.
  - It is time for you to act.

We can historically see that when Jerusalem, now seen as an apostate city, was surrounded by armies (beginning in 68 A.D.), it was about to fall (three-and-a-half-year period). To His faithful, that was the “when” sign that gave them a chance to escape, to “come out.” In Revelation there is a message to another apostate “city:” “Babylon is fallen, *come out* of her my people” – escape.

The “Holy Place” (Matthew 24:15), when apostasy comes in, refers to the sanctuary, temple or church – at the very center of religious activity. That “abomination” is what His people are to urgently distance themselves from – “come out of her.” What detestable *element* comes into God’s church that destroys its purity? In Matthew, Mark and Luke, Jesus doesn’t say. He only urges, “Go to Daniel.”



Originally, the Jewish phrase “abomination of desolation” was an expression of contempt towards the heathen deity Zeus or Baal. The pagans referred to Zeus as “Lord of Heaven.” The Jews referred to him as *siqqus somem* – the “abomination which desolates.” The sky, celestial bodies, especially the sun were part of that worship.<sup>1</sup>

We will find that worship in a way God didn’t command, tied to sun worship, is the abomination He is referencing.



Zeus

### Daniel Picks Up the Story

The word “desolation” (*somen* or *shamen*) is found in seven places in Daniel. It simply means **nothing is left**. Except for one (9:27), all the references *relate to* the consequences of an *abomination* or *sin*. This word is a helpful key in our quest to understand this “abomination.” It all begins when Gabriel asks Jesus about the little horn vision that Daniel just saw (8:13) (that relates to the end-time antichrist). His key question relates to the little horn and its behavior. Daniel was told *in this vision setting*:

#### **The Little Horn of Daniel 8:**

1. Came from the north (vs 9)
2. Had power against the host of heaven (vs 10) – mighty power not of himself (vs 24) (it came from Satan) – “Host” is God’s people
3. Persecuted them (vs 10) – even destroyed the holy people (vs 24)
4. Magnified himself to the prince of that host (vs 11) – Shall magnify (arrogant over another) himself (vs 25)
5. Then he stood up against the Prince of princes (Jesus) (vs 25)
6. This all caused the “place” of the sanctuary to be cast down (vs 11) – The place God’s church held in the world was tarnished. Gabriel now describes how!
7. Because of a “transgression,” truth was cast to the ground (vs 12). Now comes the **clue**: That “transgression” is what led to “desolation” (vs 13)!
8. All this occurs by a fierce-looking king (vs 23; cf. 11:40) (vicious in heart – another way to describe that “little horn”) at a time when “transgressors” (those promoting **this** abomination) are come in full (vs 23).

This description relates to the antichrist, who sets himself against God and sits “in the temple of God (the Christian church), showing himself that he is God” (II Thessalonians 2:4). There it is again. He “stands” or occupies a place where he shouldn’t be. He lords over the church in some remarkable way.

An antichrist, the “little horn,” not only tries to displace God, but Daniel alludes to how this is done! There is a “transgression” that casts truth to the ground. The church is filled with transgressors. More than that, in Gabriel’s follow-up timing question (8:13), he asked Jesus “when” this (the “transgression of **desolation**”) would happen. Gabriel uses a very specific word to

---

<sup>1</sup> Brown, Colin; *Dictionary of New Testament Theology* (Zondervan, Grand Rapids, MI) vol. 1, pp. 74-75.

render its meaning more precise: transgression or *pesha* (H) results in desolation. As we will see, *pesha* **is** the abomination.

*Pesha* is one of several Hebrew words for sin. It has a special connotation, describing man committing a willful deed to spite God. It symbolizes rebellion, defiance by resisting God's authority. It represents an act that goes "beyond the limits" of God's law.<sup>2</sup> It also describes sin against His covenant. All this was acknowledged as one of Israel's great failures in Daniel's prayer. In Daniel 9:24a it is the first "sin" that God's people must address.

We have the misdeeds of the little horn of Daniel 8 defying Jesus, His people and truth, taking over and destroying what the sanctuary or church really represents. Now Gabriel tells us how, in arrogance, that is done *through* his questions (8:13). The "sin" or "transgression" (*pesha*) challenges:

1. God's authority
2. God's covenant
3. God's law

Where is the center of those three things? Right in the center of the Decalogue. Study especially Deuteronomy 5:12-15. This foundational apocalyptic prophecy shows that the Sabbath will be a pivotal issue at the end. Gabriel notes that that is the transgression that leads to "desolation."

The next important use of "desolation" is in Daniel's prayer: "O my God, incline thine ear and hear; open thine eyes, and behold our *desolations*." Isn't that interesting? Daniel, in great humility, acknowledges their sin and now appeals to God to rescue his people from its desolating consequences. "Look God, how **desolate** our people and land are. Respond to this plea!"

How does God respond? Through Gabriel – while Daniel was yet praying. He outlined several steps that would bring *restoration*. Amazing, amazing, the very first issue that God's people must address is *pesha* or transgression against the Sabbath! We must discover even more what that refers to!

This is so vital! It ties directly to Jesus' counsel regarding the end of time! Let's look at more verses in this chapter where "**desolation**" is used.

#### **Daniel 9:26:**

Gabriel states that the end of resistance against Jesus and the "church" or "holiness" is *desolation*.

#### **Daniel 9:27:**

The covenant will be confirmed by the Prince and God's people. The last week of the seventy weeks is split into two. One half is set aside for God to complete His part of that covenant. The other is set aside for His people to finish the covenant obligation (a separate timing study). Then a distinct thought is introduced (really like a separate paragraph).

---

<sup>2</sup> [http://www.hebrew4christians.com/Meditations/Chata\\_ah/chata\\_ah.html](http://www.hebrew4christians.com/Meditations/Chata_ah/chata_ah.html)

Paraphrased: “Because abominations have spread everywhere, God is going to make everything desolate (*shamen*) at the time Jesus comes again.” (The Second Coming is distinctly alluded to.)

That information is astounding. The Hebrew word there for “abomination” (*shiqquwts*) is the Greek equivalent of *bdelugma*, which Jesus talked about in the gospels when He said, “Go to Daniel!” It represents something detestable or abhorrent in God’s sight. Now that we have brought together many clues from the gospels to the words “transgression” and “desolation,” we know that some abominable sin will become universal, associated with the antichrist and against God’s authority, law and covenant. In Gabriel’s question of 8:13, he noted that it “cast truth to the ground.” We will discover that it relates to a worship issue that *substitutes* a false Sabbath, something in place of God’s directive to keep the seventh day.

“Desolation” will be a focus later in 11:31 related again to the antichrist and in a stunning timing prophecy that describes the very end of all things (12:11).

### **Background to the “Abomination”**

The word *shiqquwts* is a very strong Hebrew word. It is meant to illustrate the *extreme* seriousness and wickedness of a particular sin. God is appealing to all to see it from His perspective and not man’s (Deuteronomy 7:26).<sup>3</sup>

There’s more in Daniel that we will visit, but we have come to a point where we must discover what God specifically means by transgression/abomination. What exactly makes it so detestable? The story begins with the Creation week. Those seven days represent a divine clock. It was set into man’s flow of life by decree. Unrelated to any celestial body, God said right from the beginning that “days” would ***be grouped into “sevens.”*** That may seem simplistic, and perhaps it is. But God associated that week with three important issues:

1. The sixth day was related to man.
2. The seventh day was related to God.
3. The days were declared to be an *evening and morning*. That signals not only its sequence but, in sacred *redemptive thought*, they were *set apart*.

The week motif became a metaphor for many sequential prophecies of “seven.” There was a week of days (Creation week), week of months (Feast “year”), week of years (the key to understand end-time prophecy), seven weeks of years (related to man’s final probation) and a week of seven millenniums (a timeframe in which to finish the great controversy issues).

Our focus here will be on the “week of years.” God used language and phrases in that special seven-year cycle, which are like keys to unlock similar language concepts elsewhere, including the *abomination* and *desolation*. Jesus already told us that we must know those issues as it relates to the end of time.

The Sabbath was made as a grand finale to the Creation week. It was a day called “holy.” Uniquely set as a block of time within a group of seven, God designed it for the Creator and

---

<sup>3</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press: Chicago, IL), 1980, p. 955.

the created to communicate and enjoy each other's company. When sin arrived, its meaning grew:

1. The Sabbath remained holy; therefore, it became a "sign" that man could become holy once again (Exodus 31:13).
2. It also became a *forever* promise of the covenant agreement God made *with* man that he could become holy (Exodus 31: 16-17).
3. It embodied a promise that within the Sabbath rest there would eventually come "deliverance" from sin into an eternal rest (Deuteronomy 5:12-15).

In that context we visit the "week of years."

*"And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat" (Leviticus 25:1-7).*

Every seventh year, called a *shemita*, the land was to rest. It was far more than an agricultural order. That year was a Sabbath. It brought also *deliverance* to all Hebrews who had been bought as slaves (Exodus 21:2). The "week of years" established several principles:

1. The seventh represented deliverance.
2. The seventh symbolized restoration.
3. The seventh characterized man becoming holy, like God is holy.
4. The seventh became a great symbol of finishing the everlasting covenant.

What did God do to assure that there was adequate food for the year the land was at rest and for the following year when new crops were started? God said He would give double crop production on the *sixth*. The land would produce enough food that it would last through the seventh, into the eighth, when the new crop would be planted to harvest the ninth! God made *supernaturally clear* on the sixth that the Sabbath rest *could* be observed. He provided evidence that preparations on the sixth could be so complete that the Sabbath *could* be kept holy (Leviticus 25:20): "And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

In this great illustration God revealed how all timing sequences of seven are to be viewed and applied. The *week of years* became typological and serves as a beautiful metaphor of redemption's story over seven millennia – the "week of millennia."

There is another amazing part to this story. Not only does the typology of the week of seven years define a success story related to the redeemed, it also includes elements which reveal the outcome of those who rebel and resist the “Sabbath” year provisions.

In Leviticus 26:14-39 God outlines what will happen to those who reject His decrees, abhor His commandments and, thus, violate the covenant. The:

1. Highways will become **desolate** (*shamen*) (vs 22)
2. Cities will lie in waste and churches will become **desolate** (vs 31)
3. The land will become **desolate** (vs 32)

Interesting! Resistance to God’s “seventh” would result in “nothing left” – desolation.

God then said: As long as it (the land) lieth desolate, it will *rest* and *keep the Sabbath* because *they* did not keep the Sabbath! The desolation curse is tied directly to the Sabbath – *the sacred seventh!* Over and over the Jewish dispersion and desolation warnings relate to the great Sabbath theme.

“The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes” (Leviticus 26:43).

When desolation (*shamen* – *Hebrew*; or *eremosis* – *Greek*) is used, it is the outcome of some sin or iniquity related to despising God’s laws and statutes, especially the Sabbath!

Break my sabbaths, statutes and laws (abomination)

Mock my messengers – despise their words

Scattered – bondage

Desolation

Land enjoys her Sabbaths

The *shemita* was so sacred it was the leading reason for the Babylonian captivity and desolation of Jerusalem! (II Chronicles 35:21). (When Jesus introduced us to the two ends of time, the Jews already had a lesson book from history regarding the pivotal abomination. But they weren’t very attentive students.)

*“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.... And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay **desolate** she kept sabbath, to fulfil threescore and ten years”* (II Chronicles 36:16-17, 20-21).

***Desolation is the final outcome of rebellion against the Sabbath!*** The above sequence not only applied to the Jews, it became a symbol for how God will deal with apostasy against His Sabbath at the very end of time! This is a key prophetic concept.

### **Defining Look at Abomination**

God's throne relates to the "north" in direction: "*Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the **north**, the city of the great King*" (Psalm 48:2). Satan, once Lucifer, said in his heart (when he began to act on his passions) that he would ascend into heaven, exalt his throne above the stars, to be like the Most High and sit on the "mount of the congregation" (representing Zion), which is on the sides of the "**north**" (Isaiah 14:12-14).

Apostasy leads to displacement of God from His rightful place. It *stands where it ought not be*. A false leader or standard is set up symbolically in the "north," trying to either represent God or be God. This is referred to as an abomination [*towebah* (Ezekiel) – or *shiqquwts* (Daniel)].

Ezekiel was given additional insight into the meaning of abomination. It began by his going into vision, associated with a dramatic encounter with God (Ezekiel 8:1-4). He was about to **see** and **hear** examples of things that God despises. Actions of individuals that violated the fundamental principles of a covenant relationship: "You shall have no other gods before me" and "You shall not make any idolatrous images for yourselves to worship and serve" (Exodus 20:3-6; Deuteronomy 4:1-20, 5:7-12).

Ezekiel is brought in vision to Jerusalem, symbolic of the center of God's people. He was initially brought to the north gate of the inner temple court. The glory of God was supposed to be in that area. But in that gate was a seated statue, "an image of jealousy." That begins the story of things God detests. God's glory is contrasted with this pathetic statue. Yet, the statue guarded the gate that led to the inner court and temple! The Hebrew message seems to describe the statue from God's viewpoint: "The outrageous statue of jealousy." Its appearance provoked His jealousy, thus, the "statue of jealousy." Amazing! In the northern gate – trying to be like God is a detestable idol!

God takes Ezekiel on a temple tour, introducing him to what "drives Him out of the sanctuary." These are things that *stand where they ought not be*. Verse 6 begins by God asking him to "look up." This is an eschatological phrase. Whatever historic application it might provide, there is a greater end-time typological meaning. He was to look up to the north at the statue and *then contemplate the abomination* of the people in the temple he was about to see. God then said, "You're going to see even greater abominations."

The flow of thought at the onset of this vision creates an anticipation of reprehensible activity. It envisions a remarkable picture of what God is extremely emotional about! Maybe we should say, "things He hates!" Ezekiel is then shown seventy elders or leaders of God's people, each with an incense censer, worshiping crawling creatures, beasts and idols. Scene one was an idol at the north entrance to the inner court and temple. Scene two is where church leaders are worshiping idols and creatures in the temple. They were doing it in the "dark" and claimed that "God won't see us." But He does. He calls this another abomination (*towebah*).

The number seventy recalls the number of leaders who assisted Moses in guiding the affairs of His people (Exodus 24:1, 4; Numbers 11; 16, 24-25). Symbolically, it represents all of the key

leaders of God's church here in apostasy. In the center of this group was another individual whose name was Jaazaniah, meaning "Yahweh listens." He apparently was a civic leader, suggesting a bond in apostasy between church and state. That is fascinating and has thematic ties to Revelation 13 and 17. God said, once again, that worse abominations were to come.

In the next scene, number three, Ezekiel comes toward the entrance of the north gate. He apparently had been inside the temple and now moves outside. The inner court is in full view. There are women sitting facing the temple (God's house), crying over the heathen god Tammuz. This god was raised to life annually. Their cry is for her virility and life to return once again.

The nature of the Hebrew expression, "*the Tammuz*," suggests that it is a chant for Tammuz, who is now dead. This means that these women are lamenting or even praying for or to the dead.

God again told Ezekiel that he would see even greater abominations. Though all are hideous and detestable to God, the last is worse than the previous!

He now is ushered into the east temple court and observes a ritual, a religious drama between the porch and altar of sacrifice. There are twenty-five men (not characterized) with their backs towards the temple. These individuals were prostrating themselves towards the sun. This represented physical homage to a celestial object. The imagery is specific – rejecting Yahweh, they gave obeisance to the sun (god). Solar or astral cults were strictly forbidden in Deuteronomy 4:19 and 17:2-5. Yet, these are God's people worshipping the sun.

Suddenly God says, "Does this all seem trivial to my people? This, along with violence occurring in the land, has now provoked me to anger. Mercy is ended, probation closed" (Ezekiel 8:17-18 – paraphrased).

What does this collectively state regarding God's hatred of all this specific behavior – abominations?

1. Man-made forms of worship are detestable – though it may be a tradition or even cultural.
2. Worship of nature, relics, and idols causes God to flee.
3. Prayer for and to the dead is abhorrent.
4. Worshipping the sun or any sun symbol disconnects man from God.

Worship on Sunday, the first day of the week, is a tradition that is idolatrous. It is a rebellious break from the sacred seventh. It is like turning one's back to God's Sabbath commands. Instead of honoring the resurrection of Jesus – something Christ never commanded – it's like honoring the resurrection of Tammuz, which mythologically occurred annually. Sunday was also the day when the sun was honored by worship. Even in Christ's day the Romans honored Mythrianism, where the first day was seen as sacred.

### **Abomination in the Cup**



The harlot named “Mystery,” “Babylon the Great” of Revelation 17 had a golden cup in her hand. Gold suggests purity, perfection or flawlessness. That was its veneer. It was in her hand so that it could be offered to others. The Word says that it was “full” (*geno* – unable to fit in anymore) of abominations. What abomination (*bdelygmation*)? Jesus used the same word to relate, once again, to significant end-time issues. He referred us to Daniel (which we will once more visit). But, it has led us now to the end-time harlot, the apostate church, with abominations she spreads around the earth.

This time another clue is added to the meaning of “abominations.” It is described as the **“filthiness of her fornication.”** The Greek word for “filthiness” or “unclean thing” is *akatharta*. This is cultic and implies an illicit relationship and/or religious blasphemy. In Revelation 16:13 John saw three **unclean** spirits going out to deceive the nations. Some deceptive or illicit religious teaching enamors the world. The saints clearly reject it because the harlot is there depicted as drunk with the blood of the saints.

The abomination refers to a religious “rite” she idolizes. *Akatharta*, with fornication (*porneras*), reveals that she is intimately relating with others over this “rite,” belief or action.

What deceptive religious teaching or philosophy does the harlot bring to the world? The clues we have reviewed regarding the abomination, desolation and uncleanness all point to a false worship related to the “sun!” God’s sacred seventh is rebelled against. As ancient Israel broke that “sacred seven,” the *shemita*, and brought desolation, so at the end, apostate Christianity breaks a Sabbath, which will lead to desolation.

The beast is a political power. The woman/harlot represents a blasphemous religious system. Slandering the name of God permeates Revelation 17. The Sabbath commandment was designed for people to “remember” God as Creator; it was designed to be a sign of His sovereign power, to be a reminder of the covenant promises and, finally, to be a symbol of deliverance from this world and restoration to God’s original purpose. We are reminded that the harlot is the mother of the *abominations* on the earth resisting this truth. It is the *pesha* found in Daniel 8.

The collective evidence suggests that the harlot, epitomizing the antichrist, is a church that leads all other churches (her daughters) into rebellion against the Sabbath. This is end-time imagery. It becomes a mark of her power and authority since the world submits to her seductive influence. The world eventually seeks to kill the saints who resist this mark. This, then, fulfills a subsequent description of what is also in the cup – the blood of God’s people.

### **The King of the North Connection**

We were introduced to the antichrist – the papal little horn power (its second rise), back in Daniel 8. There is a sequel to that story. God uses varied symbols to describe prophetic powers and events. In chapter 11 the little horn is first referred to as a “vile person.” Then in another section, it is “king of the north.” The latter represents the *rest of the story* in Jesus’ command to look at Daniel.

This king hates God’s covenant (11:30). His practices pollute God’s sanctuary (because he *stands where it ought not be*). **Then it says that he places** or decrees the abomination that



leads to desolation (11:31). This is amazing! The King of the North not only seductively pollutes the church, but is associated with a decree or law that enforces it!

The “mother church” is the Roman Catholic Church. She admits it, and the Bible supports it. But – in the latter, only in a setting of apostasy! The question is raised: Is the Roman Catholic Church interested in civil decrees to enforce Sunday keeping? If it is, the issues of that church related to the abomination would raise an alarm of fearful magnitude. It would be a fulfillment of end-time prophecy that threads its way from the very words of Jesus back to Daniel and forward to Revelation!

On July 5, 1998, the late Pope John Paul II wrote an *apostolic letter*, *Dies Domini*, of 50 plus pages. These are a few quotations:

66. “In this matter, my predecessor Pope Leo XIII in his Encyclical *Rerum Novarum* spoke of Sunday rest as a worker’s right which the State must guarantee.” (110)

67. “Therefore, also in the particular circumstances of our own time, ***Christians will naturally strive to ensure that civil legislation respects their duty to keep Sunday holy.***”

47. “Even if in the earliest times it was not judged necessary to be prescriptive, the Church has not ceased to confirm this obligation of conscience, which rises from the inner need felt so strongly by the Christians of the first centuries. It was only later, faced with the half-heartedness of negligence of some, that ***the Church had to make explicit the duty to attend Sunday Mass: more often than not, this was done in the form of exhortation, but at times the Church had to resort to specific canonical precepts.***”

“The present Code reiterates this, saying that ‘on Sundays and other holy days of obligation the faithful are bound to attend Mass.’ (82) ***This legislation has normally been understood as entailing a grave obligation: this is the teaching of the Catechism of the Catholic Church, (83) and it is easy to understand why if we keep in mind how vital Sunday is for the Christian life.***”

48. Bishops must ensure that Christians appreciate Sunday. [Hmmm, how does that happen? By using the power of civil law – decrees!]

This document was a communiqué to Catholic Church leaders around the world and directly reflects the ties that Daniel predicted would come at the end of time! Rebellion against the Sabbath is a detestable issue with God. He ties it to the words *pesha* and *shiqquwts*, which prophetically leads to utter *desolation*.

This all happens when the “daily” or true Sabbath is taken away. Daniel’s message is nearly finished. There is one more factoid that is vital to the understanding of the abomination. God tells us how long that decree to observe a false sabbath will last.

From the onset of the decree or command to take away the “daily” and set up the abomination which makes the desolation of the earth will be 1290 days (12:11). That represents the last segment of time before Jesus returns (another study).

What an amazing amount of information tucked into the crevasses of so many prophecies. They all have a *consistent* message. They all define how God addresses the Sabbath. It is clear – its holiness never changes. Equally important, it is the pivotal issue at the end of time.

Coming now full circle, we return to Matthew 24. In verse 20 Jesus invited His people to “pray that your flight (escape) be not ... on the Sabbath day.” Why? It would make observing that sacred day difficult. Jesus is consistent. This end-time issue is not Sabbaths (plural). The grand finale of history relates to a single holy day that began at Creation week a little over 6000 years ago.

## APPENDIX V

# THE IMPORTANCE OF THE HEBREW WORD *YOM* (DAY) (*HEMERA* – G) IN PROPHECY

### General Jewish Assignments to the word “Day”

The word “day” is used in many ways in the English Bible. Understanding those, plus a few contextual rules, makes difficult interpretations vanish.

The Jews reckoned a **sacred day** from sunset to sunset. *“It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath”* (Leviticus 23:32; cf. Exodus 12:15-20, II Corinthians 11:25).

1. The daytime was originally divided into **three parts**. *“Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice”* (Psalm 55:17). In addition, the “heat of the day” was at 9:00 a.m. (I Samuel 11:11).
2. The cool of the day was just before sunset (Genesis 3:8). The nighttime (pre-captivity) was divided into **three watches**.
  - a. From sunset to midnight (Lamentations 2:29).
  - b. From midnight till the cockcrowing (Judges 7:19).
  - c. From cockcrowing to sunrise (Exodus 14:24)
3. By the New Testament times (Christ’s day) the division of the night had assumed the Greek and Roman tradition of four watches. *“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning”* (Mark 13:35).
4. The term “hour” was introduced by Daniel (3:6, 3:15, 4:19, 5:5).<sup>4</sup>

### The Use of “Day” in Hebrew Expressions

1. Early in Biblical history “day” implied from daybreak (onset of light) to darkness (termination of light). *“And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.... While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease”* (Genesis 1:5, 8:22).
2. After the exile, the day (daytime) was divided into twelve hours and the night similarly (Matthew 20:1-12) – 6:00 a.m. began the first hour.

---

<sup>4</sup> Easton Dictionary Open Sources, PowerBible Co. Version 5.4 (2007-04-16), Phil Lindner Online Publishing.

- a. *“Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world”* (John 11:9).
- b. *“And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night”* (Acts 23:23)
3. The word “day” is also used for an indefinite **period**. This is seen in the phrases “day that” or “day of.”
  - a. *“day of Yahweh”* (Isaiah 2:12)
  - b. *“day of the Lord”* (I Corinthians 5:5, I Thessalonians 5:2, II Peter 3:10)
  - c. *“day of salvation”* (II Corinthians 6:2)
  - d. *“day of Jesus Christ”* (Philippians 1:6)

An indefinite time – existence in general – Genesis 3:14: *“All the days of thy life”* (compare Genesis 21:34, Numbers 9:19, Joshua 22:3, Luke 1:24, Acts 21:10).

4. It is used figuratively:
  - a. A season of opportunity – John 9:4: *“I must work the works of him that sent me, while it is day: the night cometh, when no man can work”* (compare Romans 13:12-13, I Thessalonians 5:5-8).
  - b. *“sons of the day”* (I Thessalonians 5:5, 8) means “spiritually enlightened ones.”
  - c. The span of human life – Genesis 5:4: *“And the days of Adam ... were eight hundred years.”* *“And if thou wilt walk ... then I will lengthen thy days”* (I Kings 3:14; compare Psalm 90:12, Isaiah 38:5).
  - d. A set time – Genesis 25:24: *“And when her days ... were fulfilled.”* Daniel 12:13: *“Thou shalt stand in thy lot, at the end of the days”* (compare Leviticus 12:5, Daniel 2:44).
  - e. Past time – Psalm 18:18: *“the day of my calamity.”* Psalm 77:5: *“I have considered the days of old”* (cf. Micah 7:20, Malachi 3:7, Matthew 23:30).
  - f. Future time – Deuteronomy 31:14: *“Thy days approach that thou must die.”* Psalm 72:7: *“In his days shall”* (compare Ezekiel 22:14, Joel 2:29, Matthew 24:19, II Peter 3:3, Revelation 9:6).
  - g. The eternal – In Daniel 7:9, 13 God is called *“the Ancient of days.”*
  - h. Time of salvation – Specially referring to the hopes and prospects of the *parousia* (see *Eschatology of the New Testament*). Romans 13:12: *“The night is far spent, and the day is at hand.”*<sup>5</sup>

### **The Twenty-Four-Hour Day**

Much work has gone into the literal 24-hour meaning of the Creation **days**. Notable is the work of the late Gerhard F. Hasel (John Nevins Andrews Professor of Old Testament and Biblical

---

<sup>5</sup> Easton Dictionary as found in Power BibleCD v5.2 [2006.11.14], Online Publishing, Inc., 128 E. Chicago St., P.O. Box 21, Bronson, MI 49028.

Theology, Andrews University).<sup>6</sup> He observes and notes that the semantic–syntactical guidelines for a **non-literal** meaning of *yom* is “always found in connection with prepositions, prepositional phrases with a verb, compound constructions, formulas, technical expressions, genitive combinations, construct phrases, and the like. In other words, connections which indicate clearly that a non-literal meaning is intended. If such special linguistic connections are absent, the term *yom* does not have an extended, non-literal meaning; it has its normal meaning of a **literal** day of 24 hours.”<sup>7</sup>

In the Genesis Creation account and in the prophetic periods of 1290 days and 1335 days in Daniel 12, several observations can therefore be made:

1. The term *yom* is always joined with a number (either cardinal or ordinal).
2. The term *yom* is never combined with a preposition, genitive combination, construct state or compound construction. It appears as a simple noun.

When *yom* is joined with a number, which occurs 150 times in the Old Testament, it refers invariably to a literal day of 24 hours,<sup>8</sup> except in Zechariah 14:7, which is generally accepted to be a difficult text to analyze.<sup>9</sup> The “numeric qualifier” is inherent in many directives of the Jewish theocracy and historical narratives. The eighth day (*yom*) after birth, a male infant is circumcised (Genesis 17:1-14). The waters prevailed upon the earth 150 days (*yom*) (Genesis 7:24). The Day of Atonement was celebrated on the tenth day (*yom*) of the seventh month (Leviticus 23:27).

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

The word for “days” is plural in both instances. Some say this disqualifies the “numeric qualifier.” If that is so, why is a beatitude given to an **individual** [one person] who waits, comes through to the end of the 1335 days? It has to be a period within a life span of one of God’s people at the “time of the end.”

The Hebrew word *yom* and Greek rendition *hemera*, tied to a number (ordinal or cardinal), refer to a 24-hour literal day, whether singular or plural. Thus, in Revelation 11:3 the “thousand two hundred and threescore days” is literal time in an end-time setting. This parallels the other prophecies of 42 months and time, times, and an half (time).

Thus the ancient use of the word “day” is contextually rich. Within a prophetic setting, the derived meaning of **time** is often understood from the “day” rules. Excellent examples are the timing periods of Daniel 12.

---

<sup>6</sup> Hasel, Gerard F.; Berrien Springs, Michigan. “The ‘Days’ of Creation in Genesis 1: Literal ‘days’ or figurative ‘Periods/EPOCHS’ of time?”

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*, “Origins,” vol. 21(1) (1994), pp. 5-38.

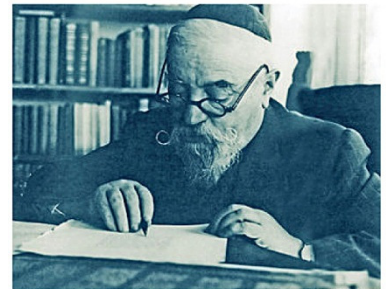
<sup>9</sup> Whitcomb, John C.; *The Early Earth: An Introduction to Biblical Creationism*; BMH Books (1987), pp. 28-32; Duncan and Hall, “24-Hour View,” p. 31; Kulikovsky, Andrew S.; *Sizing the Day*, *Journal of Creation*, 16(1), 41-44, April 2002.

A unique view of the final three and a half years of prophecy was given to expositor White. Much of her writing career she viewed, as many in the Protestant world, the numerous 1260 “days” as years in prophecy. She later saw a literal meaning of Revelation 13:5 – the 42 months.

This was her response/thoughts:

“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**.’ (Revelation 13:4-5). [Rev. 13:6-18 quoted]”<sup>10</sup>

The late Umberto Cassuto, in his monumental work, *Genesis: Adam to Noah*, shows in the literal day account the beauty of God’s perfect “seven” in Creation’s introduction of the first week. Not only are words for a day tied to a number, but emphasizing the literalness of this is the phrase “evening and morning.” In addition, man was created on the sixth day, then given a Sabbath. Anything beyond the literal 24-hour day would be a disruption to the wonders of the Genesis narrative.



Rabbi Umberto Cassuto, also known as Moshe David Cassuto (1883–1951)

Time periods such as Creation week and Daniel 12 are literal 24-hour days. To deviate from that understanding is to break ancient rules of thought.

---

<sup>10</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 282.

## APPENDIX VI

# YEAR–DAY PRINCIPLE

### An Aging Concept?

The “year–day principle” has been a mechanical rule that historicists use to encounter Biblical periods of the past. Its application restricts and, therefore, denies the rich allusions to eschatological prophetic time periods. Yet, it is one that many today defend. The defense of this “principle” comes from an aged methodology supported by two key texts: Numbers 14:34 and Ezekiel 4:6. These have been “hermeneutic tools” to define what selective prophetic numbers and periods mean. Yet – there is no contextual instruction that they are to be interpretive prophetic guidelines elsewhere in Scripture.

The concept that in certain time prophecies a “prophetic day” represents an entire calendar year is the distinguishing characteristic of the “year–day principle.” There has not, however, been any consistent rule as to when it should be applied. Some conclude that if a time period is contextually within a prophecy of surreal imagery, it is “prophetic time” (i.e., Daniel 7:25, 8:14). Others arbitrarily apply it to a myriad of numerical periods, justifying the application against the “rejection of literal time.” Daniel 12 is a premier example.

Others posture this way: “As early as the third century B.C.E., the 70 weeks of Daniel 9 were understood to be 70 ‘weeks of years,’ i.e.  $70 \times 7 = 490$  years. The LXX, in translating the Hebrew for ‘weeks’ in Dan 9:25-27, inserted the additional phrase ‘of years,’ providing the first published example of what would later be called the ‘year–day principle.’”<sup>1</sup>

Yet, little scholarly work seeks to discover other reasons expositors, especially of the Septuagint era, might have had for saying “of years.” Contextually, that prophecy is one of the most significant timing predictions of Scripture. Gabriel extended to Daniel’s people 70 weeks (yes, “of years” is implied) of probation to bring in everlasting righteousness. It relates to the reason the Jewish people were in Babylon. That is our first timing clue. It is associated with missed Shemitas and implies Sabbatical-year language, making “of years” accurate based on Leviticus 25 (not Numbers or Ezekiel).

How one interprets **time** prophecies will dramatically influence his or her historical or end-time views. In turn, that characterizes one’s “apocalyptic perspective.” Is the *Revelation* an urgent warning, a novelty message, a curious history or perhaps so distant in the future it is of no concern? If *predictive* timing messages have already been *fulfilled* in the past, there are few exciting residuals to share except “parables” of “has beens.” If, for instance, the Lisbon earthquake of 1755 is a pivotal sign of the Messiah’s coming, the “end of time” is lasting so long it is now devoid of meaning. Is the devastation from the earthquake and tsunami of December 26, 2004, of any eschatological merit? Only short-lived voices using this as an excuse to talk of the *parousia* (second coming) are briefly heard. Apocalyptic thinking without a timing clue offers

---

<sup>1</sup> <http://sdanet.org/atissue/end/yearday.htm>. [L. E. Froom, *Prophetic Faith of Our Fathers*, 4 vols. (*The Review and Herald*, 1950), 1:170, 174-176]. Moon, Jerry; *The Year–Day Principle and the 2300 Days*.

little meaning or urgency to such a devastating event. The year–day issue, in how it has been applied, stands indicted for promoting apathy.

The Bible has specific cues to inform its students of *when* and *what events* are significant. Jesus, as an example, said that the “onset” of His *collective* end-time signs would be completed within *one generation* (Matthew 24:34, Mark 13:30, Luke 21:32) (a “timing” prophetic issue collecting dust with many expositors). That alone tells us that the end comes over a *restricted* period. Commensurate with an infatuation to the past is the Cross. If everything important to salvation occurred there, there appears to be excess material in the Canon that could be easily dispensed with. Aren’t there other issues couched within the framework of time that relate to the redemptive process that unfold after the Cross, even right to the very end within a time period? What do we do with all the prophetic clock periods, dates, sequences and appointments that somehow remain in a morass of uncertain passages? **Time** is a fourth dimension to predictive visions and auditions. There is something wonderful about a story when we know the “when” of it. Jesus knew that when He said “**When** ye therefore shall see ...” (Matthew 24:15).

Prophecy is event-driven, in sequence and *always* framed within a timing infrastructure. How we “tell time” determines how significant those Biblical passages are to us! That, in turn, relates to whether they are currently important or relics of the past and then only Biblical factoids. It is tenuous to determine what prophecy is relevant to Christ’s second coming unless we know what the Biblical clocks say. Prophetic studies must begin there!

Daniel 8, as one example, alludes to over ten timing issues, not one of which relates to Numbers 14 or Ezekiel 4. If only the linguistics, events and imagery are studied, they parallel Daniel 7. If *unrelated to the context of time*, we will conclude that they are a “chunk of the same” prophetic “real estate.” Those *timing* words and phrases (i.e., 8:17 and 19), **however**, place Daniel 8 in our era. Daniel 8 is loaded with deliverance, covenant and restoration language. God invites us into an elevated typological study that has *contemporary relevance*. The past becomes a beautiful metaphor for a greater message surrounding the great finale of sin’s conflict.

Thus, the issue demanding resolution by expositors is *how to tell time*. The Biblical clocks tick, have alarms, are divided into a myriad of fascinating digital periods (yes, some are 24-hour periods, a day, alluding to a year – but **unrelated** to Numbers and Ezekiel), and bond intimately to prophetic images and events.

One clock in Daniel 8:14, as an example, is expressed as an “*evening and morning*” – just like a Creation day. But this *evening and morning* clock relates to the **annual** Day of Atonement, which then suggests a year for that day! Those yearly feasts are loaded with clocks that often “tick” with prophecy! That, for example, helps us evaluate that 2300 number, where the word “day” doesn’t exist in the original, but the term “evening and morning” does! Interesting – the “2300” are years from the annual Day of Atonement *evening and morning* typology.

If we tell time in approximation, we might miss the train. That’s why most of God’s clocks are digital – they are precise and accurate – if we just learn *how to tell time*.

This is why the *year–day* matter must be resolved. Scholars posture as if it were sacred, but selectively determine which prophecies it might apply to and which ones it doesn’t. But the prophetic clock rules are very definitive in the Canon. If one accepts the *year–day* principle as



a valid tool, how does one pick and choose his prophecy? Appeals to great Biblical scholars of history who applied it cannot resolve that question. The sheer number of loyalists to the year-day camp can never validate that viewpoint as truth.

Linguists appeal to such verses as “for all our **days** pass away under thy wrath, our **years** come to an end like a sigh. The **days** of our **years** be three score and ten” (Psalm 90:9-10) to offer another proof of a year-day or day-year Semitic parallel to chronological prophecy. That is simply illogical! No Biblical permission is given to tie such texts to prophetic interpretation. Such expressions are *cultural expressions* totally unrelated to an interpreting hermeneutic tool. Numbers and Ezekiel relate to apostasy of God’s people and God’s judicial response. End-time prophetic key? Not in the least!

One group<sup>2</sup> that briefly dealt with this issue noted: “The year-day relationship can be Biblically supported, although it is **not** explicitly identified **as a principle** of prophetic interpretation.... Furthermore, the Old Testament provides illustrations of the year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27).”<sup>3</sup> Which way do we go? Do we use it or not? It is a *culturally-supported concept*, yet *not identified* in the Bible as a prophetic tool! If so, how do we apply it consistently? The textual illustrations involve a cultural expression, divine judicial sentencing for apostasy and *Shemita* language – all unrelated to each other.

There are many examples of a day for a year. But they relate to established annual events, such as the feasts.

Another scholar and administrator noted: “Although the year-day principle is not affirmed explicitly, the various examples quoted [Genesis 29:27, 41:25-30] show that a principle of calculation was employed from the patriarchal period at least to the time of the Exile that established a day-year, year-day, or even a week-year relationship. There are yet other relationships based on the same principle. This makes it perfectly correct to state that there is a biblical principle according to which ‘a day in prophecy stands for a year’”<sup>4</sup> It is “not affirmed explicitly” yet it is “perfectly correct to state.” That’s a problem.

These positions point out the challenge. There are year-day clocks. But there are also week-year, day-millennial and day-month prophetic timepieces. And – there are literal time prophecies that mean everything to God’s people right at the end. How do we know which clock to use? The answer is in the **prophetic context** and **using correct hermeneutics**.

### **The Beginning of “Time”**

God initially defined time by celestial objects to “divide the day from the night; and let them be for signs, and for seasons, and for days, and years” (Genesis 1:14). The sun and moon, by God’s original design, became time pieces for mankind. Their broadest application in a sinless world is not revealed because the story of sin begins in Scripture immediately after the Creation account.

---

<sup>2</sup> *Sanctuary Review Committee of the Seventh-day Adventist Church*.

<sup>3</sup> *Adventist Review*, September 4, 1980, p. 14; *Ministry*, October, 1980, p. 18 (emphasis added).

<sup>4</sup> Zurcher, Jean; “The year-day Principle,” *Adventist Review*, July 12, 1981.

God introduced another clock at Creation – the weekly cycle. It was based on seven *evenings* and *morning*s. It embodied a sequence, and the seventh period was dedicated, set apart, as holy. That was the origin of the Sabbath. Man was to honor that day as sacred. It was to never change. Thus, Adam and Eve were to count 1 to 7 and preserve the integrity of this most unique time piece. Totally unrelated to any celestial object of creation, the Sabbath could not be worshiped as an object where one might say it “represented” what God designed. By design and decree the weekly cycle became a divine institution. Extending to our time, 6000 years later, that week has seven days based on counting the sequence!

When sin arrived, so did prophecy and promise. New clocks were introduced that became tools to understand *redemption* and predictive messages. The year was one of them – but not the only one. The weekly cycle – that heavenly appointed clock – became a *template* for other time pieces, all based on 1–7 with the seventh being set apart and sacred.

In the Biblical record, therefore, we find 7 days, 7 weeks, 7 months, 7 years, 70 times 7 and 7 millenniums presented as *defined periods*. The study of each one reveals amazing clues as to how to interpret a time period inside a prophecy.

We already illustrated a unique tool that comes from the 7 days of Creation. The *sequence* of “evening and morning” (not “morning and evening”) has great significance. When that *sequence* is presented, it is typological. It represents a *sacred appointed time*. That means the Creation days are sacred. How? They form the typological foundation of **all** prophetic time.

Aaron’s two sons, Nadab and Abihu, offered strange fire “before the Lord” (Leviticus 10:1). This was apparently in the Most Holy Place of the Tabernacle. Fire “went out” from the Lord and killed them (Leviticus 10:2). Shortly thereafter the Lord spoke to Moses regarding the incident. He was to convey to Aaron that entering the Most Holy Place was not to be a casual experience. God was going to make His presence above the mercy seat, so a new statute was instituted called the Day of Atonement. Only on that day, specifically set aside on the tenth day of the seventh month (Tishri), would entering the Most Holy Place even be possible, and then only by the High Priest (Leviticus 16).

That would be a Day of Atonement for the *nation*. Israel’s place of meeting God was to be the tabernacle, with the nation’s representatives being the priests (Leviticus 16:33). The Hebrew word for atonement is *kaphar*. It comes from an Arabic root meaning to “cover” or “conceal.”<sup>5</sup> It is related to a similar word used in Genesis 6:14 where Noah was to waterproof the ark by “covering it” (*kaphar*) with pitch. God told Moses that the Day of Atonement was to be an “everlasting statute” “to make an atonement for the children of Israel for all their sins [to cover them over] *once a year*” (Leviticus 16:33-34).

That day was to be a Sabbath (Leviticus 23:32). Intriguingly, its sacredness began on the ninth day (and here it is) – the *evening before* the tenth (Leviticus 23:32). That is stunning. That sacred day, when sin would be *covered over*, then removed, started on the *evening before*. The 2300 *evening and morning* prophecy of Daniel 8:14 was given by Jesus as a partial response to Gabriel’s question of 8:13. “How long” or “until when” would the transgression of desolation occur? Jesus made it clear that the prophecy of the little horn (prophetically tied to the ram and

---

<sup>5</sup> Harris, R. Laird; *Theological Wordbook of the Old Testament* (Moody Press; Chicago, IL), 1980, vol. 1, p. 452.

he-goat) would not occur until the end of, or after, 2300 *evenings* and *mornings* were finished (8:17, 19). Then, in legal language tied to a covenant and Daniel 9, he described precisely **when** sin would be removed. That is atonement language when sin is covered over (by redemptive blood) and then removed. But, and this is so beautiful – there it is – related to these Sabbatical years, which in turn, tie to the Jubilee when everything is restored. We don't need a "year–day principle." All we need to understand is the *annual* atonement restoration theme and the meaning of the great Shemita cycles. It then all remarkably comes into place.

Again, the word "days" is missing from the original in Daniel 8:14. It simply says: Until 2300 *evenings mornings* holiness vindicated (or adjudicated). That portrays a legal process that judicially resolves sin (and this is amazing) through the vindication of holiness. The word for vindication (adjudication) is *nisdaq*. It is a passive verb. Something makes it happen. This is now beautifully described in 9:24, where God's people are to give up sin. When they do, everlasting righteousness (*tsedeq* – noun) comes in. Holiness is vindicated by God's people giving up sin! It is the ultimate story of how He gets a bride. The love story that began in Daniel 9 (a prophecy), ends in 8:14!

Some argue that the evening and morning were only a half day. The beauty of a holy message is thereby lost – period. The Creation model is our reference – and "the evening and the morning were the ... day" (Genesis 1). Subjectively and objectively, the theme of 8:14 simply conveys that after 2300 atonement days (they were annual, therefore represented years), something legal, holy, dramatic would begin that would lead to everlasting righteousness when the Most Holy would be anointed – no sin left (9:24). The sanctuary is then anointed.

The year–day principle as described by Ezekiel and Numbers doesn't fit and cheapens the incredible message within these prophecies. God is preparing a people to be His. It is presented in covenant–restoration language when sin is forever "covered over."

He is choosing witnesses to God's character who will be everlasting representatives of who that Leader of the universe really is! That starts at the end of or shortly after the 2300 atonement *evenings* and *mornings*.

Another interesting concept relates to the Hebrew word for "day" (*yom* or *yowm*). If it is alone, it could have all kinds of symbolic significance. But when it's associated with a number, it is always literal.<sup>6,7,8,9</sup> That is so simple a rule and so profound to prophetic understanding. That means the 1290 "days" and 1335 "days" of Daniel 12 involve literal days of time! A year–day principle for Daniel 12? No! It would totally destroy the meaning and shred the end-time *context* the Bible associates with the deliverance of God's people and the special resurrection (12:1-2).

---

<sup>6</sup> Cassuto, Umberto; *Genesis I* (1961), p. 29, as quoted by Harris, R. Laird, et al. in *Theological Wordbook of the Old Testament*, vol. II, p. 694.

<sup>7</sup> Hasel, Gerard F.; *The "Days" of Creation in Genesis 1: Literal "Days" or Figurative "Periods/epochs" of Time?* (Andrews University, Berrien Springs, MI).

<sup>8</sup> Stambaugh, James; *The days of Creation: A semantic approach* (Evangelical Theological Society papers, ETS-0152, 1996), pp. 3-4, 10, 12.

<sup>9</sup> Gentry, Kenneth L, Jr.; *Ordained Servant, "In the Space of Six Days"* (extract), vol. 9, no. 1 (January 2000), pp. 12-16.

## Does the “year–day” principle have a prophetic application?

Absolutely! But we turn to the model of time God has designed. There is a week of days (the weekly cycle), a week of months (the sacred festal time – Leviticus 23) and next a week of years (perhaps the most solemn clock in the Old Testament), the seventh year being a Sabbath.

Three prescriptions were to be observed during that year (Exodus 23:10-11; Leviticus 25:1-7; Deuteronomy 15:1-11, 31:10-13):

- The land was to lie fallow and all agricultural labor was to be suspended. There was to be neither plowing nor sowing, nor were the vines and olives to be attended to. The spontaneous yield was not to be garnered, but was to be left in the fields for common use, and what was not used was to be abandoned to the cattle and wild animals (Exodus 23:10-11, Leviticus 25:1-7). Of the fruit trees the olive is alone mentioned, because its oil was one of the three great agricultural products; but the law probably applied also to other trees.
- With no crops being reaped during the sabbatical year, the payment of debts would have been a great hardship, if not an impossibility, for many. Hence the creditor was commanded “to withhold his hand” and not to exact a debt from an **Israelite**, though he might demand it of strangers, who were not bound to abstain from agricultural pursuits (Deuteronomy 15:1-3, Hebrew text). The **Talmudists** and many after them understood the law to mean the remission of the debt; but modern commentators generally hold that it merely suspended the obligation to pay, and deferred the creditor from extracting the debt during that sacred year.
- During that sabbatical year the Law was to be read on the **Feast of Tabernacles** to all **Israel** – men, women, and children – as well as to the stranger within the gates, that they might know and fear the **Lord**, and fulfill all the words of the Law (Deuteronomy 31:10-13).

During this Sabbatical or seventh year one could not behave as an owner of land. The poor had free and full access to the crops and orchards. *It was one year when everyone became equal.* Together – as one – they could worship God.

This was so important that God noted they would be exiled from the land if that Shemita or Sabbath was broken. The year–day typology of the creation week was instituted **by this seven-year statute**. The seventh year represented unity, cleansing, deliverance and dependency. It was a time of utter trust in God. Through resting on that Sabbath, man learns that it is really God who is directing and perpetuating life.

In the Garden of Eden there was no concept of ownership or possession. During the Sabbatical year all the produce of the trees and fields became ownerless so that everyone could experience the earth as belonging to all, *just as at the beginning*. For someone who works six years to build up his land or estate, it is no easy task to admit that one does not ultimately really own his land. It is on loan from the true Owner and is really for the benefit of all. Finally, there is an awareness of a connection between eating from the Tree of Knowledge of Good and Evil and the exile from the Garden to the expulsion of the Jews from Canaan, exiled to Babylon, for not

observing the Sabbatical year. This association itself alludes to the essence of the Holy Land resembling the primordial Garden of Eden. Breaking the Sabbath was like eating of the forbidden tree. Canaan was to symbolize the “land of promise,” restoration, where the evil of the past is gone forever. In turn, that Shemita year was an enactment of the future imagery of the “heavenly Canaan.”

God provided a commentary on how Israel followed His will. The breach in honoring the Sabbatical year led Jeremiah to prophesy: *“And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years”* (Jeremiah 25:11).

*“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place”* (Jeremiah 29:10).

More than a generation was lost to the Babylonian captivity. The sacredness of the Creation Sabbath day became a great metaphor for unity and dependence in the Shemita year. **That** is the year–day concept that is the true basis of most prophecy – especially in Daniel 9 and 12 as a “week of years!”

*“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years”* (II Chronicles 36:20-21).

At the end of time, within one generation, the world will be given the chance to come out of Babylon to return to the promised land. The focus of much end-time prophecy is on the **last period of that generation** called the “appointed time.” That is, in turn, associated with the abomination that leads to desolation (Matthew 24:15) as spoken by Daniel the prophet.

Where does the true year–day principle tie to prophecy? There are numerous allusions to that. Jesus Himself used both in Luke 13:6-33. But the premier prophecy relates to the 70 weeks of Daniel 9:24. Israel had been in captivity for 70 years – one year for each Shemita dishonored. Daniel was studying the prophecies and understood that, which led to his Daniel 9 prayer. Then Gabriel gave the “70-weeks” prophecy. It related to the restoration of a nation – a people. It was a second chance for Israel – but also the last chance. Israel was once again required to traverse another 70 Shemitas or Sabbatical years. They represented 70 weeks “of years.” The **context** is related to this statute, and ties directly to covenant fulfillment and is in Jubilee language of Leviticus 25, when everything is redeemed. The prophetic calculation is not from Numbers or Ezekiel. That would be out of context. It is beautifully derived from the Shemita statutes.

This is reinforced by Daniel 11. Gabriel returned, and in a summation prophecy, revealed the key kings and leaders who would arise during that probationary period right up to the one who would be a raiser of taxes, which led Mary and Joseph to go to Bethlehem during the time of Caesar Augustus. Each king was like a clock ticking, indicating that probation was getting shorter (Daniel 11:2-20).

To simply state that it was a year–day principle of Numbers 14:34 and Ezekiel 4:6 sells short the incredible weeks of years or Sabbatical week. End-time redemptive history is bonded to our grasp of Leviticus 25 and Daniel 9.

Thus, each prophecy must be studied in context and without an ill-defined hermeneutic formula. Beginning in Daniel and moving then to Revelation, there is a stunning continuity of timing prophecies. Which clock to use becomes clear. The literal time periods of Daniel 12 envelop the repeated three and a half year periods in Revelation. Prophecy and its timing framework leave no room for arbitrary formulas, anecdotal applications or opinions. God's rules are precise, lean on the Jewish theocracy for typological instruction and create beautiful keys to unlock the future.

This is only a brief résumé of issues related to time within prophecy. The use of Numbers 14 and Ezekiel 4 to create a way to deal with the vast network of prophecy cheapens a large segment of Scripture. The incredible tools given to Israel in their statutes clearly open the doors to the apocalyptic prophetic periods – so important to God's people – right now.

## APPENDIX VII

# TARRYING TIME

If the 6000-year plus 1000-year *Great Week of Time* is a precise system of reckoning, how does one reconcile the numerous “tarrying” allusions in the Scriptures? Wouldn’t they lengthen or alter the “sacred seven” millennia? What could such a “delay” relate to? Does this force God to move to plan “B” in His redemptive timing? Is it simply a perceptual issue? Or – is it a “delay” in some other “timed” manner?

The “poster-child delay” parable is recorded in the end-time chapter, Matthew 24.

*“But and if that evil servant shall say in his heart, My Lord delayeth his coming ...”* (vs 48).

The setting of this verse surrounds the little Greek word *ean*, which means “if.” Jesus has just been describing a good servant and suddenly switches to an evil servant. That servant is head of other servants:

He abuses them.

He still calls his master “My Lord.”

But, he says, “*if* in his heart ...”

In the context, it is a warning to anyone who chooses to believe that Jesus’ coming is in the distant future. His actions, described in subsequent verses, betray that very conviction. He lives carelessly and is insensitive to others. Does this statement present a timing truth? Any thought or lifestyle that suggests that a delay is fatal. When the master returns, judgment comes to this servant. The subliminal warning is to not function as though the coming of Jesus is postponed or delayed.

Does that mean it could be postponed? We are to live as though it is imminent. *A delay in Jesus’ return is not the message portrayed!* It is important to note that Jesus gave this parable after telling us **timing prophecies** and **events** that would say “His coming is near.” In the light of that knowledge, there is no reason to say that the eschaton is delayed. The how and when are open information.

Peter, reflecting on truth that had already been “*spoken before by the holy prophets, and ... of us the apostles*” said: “*Knowing this first [the foundational principle], that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?*” (II Peter 3:3-4). These scoffers perceived that Jesus’ coming was “put off.” Scoffers also include those who marginalize talking about or studying end-time issues.

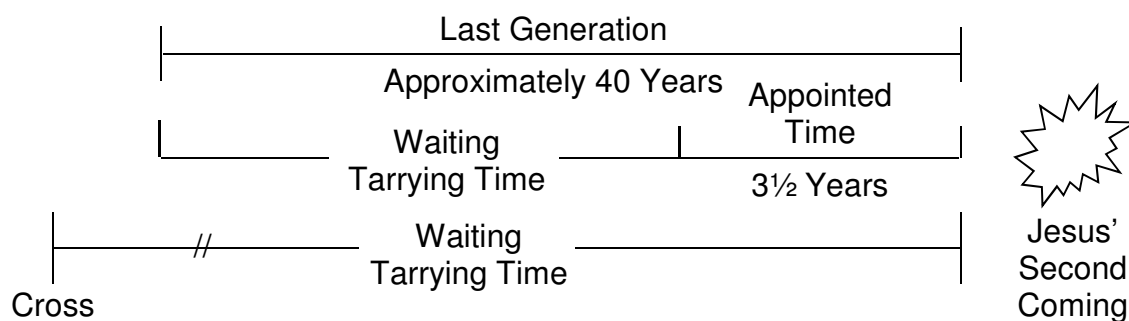
The imagery portrays those who declare “the Lord delays His coming” as sinners! Then God makes the point that He operates within His own timing sphere: “*A day is as a thousand years and a thousand years is as a day*” (vs 8). Yet in prophecy he constantly tells us how to enter His timing realm.

To the godly, Paul provides the context of how God's timing occurs: "*For yet a little while [a small space of time] and he that shall come will come, and will not tarry*" (Hebrews 10:37).

Soon, in a little while – in God's time – He'll return. That could be years or it could be one day. But Jesus does not operate in the sphere of the vague. There is specific timing information that He gave, found in Matthew 24, Mark 13 and Luke 21. He outlined two distinct ends of time that we are to focus on – one for the Jewish people within the apostles' day and one for the end of the world at the Second Advent. They are spelled out with great detail. For the *end of time era* the "rest of the story" is found in Daniel (Matthew 24:15). Jesus stipulates that those end-time prophecies would each be fulfilled within one generation – or – approximately 40 years.

When Jesus told the inquiring disciples that "*It is not for you to know the times or the seasons, which the Father hath in his own power*" (Acts 1:7), He never said it was going to be delayed, nor did He say it would come with mystical suddenness. Nor did He say it would never be known. Jesus already gave detailed signs related to when it could be declared that "the season" has arrived, "*even at the door.*" The "*beginning of sorrows*" is the signal for the beginning of the end!

What then did Jesus allude to in Acts 1:7? This is vital to grasp! Looking forward in time, one cannot predict when the consummation of events will begin – that was in the Father's hand. But – *when* the predicted developments *begin* to occur, it's going to happen within one generation. When looking at Daniel, we see even further information refinements within a three-and-a-half year *appointed-time* setting!



*Within* the timing structure of God's end-time prophecy there are built-in *waiting periods*. God does not want us to call them delays! He has given us permission to call them **tarrying times**.

There are many tarrying times, such as:

1. Between the two end times noted in Matthew 24
2. *Within* the timing of one generation to the three and a half year appointed time
3. All prophetic times that must be completed

It is vital to note that *in* God's predictive time periods there is **no** delay. He does recognize the waiting time between prophecies or within specific time periods. A notable example of this was recorded by Habakkuk: "*And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time,*



but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**” (Habakkuk 2:2-3).

The vision is tarrying – the prophecy has an *apparent* delay to its fulfillment. But wait for it, it really will come to pass, and then it won't appear to tarry any longer. Thus a specific prophecy can tarry *within* the greater framework of God's fixed time. There simply is a time that we must “wait” through.

The parable of the ten virgins is instructive. The bridegroom tarried (*chronizei* or *chronizo*) (Matthew 25:5). What was the delay or lingering in reference to? The people who were waiting. The bridegroom is Jesus. It does not say God's plans were delayed. It does say from the perspective of the virgins that they waited so long that they “slumbered and slept” (vs 5). While the foolish virgins tried to play catch-up, the “appointed time” had already come and they were barred from the marriage.

### **Imminent Return in Revelation**

In the book of Revelation is this repeated theme:

- Revelation 1:1 – “*The Revelation of Jesus Christ, which God gave unto him, to show un-to his servants things which must **shortly** [en tachos] **come to pass**; and he sent and signified it by his angel unto his servant John.*”
- Revelation 1:3 – “*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the **time is at hand**.*”
- Revelation 1:19 – “*Write the things which thou hast seen, and the things which are, and the things **which shall be hereafter**.*”
- Revelation 11:14 – “*The second woe is past; and, behold, the third woe **cometh quickly** [tacho].*”
- Revelation 12:12 – “*Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but **a short time**.*”
- Revelation 16:15 – “*Behold, **I come as a thief**. **Blessed is he that watcheth**, and keepeth his garments, lest he walk naked, and they see his shame.*”
- Revelation 22:6 – “*And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which **must shortly be done**.*”
- Revelation 22:10 – “*And he saith unto me, Seal not the sayings of the prophecy of this book: **for the time is at hand**.*”
- Revelation 22:12 – “*And, behold, **I come quickly**; and my reward is with me, to give every man according as his work shall be.*”
- Revelation 22:20 – “*He which testifieth these things saith, **Surely I come quickly**. Amen. Even so, come, Lord Jesus.*”

On the surface it appears as though the message to John decrees a soon return of Jesus in his day. He did appear to him in 1:13-17, but that is not the meaning of the above verses. Also, a similar message goes to the seven churches.

- Revelation 2:25 – “*But that which ye have already **hold fast till I come.***”
- Revelation 3:11 – “***Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.***”

“*The time [kairos – last opportunity] is at hand.*” “*Behold I come quickly [tacho – soon] – without delay.*” At the end of the Bible in that apocalyptic book, the message is “no delay!” There has been a forward movement of prophetic thought from Daniel through the gospels to this final unveiling of the end. Is this prophecy a declaration that Jesus was coming in John’s day? Clearly not. There was an expectancy by the disciples. But *their timing prophecies* related to the “end” of time for the Jewish nation. The eschaton is defined as distinct and separate by the books of Daniel and Revelation.

Revelation 1:4-6 is a commentary insert. There is a break in the introductory thought to extend greetings from the Trinity to the seven churches. When verses 1-3 and 7 are combined, which they should be, the “*shortly come to pass*” (vs 1) and “*time is at hand*” (vs 3) refer to Jesus’ coming in the clouds when every eye will see Him (vs 7).

The apostles had the privilege of knowing that there would be a wait – just as Daniel did! Daniel 8:14 makes it clear that the final restoration of God’s people would not occur until after the 2300 evenings and mornings – distinctly 2300 years. (That is in atonement–sacred–legal language.) Daniel did not understand at first. Several years later he did (Daniel 10:1). That was part of the *mareh* vision that was *not* sealed.

For the apostles there was an imminent *end* within one generation. But for the great *eschaton*, when all will be made new, that was far in the future. The “end” of Jerusalem had already occurred in 70 A.D. The Revelation was penned approximately 96 A.D. The time when Jesus would come was John’s focus. The angel made that clear in Revelation 1:7: “*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.*” **As consummation-event prophecy unfolded as revealed in the prophetic books**, He would come quickly. That is the exact concept outlined in Daniel and Matthew 24.

### **Daniel’s Appointed Time**

Few have paid attention to the amazing information that Gabriel opened to Daniel. He said: “*At the time of the end (eth qets) shall be the vision*” (Daniel 8:17). The *chazown* vision within Daniel 8–12 revealed how the Mystery of Iniquity would work right at the end of time.

“*I will make thee know what shall be in the last end of the indignation (zaam – God’s wrath): for at the time appointed, the end shall be*” (Daniel 8:19). At the “time appointed” is the end of time – at the time of God’s wrath.

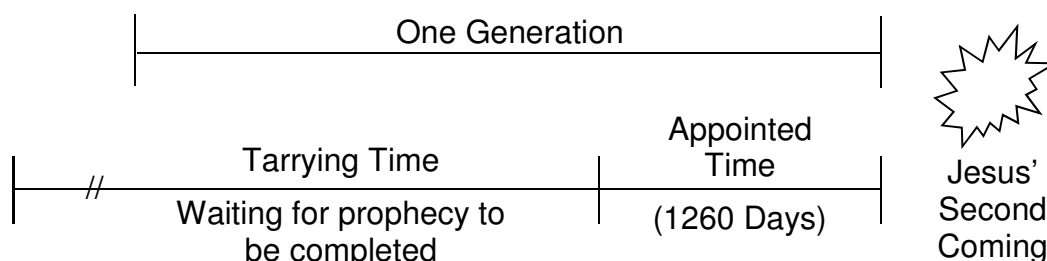
Habakkuk said the tarrying time or waiting period would end at the “appointed time” (*mowed*). Therefore, we can see the following outline emerge:

- The finale of the Mystery of Iniquity of Daniel 8–12 is at the end of time.

- The appointed time is at the end of time.
- The appointed time is when the tarrying time ends.
- The end of time is when God's wrath terminates.

The information continues to pour in. Daniel asked Jesus in chapter 12, "*How long to the end of these wonders?*" (vs 6), referring to Michael standing up, the time of trouble, deliverance of God's people and the special resurrection (Daniel 12:1-2). When will all this occur? Jesus said simply: "*It shall be for a time, times, and an half [mowed, moweds and half mowed – 1260 days]; and when he [king of the north (Daniel 11:40-45)] shall have accomplished to scatter [persecute] the power of the holy people, all these things shall be finished*" (Daniel 12:7).

The *chazown* vision with all the oppression of God's people and church will come to an end at the end of 1260 days – at the deliverance of God's people. From Habakkuk to here it is now clear that there is a waiting period – but **no** delay:



This coincides exactly with Jesus' message to John in Revelation 10:6. There will no longer be a wait. Both times Jesus gives end-time timing messages – first to Daniel and then to John, He swears by heaven with the hand uplifted. Those timing messages are so vital, so sacred, so important that Jesus didn't leave them to that mighty angel, Gabriel. He came personally to present them.

The honor and reputation of heaven itself stands against the truth of those *time* prophecies. When the *appointed time* comes, it is a prophetic, literal-time countdown to the deliverance of God's people. There is no prophecy that sets a time/date for the Second Coming of Jesus. Everything ends at the "deliverance"!

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Dan. 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come [future] to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."<sup>1</sup>

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to

<sup>1</sup> White, Ellen G.; *Selected Messages*, vol. 2, p. 105 (1896).

believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. 'The wise shall understand' (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3."<sup>2</sup>

"Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the *first, second, and third angels' messages* to be given to the world. The unsealing of the little book was the *message in relation to time*!"<sup>3</sup>

### Summary

The Great Week of Time is not marred or impinged upon by the tarrying-time message. The *apparent* "delay" is between the two great end-time prophecies of Matthew 24. It represents a waiting time ***within*** the Great Week of Time of seven millenniums. The prophetic "tarrying time" started at the Cross. A new era began that would culminate with a holy people (last three and a half years of earth's history). A one-generation warning has already begun. The next time period will be the three and a half years. Then time no longer waits and His coming is imminent.

An analogy can be seen from Noah's day. God delayed from the fall of man to Noah to deal with violence and rebellion. Once the preaching began, there was a distinct tarrying or waiting time that God had foretold. There would be a 120-year "wait" before the wrath of God started. Noah built, preached and prepared during that "tarrying time." Then a final call seven days before the flood. When the animals and Noah were in the ark, the door was shut. That began the appointed time of seven days. They were safe in the ark, sealed from harm. When God's wrath was poured out, they were under His protecting care within the ark.

---

<sup>2</sup> White, Ellen G.; *Prophets and Kings*, pp. 547-548.

<sup>3</sup> White, Ellen G.; *Manuscript Releases*, vol. 19, p. 320 (1887) (emphasis added).

## **Prophecy Research Initiative**

P.O. Box 829

Lucerne Valley, CA 92356-0829 USA

[prophecy-research@earthlink.net](mailto:prophecy-research@earthlink.net)

Web: [www.endtimeissues.com](http://www.endtimeissues.com)

**For other materials available, see website above.**

