

Exploring Revelation 18a:

Time No Longer

THE ANGEL OF TIME!

The key to the Great Disappointment of 1844!

Revelation 10:1-11; 11:1-2

This chapter is situated between the sixth and seventh trumpets of Revelation. The seventh trumpet is introduced in Revelation 10 but the details of it are given in Revelation 11:14-19. In between the two trumpets is a two-fold prophecy. First, "The Angel of time", which proclaims "time no longer! and secondly, "The Two Witnesses and The Beast From The Abyss".

REASON FOR THE 2 PREDICTIONS: Why are these two predictions interposed between the sixth and seventh trumpets? The attack by the beast upon the two witnesses, brings to view Satan's attempt to thwart God's plan. However God turned it around and used it to fulfill His purpose. The two witnesses were attacked by the beast, but instead of their being destroyed they were greatly exalted.

"And I saw another mighty angel come down from heaven, clothed with a cloud and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open, and he set his right foot upon the sea and his left foot on the earth. And cried with a loud voice as when a lion roars. And when he had cried, seven thunders uttered their voices, and when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that lives forever that there should be time no longer." Revelation 10:1-6.

A mighty angel was also featured in Revelation 5:2, ("a strong angel" KJV). He also proclaims concerning a book. "Who is worthy to open the book?" That book is a different book to the one in chapter 10.

THIS ANGEL REPRESENTS A DIVINE MESSAGE: **"Another angel came down from heaven."** This denotes that the message is from God, and is of great importance. In Revelation, God inspired movements are pictured as coming from above, from heaven, whereas movements inspired by Satan are symbolized as emerging from beneath, from the abyss, the sea, and the earth.

"This wisdom descends not from above, but is earthly, sensual, devilish... But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." James 3:15-17.

THIS ANGEL IS CHRIST: It is significant to notice the identity of this mighty angel. He is "clothed with a cloud". Clouds are associated with Christ in scripture. When the Deity descended on Mount Sinai, **"A thick cloud upon the mount and the voice of the trumpet exceeding loud; so that all the people trembled."** Exodus 19:16.

"These words the Lord spoke to all the assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice." Deuteronomy 5:2.

"Who makes the clouds his chariot." Psalm 104:3

When Jesus was transfigured on the mountain. **"The there came a cloud and overshadowed them and they feared as they entered into the cloud and there came a voice out of the cloud saying, This is my beloved Son**

hear him.” Luke 9:34-35.

At Jesus’ ascension. **“He was taken up, and a cloud received him out of their sight.” Acts 1:9.**

At the Second Advent. **“Behold he comes with clouds, and every eye shall see him.” Revelation 1:7.**

“I looked and behold a white cloud and upon the cloud one sat like unto the Son of Man.” Revelation 14:14.

Seeing that clouds are associated with the Christ, it suggests that this Angel must be a member of the Godhead.

SIGNIFICANCE OF THE RAINBOW: **“A rainbow was upon his head.”** This reminds us of the rainbow of chapter 4:3, the brilliant backdrop to the throne of God, and the symbol of the covenant of God’s mercy amid his judgments and justice. This is the sign of our covenant keeping God, the one who keeps his word, the God that can be trusted. Around the angel’s head is this rainbow, a genuine halo. This indicates that he must be Jesus Christ. The author of “Patriarchs and Prophets” agrees.

“When man by his great wickedness invites the divine judgments, the Savior interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne, and above his own head as a token of the mercy of God toward the repentant sinner.” PP 107.

“His face was as it were the sun.” This is a repetition of Revelation 1:16, **“And his countenance was as the sun”**. This expression denotes his divinity. “Dwelling in the light which no man can approach unto.” Just as Moses, after being with God on Mount Sinai, was compelled to veil his face because of its shine, so the Lord Jesus, the glorified God-man, his face is as the sun and **“His feet as pillars of fire.”** This coincides with Revelation 1:15 where. **“His feet like unto fine brass as if they burned in a furnace.”** This refers to Christ’s power to judge and punish evil and to tread down in destruction, all who rebel against God. (4)

WHY JESUS IS CALLED AN ANGEL: If this angel is Jesus Christ in his glorified state, then this tenth chapter must be important. Why is Jesus designated as an angel, when in reality he is forever a man? **“There is one God and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5.**

Before his birth in Bethlehem, in the Old Testament, the Son of God was alluded to as an angel. He was called Michael the Archangel. Michael means “who is like God”? The word archangel means, the “chief angel”. This is still one of Christ’s titles. The term angel, or messenger, is applied to Jesus Christ in the Old Testament, in the setting of the covenant, as the judge and protector of his people.

“Behold I send an angel before thee to keep thee in the way, and bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not for he will not pardon your transgressions for my name is in him. But if thou shall indeed obey his voice and do all that I speak, then I will be an enemy to thy enemies and an adversary to thy adversaries. For mine angel shall go before thee and bring thee unto the Amorites, the Hittites, and I will cut them off.” Exodus 23:20-23.

The prophet Malachi also refers to Christ as the angel. **“Behold I will send my messenger [John the Baptist] and he shall prepare the way before me. And the Lord whom you seek shall suddenly come to his temple, even the messenger [or, the angel], of the covenant whom you delight in, behold he shall come, saith the Lord of hosts. But who may abide the day of his coming and who shall stand when he appears? For he is like a refiner’s fire and like fuller’s soap.”**

This is a prediction of Christ’s first advent. It also applies to Christ’s coming to his temple, to the most holy place, for judgment. It is a judgment scene.

“He shall sit as a refiner and a purifier of silver, and he shall purify the sons of Levi, [believers], and purge them as gold and silver, that they may offer to the Lord an offering in righteousness... And I will come near to you in judgment and I will be a swift witness against the sorcerers, and against the adulterers, and false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of hosts.” Malachi 3:1-6.

REVELATION 10 IS IN A JUDGMENT SETTING. Christ is here presented as “the angel of the covenant” in the setting of the pre advent judgment. In the light of these Old Testament portrayals, undoubtedly Revelation 10 is also in the setting of the covenant and of judgment. **“He is clothed with a cloud.”**

In Daniel 7:9-10, 13, where it describes the pre-advent judgment, Jesus is pictured as being conveyed by the clouds into the presence of the Most High. When Christ is described as coming in judgment at the Second Advent, clouds are associated with his coming. **“Behold he cometh with clouds and every eye shall see him and they also which pierced him and all kingdoms of the earth shall wail because of him.” Revelation 1:7.**

The rainbow is associated with God’s covenant. At the time of Noah’s flood, “It represented the union of his [God’s] mercy and justice.” “It is the mingling of judgment and mercy that makes salvation so full and complete.”

“His face was as the sun”, denoting his deity, the all-knowing, the all-seeing one, before whom **“all things are naked and open to the eyes of him with whom we have to do.” Hebrews 4:13.** This again alludes to judgment. “His feet as pillars of fire.” Finally, he has in his hand, “a little book, open”, and the title of this book, also denotes judgment, for it is none other than the book of Daniel, and Daniel means, “God is judge”.

LITTLE BOOK OF DANIEL. What are the evidences that this little book, is the book of Daniel?

1. It is a little book. The book of Daniel comprises just 12 chapters.
2. The emphasis is on the word “open”, indicating that the book was not previously open, but closed or sealed, **“The voice which I heard from heaven, spoke to me again and said, Go and take the little book which is open in the hand of the angel.” Revelation 10:8.**

The emphasis is on the word “open”. Normally one would say, “Go and take the little book which is in the hand of the angel.” But instead, it says, “which is open in the hand of the angel.” One would normally say, “in his hand he had a little book, or, he was reading from a little book, or, he was reciting, or proclaiming from a little book; but each time it reads “a little book open in the hand of the angel.” Has there been any little book that was closed or sealed up and later opened? The answer is yes! Only one book in all of scripture is described as being sealed, and that is the little book of Daniel the prophet.

“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. “Go thy way Daniel for the words are closed up and sealed, till the time of the end.” Daniel 12:9.

3. The angel raised his hand to heaven and swore an oath that there would be “time no longer”. This is derived from Daniel 12. **“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 sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Daniel 12:7.**

In the eighth verse of Daniel 12, it indicates that Daniel did not understand the meaning of this oath of the angel. In verse 9, Daniel was assured that it would be understood at the time of the end, i.e. after 1798.

Revelation 10 shows that the opening of the little book is the fulfillment of the promise of Daniel 12:9.

4. The angel of Revelation 10 is the same Being that swore the oath in Daniel 12:7. He is described in detail in Daniel 10:5. In Revelation 1:13-17 it is shown that this man is none other than the Lord Jesus Christ. This indicates that Daniel 12 and Revelation 10 are very closely connected.

5. The little book of Revelation 10 is concerned with "time". "Time shall be no longer." The only other book that specializes in "time", is the book of Daniel. It is peculiar for the remarkable time periods it contains. These evidences confirm that the "little book" is none other than the book of Daniel, which was sealed till the time of the end, i.e. 1798.

DATE OF "THE TIME OF THE END" How do we know that "the time of the end" commenced in 1798? Some claim the time of the end commenced in 1844, at the close of the 2300 year prophecy, but this conclusion cannot be confirmed by scripture. In the book of Daniel, this expression, "the time of the end" is mentioned five times.

1. "At the time of the end shall be the vision." Daniel 8:17.

2. "Some of them of understanding shall fall, to try them and to purge and to make them white, even unto the time of the end." Daniel 11:35.

3. "And at the time of the end shall the king of the south push at him and the king of the north shall come against him like a whirlwind." Daniel 11:40.

4. "Shut up the words and seal the book, even to the time of the end." Daniel 12:4.

5. "The words are closed up and sealed till the time of the end." Daniel 12:9.

Of these five statements only one indicates when the time of the end would commence.

"Some of them of understanding shall fall to try them and to purge and to make them white even to the time of the end." Daniel 11:35.

This is speaking of the great tribulation of the Dark Ages and it says that the tribulation would continue until "the time of the end". When did the period of tribulation end? Without dispute it ended in 1798 AD. The author of "The Great Controversy," agrees regarding this date. "That part of the prophecy which related to the last days, Daniel was bidden to close and seal till the time of the end. Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased and many have proclaimed the solemn message of the judgment."

THE EXTENT OF THE MESSAGE: **"He set his right foot on the sea and his left foot on the earth." Revelation 10:2.** This represents the fact that Christ is sovereign of the sea and the Lord of the land. His message is worldwide, it sounds over land and sea. Also, in the prophecies, we see some nations, rising from the 'sea' indication populated areas, and some from the 'earth' indicating unpopulated areas.

EFFECT OF THE MESSAGE: **"And he cried with a loud voice as when a lion roars." Revelation 10:3.** This denotes the tremendous power and effect of the message as it is proclaimed. The lion's roar creates fear, and this was true of the message, it created great fear in the minds of many. The lion represents Jesus as "the lion of the tribe of Judah", when He judges and destroys those who reject Him.

THE SEVEN THUNDERS: **"And when he had cried, seven thunders uttered their voices, and when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered and write them not." Revelation 10:3, 4.**

These are not seven peals of thunder, but seven distinct voices or messages. At times in the past, when God

spoke, it sounded like thunder. **“God thunders marvelously with his voice.” Job 37:5. “The God of glory thunders.” Psalm 29:3.**

But only he that has ears to hear, discerns that it is the voice of God. The New Testament records that on one occasion when Jesus prayed, **“Father glorify thy name, Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, who stood by and heard it, said, it thundered: others said, An angel spoke to him. Jesus answered and said, This voice came not because of me, but for your sakes.” John 12:28-30.**

John understood the messages of the seven thunders but God commanded him to hush them up. Why then, did God deliver them if John was to hush them up? Sometimes God deliberately withholds truth and here He reveals that He is so doing. Jesus in his ministry on earth, in answer to queries from the disciples, said, “Ye cannot bear them now,” (John 16:12) this was so with the seven thunders.

“The special light given to John which was expressed in the seven thunders, was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed, the first and second angels messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel proclaiming that time should be no longer.” So these were the events of the Great Advent Awakening that came about because of the study of the time prophecies of Daniel.

TIME NO LONGER: “And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that lives forever and ever, who created heaven and the things that therein are, and the earth and the things which therein are and the sea and the things which are therein, that there should be time no longer.” Revelation 10:5, 6. Jesus Christ swears an oath on the authority of the Creator. This reveals the importance of the truth in this chapter.

WHAT KIND OF TIME? What time is Christ referring to? Is it literal time, the beginning of eternity, or is it referring to probationary time, the close of the day of salvation? The answer is that it refers to none of these! On what grounds? At the close of the proclamation of this message, the command is given, **“You must prophesy [or preach] again.”** (Verse 11) This shows that the time cannot be the end of the world, nor can it be probationary time. Under the seventh trumpet it says that **“The mystery of God would be finished”.** (Verse 7) The mystery of God here, represents the time prophecies of Daniel.

But what of symbolic time, of a day for a year? Symbolic time is the time involved in symbolic prophecy. Symbolic prophecy extends until the Second Advent of Christ. Therefore symbolic time, of a day for a year, must also continue until the Second Advent. In Revelation 20 where it refers to the abyss, or bottomless pit, it is a literal abyss, when this earth becomes a literal worldwide place of death, a literal prison house of Satan.

‘What manner of time is “time no longer” of Revelation 10:6? we must examine the book of Daniel from which Christ is quoting. Let the book of Daniel itself answer. In Daniel there are four great prophetic time periods. These are all chronological time periods.

THE CHRONOLOGICAL TIME PERIODS OF DANIEL:

1. The 3 prophetic years of Daniel 7:25 and 12:7. This period is mentioned seven times in Daniel and Revelation and always refers to the same time period. (It is an important clue in prophetic interpretation.) = 1260 years. 538 AD to 1798 AD.

2. The 1290 prophetic days of Daniel 12:11 in which the “daily” would be taken away and the abomination is set up = 1290 years. 508 AD to 1798 AD.

3. The 1335 prophetic days of Daniel 12:12 at the end of which Daniel and the saints stand in their lot for judgment etc. = 1335 years. 508 AD to 1843/1844 AD.

4. The 2300 prophetic days of Daniel 8:14 at the close of which the “cleansing of the sanctuary” or judgment, would commence = 2300 years. 457 BC to 1844 AD.

The longest time period of Daniel is the 2300 days of Daniel 8:14 which ended in 1844 AD. All of these time periods are what we call chronological time periods. Thus when the angel said, “Time shall be no longer” he undoubtedly was referring to the end of the chronological time-periods of the Book of Daniel. It is important to remember that the portion of Daniel that was closed up, or sealed, was the portion that involved these chronological time periods.

Daniel 8:14-15, tells how Daniel sought for the meaning of the vision concerning the time period. According to Daniel 8:17, 19, 26, the vision of the time period would apply in the time of the end, i.e., after 1798. So the “time no longer” represents all the time periods of the book of Daniel. It means the cessation of all chronological time, all time periods, the cessation of all date setting in Bible prophecy. 1844 is the last date in Bible prophecy. One author declared: “This message announces the end of the prophetic periods.”

“This time, which the angel declares with the solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord i.e. the people would not have another message upon definite time. After this period of time, reaching to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”

THE INTERPRETATION OF “TIME PROPHECIES” In symbolic prophecy, “time” must be counted as symbolic time and in literal prophecy, “time” should be counted as literal time. Symbolic prophecy extends until the Second Advent. After the Second Advent, symbols cease: therefore symbolic time, (day for a year), likewise ceases at the Second Advent.

NO DATE SETTING AFTER 1844: This, then, cancels out all date setting after 1844, for any event whatsoever, as far as Bible prophecy is concerned. However this does not mean that the year-day principle in prophecy, ceased in 1844. It means only, that any time period requiring an end date has ceased. Such passages as the “half-hour” silence in heaven, (Revelation 8:1.) and the “one day” for the 7 last plagues, (Revelation 18:8) could still be applied according to the year-day principle.

THE MYSTERY OF GOD: “But in the days of the voice of the seventh angel when he shall begin to sound the mystery of God should be finished as he has declared to his servants the prophets.” Revelation 10:7.

Let us examine the mystery of God more closely. In scripture there are two main mysteries: the mystery of iniquity [a created being putting himself in the place of God] and the mystery of godliness or the mystery of God. [God coming down to become a man to save mankind]

But there are other ‘mysteries’ that have a part in these two great mysteries. This verse speaks of “the finishing of the mystery of God”. The ‘Mystery’ declared to the prophets is the great time-prophecies of Daniel, and when they were ending, beginning in 1798, this was the beginning of the ‘time of the end’ period.

There are seven aspects of the truth of God that are classed as mysteries. These are:

1. The hidden wisdom of God which is revealed to the believer. 1 Corinthians 2:5, 8.

2. The incarnation; "God manifest in the flesh." 1 Timothy 3:16.
3. That the Gentiles should be included in the plan of salvation. Ephesians 3:3, 4, 9.
4. "Christ in you the hope of glory". Colossians 2:25-7.
5. The union of Jesus Christ and his bride, the church. Ephesians 5:31, 32.
6. The resurrection of the saints. 1 Corinthians 15:51, 52.
7. The seven stars and the seven candlesticks of Revelation. Revelation 1:20.

The scripture also speaks of:

1. The mystery of his will. Ephesians 1:9.
2. The mystery of God. 1 Corinthians 4:1.
3. The mystery of Christ. Colossians 4:3.
4. The mystery of the gospel. Ephesians 6:19.
5. The mystery of the faith. 1 Corinthians 3:9.

The last five refer to the same thing. On the other side of the great controversy there are:

1. "The mystery of iniquity". 2 Thessalonians 2:7.
2. "The mystery of the woman and the beast that carries her." Revelation 17:7.

EATING THE LITTLE BOOK: "And the voice which I heard from heaven, spoke to me again and said, Go and take the little book, which is open in the hand of the angel, which stands upon the sea and upon the earth. And I went to the angel and said to him, Give me the little book. And he said to me, Take it and eat it up, it shall be in thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10:8, 9.

What is meant by the term, "eat it up"? It means to mentally digest it. This expression is also seen in Ezekiel in the Old Testament.

"But thou Son of man, hear what I say to thee, Be thou not rebellious like that rebellious house: open thy mouth and eat that I give thee. And when I looked, behold, an hand was sent to me; and lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations and mourning and woe. Moreover he said to me, Son of man, eat that thou finds; eat this roll and go speak to the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said to me, Son of man, cause thy belly to eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." Ezekiel 2:8-10; 3:1-3.

What is the significance of this? First it tells us how God's word is sweet to the soul. **"How sweet are thy words to my taste, sweeter than honey to my mouth, through thy precepts I get understanding." Psalm 119:103.**

The same truth is expressed by Jeremiah. **"Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart, for I am called by name, O Lord God of hosts." Jeremiah 15:16.**

Because the events outlined in Revelation 10 and the Seven Thunders, have to do with the Great Advent Movement, we know that the message of the time prophecies of the book of Daniel was certainly sweet to those who proclaimed the Second Advent truth, as they thought Jesus was returning in 1843 or 1844! When they hit the Great Disappointment, then it became 'bitter in their belly'.

There are parallels between the experience of the prophet Ezekiel, and that of the prophet John.

PARALLELS BETWEEN:

EZEKIEL CHAPTERS 2 AND 3

1. Ezekiel given a book.
2. Commanded to eat.
3. In his mouth as honey for sweetness.
4. Spoke the words of the book to Literal Israel.
5. Ezekiel experienced "bitterness of spirit." Ezekiel 3:14.

REVELATION CHAPTER 10

1. John given a book. (Daniel)
2. Commanded to eat.
3. In his mouth, sweet as honey.
4. Words of the Book of Daniel proclaimed to spiritual Israel.
5. John [representing God's people at that time] experienced bitterness in the belly.

Another way this experience came to God's people was as a result of the French Revolution. At that time there was a tremendous attack upon Christianity and the Bible. This onslaught produced a marvelous reaction among Protestant nations, a reaction that led to a remarkable revival of interest in Bible prophecy. Many godly scholars were led, independently, to investigate the prophecies of Daniel and Revelation. This was a fulfillment of Daniel 12:4 that **"many would run to and fro and knowledge would be increased."**

"The French Revolution was like the explosion of the long pent-up forces of a volcano. The Papal church and state were suddenly torn from their foundation and overwhelmed in the common ruin. The sudden and violent shock sent the Protestant church back to the prophecies."

In their investigation of these prophecies of Daniel and Revelation, these godly searchers were led to study in particular, the 3.5 prophetic years, or 1260 year period of Papal supremacy. They came to the conclusion that this period ended about 1798. The attack on the Papacy had recently rocked the world of their day, it was a landmark in history. As a result of their discovery of the fulfillment of this prophetic time period in 1798, these Bible students were then led to investigate the next great time period, the 2300 days of Daniel 8:14. It became the centre of study. Finally, most concluded that the 2300 days ended between the years 1843 and 1847 AD. In that four year period, the 2300 years would come to their close. This conclusion led to a revival of the truth of the Second Advent of Christ. It began in Britain then spread among scholars and Christians in Europe, India, Asia and America.

As the historian Thomas B. Macauley wrote in 1844, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign invisibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of these who hold it are distinguished by rank, wealth and ability. It is preached from pulpits both of the Scottish and English church. Noblemen and members of Parliament have written in defense of it."

This revival of the truth of the Second Advent developed into what is called the "Great Second Advent Movement". It commenced in Britain, but unfortunately because of adverse forces, it was hindered in its full development. There were five factors that hindered the Second Advent movement in Britain.

1. There arose a dispute over whether the 2300 days of Daniel 8:14 was 2300, or 2400 days. This conflict diverted attention from the closing event of the period. The 2400 day version came from copies of the Vatican manuscript. Later it was proved that 2400 was erroneous. Maybe when the prophet Daniel forecast that the

Antichrist “would think to change times and laws”, he included the time prophecy of the 2300 days? The conflict caused by the error was a serious blow to the development of the Advent Movement in Britain.

2. There arose a re-emphasis of what is called post-millennialism. This was the view that the Second Advent of Christ would not occur until after the 1000 years of Revelation 20, instead of before the 1000 years. This also helped to blunt the revival.

3. In Britain an unscriptural view dominated the thinking of Christians that the Jews must return to Palestine before the Second Advent of Christ. This proved to be a great hindrance, in Britain, in the development of the Great Second Advent Movement.

4. Samuel Maitland, an Anglican scholar began to publish the Jesuit futuristic interpretation of prophecy. This system had been invented by the Jesuits after the Reformation in order to counter the Protestant and Biblical interpretation of prophecy that the Church of Rome was the Antichrist. This had a very serious effect, for many were influenced by it.

5. In 1833 there rose the Oxford Movement. That was the pro Roman Catholic movement in the Church of England which commenced at Oxford University with J. H. Newman, who later became a Roman Catholic Cardinal. The Oxford Movement’s views were readily accepted by many of the higher classes in Britain and this again helped to blunt the study of Bible prophecy and the truth of the Second Advent.

However this did not end the Movement. The literature that had been published in Britain detailing the findings of the British scholars had been regularly sent to America. This information was spread among the American churches with the result that the great Second Advent Movement began to develop and finally climaxed in the USA.

The leading man of the Movement was William Miller. He was independently led of the Lord to study first the Bible and then the time prophecies. He began to preach that the Second Coming of Christ would be about 1844. Eventually he was supported by about 3,000 clergy plus thousands of lay people, proclaiming the Second Coming of Christ, throughout America. It was a tremendous religious revival but it ended in great disappointment. Hundreds of thousands listened, believed and prepared for the Advent. They forsook their sins and in repentance sought God. On the other hand there were others who scoffed and ridiculed and misrepresented the mighty message that swept the country.

It sounded not only through North America but into many other lands. It enveloped the globe. About the year 1938, a man observed in faraway New Zealand, a reference in a newspaper to an event that occurred in that country in the year 1844. It stated that numbers of people on a certain day in 1844, were expecting the second coming of Christ. In the year 1944, while he resided in Adelaide, South Australia, he read a reference in a local magazine of how one hundred years before, many among the German settlers of the Barossa Valley, South Australia, were likewise expecting the return of Jesus Christ in 1844.

To those who believed the message, it “was as sweet as honey”. It would end the reign of sin and death, and usher in the kingdom of eternal bliss. It was the end of their trials and heartaches, “sweet as honey”. When the day dawned and Christ did not appear, it was indeed a great disappointment. It was bitter and devastating. What a test this was to the people of God! As a result, the majority who accepted it, turned against religion and the study of scripture. However, there was a minority who knew that God had led them, that God had worked for them. Many thousands had repented of their sins, and turned to righteousness, which was evidence that God’s hand was in it.

Instead of turning away from God or rejecting religion, they turned back to the Bible for the answer. This is a

great lesson for every Christian. When disappointment is experienced in the realm of religion, always turn to God and the Bible. The Bible is never wrong; it is our interpretation of the Bible that can at times be wrong.

Why was it that sincere intelligent Christians made such a mistake? They believed that when the prediction said, "Unto 2300 days, then shall the sanctuary be cleansed", that the cleansing of the sanctuary, meant the cleansing of the earth by fire, which scripture says will be at the Second Advent of Christ. Christians of that day lacked an understanding of "the sanctuary". In their ignorance of the subject, they concluded that the sanctuary represented the earth or even Palestine. This was the general thinking of the day. Why did God permit his people to be so bitterly disappointed? We suggest two main reasons:

1. To test His people; He had tested the apostles at the first advent when Jesus was crucified. They also were tested by a great disappointment.
2. To warn the world that a special event had transpired. And the world certainly was warned. The message went to every mission station on the globe, and that period was a great era of foreign missions. Christendom was certainly warned of the Second Advent of Christ. Had the believers known all the facts concerning the prediction, they would never have proclaimed it as they did.

So what was the 'great event' that did occur on the date in 1844? It was clear in the 1st Angel's Message; **"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.** Just like the disciples and the Baptist had preached the right message at the right time, but understood it incorrectly, so the Advent Preachers preached the judgement hour message at the right time but thought the 'judgement' was the second coming. The disappointments in both cases were not caused by the message, but a misunderstanding of what was meant.

So too the 2nd Angel's Message was proclaimed correctly, "Babylon is fallen, is fallen," as with the rejection of the Advent Message, the popular churches began a moral fall that would be ongoing until the Close of Probation. Somehow the Advent preachers failed to notice there was a 3rd Angel's Message, and also the text; **"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11.** It goes to show that God guides the understanding of His people to the right messages for the right time.

Right after the Great Disappointment, the Holy Spirit began to direct the attention of those that did not give up their faith, but rather, turned their attention to prayer and Bible study to figure it all out, to another message, that of the heavenly sanctuary. This subject had been lost sight of through the Dark Ages, nor had the reformation restored this understanding fully either. Now they began to see that the 'sanctuary' referred to, was not this earth, but the heavenly sanctuary that Moses was shown and which the ancient sanctuary was a model of.

So they were to 'prophesy again'. How could they prophesy again, when they had been so mistaken? How could they go to the world again, when they had been proved wrong? The solution to this is given in the next verse.

"And there was given me a reed like unto a rod, and the angel stood saying, Rise and measure the temple of God and the altar and them that worship therein. But the court which is without the temple, leave out, and measure it not, for it is given to the Gentiles: and the holy city shall they tread under foot forty and two months." Revelation 11:1-2. Attention was to be drawn to the amazing truth of the heavenly Sanctuary. The disciples and the early Christian church knew that Jesus was serving as their High Priest in the heavenly

sanctuary but all this was lost in the great apostasy. As they studied they soon discovered that the 'temple' in the book of Revelation was the heavenly sanctuary, the original of the Jewish sanctuary of the Old Testament. They also found that the book of Hebrews referred to this sanctuary,

"But Christ being come an high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, [temple] and of the true tabernacle which the lord pitched and not men." "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Hebrews 8:1, 2, 9.

The priests' ministry in the Old Testament sanctuary, was a figure, or shadow of Christ's ministry in the heavenly sanctuary. **"Who serve unto the example and the shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle, for see, said He, that thou make all things according to the pattern shown thee in the mount." Hebrews 8:5.**

In the earthly sanctuary there were two holy places, and so it is in the heavenly sanctuary. **"For Christ is not entered into the holy places made with bands, which are figures of the true, [or the true ones] but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.**

The first half of the book of Revelation pictured Christ ministering in the first apartment. In the second half of Revelation, Christ is seen ministering in the second apartment of the heavenly sanctuary just as it was in the Old Testament type. In Revelation 11:19, the Godhead is revealed as present in the second apartment.

"The temple of God was opened in heaven and there was seen in his temple the ark of his testament, [or covenant] and there were lightning and voices and thundering." Revelation 11:19. The activities of the Godhead were now where the ark is.

Thus the latter part of Revelation reveals Christ ministering in the second apartment. This is described in the prophecy of Daniel 7 that after the four universal monarchies would reign, the Antichrist or Papacy, would reign for 1260 years. This ended in 1798. The prophet then revealed an awe-inspiring event in the heavenly sanctuary, the transfer of God the Father and Jesus Christ from one division of the sanctuary to another.

"I beheld till the thrones were cast down, [Thrones were placed, or put in position] and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.." Daniel 7:9-10.

The reason God the Father transferred His location in the heavenly sanctuary was to begin the judgement described in Daniel 8:14. **"Unto 2,300 days, then shall the sanctuary be cleansed."** At the end of the 2,300 year period [1844] "the cleansing of the heavenly sanctuary" would begin. This was shown in the earthly sanctuary system as 'The Day of Atonement'.

This represents a work of judgment, to be conducted in the "Holy of holies" of the heavenly sanctuary. This was the key to the Great Disappointment of 1844. The prediction of Daniel 7 then reveals that after the Father was seated in the judgment, **"Behold one like the Son of Man [Jesus] came with the clouds of heaven and came to the Ancient of Days and they brought him near before him." Daniel 7:13.**

Here Christ is described as coming to "the Holy of holies", of the awesome heavenly sanctuary. This was the significance of the 'coming of Christ in 1844'; it was not to the earth, but to the judgment scene in the heavenly temple. Thus the command of Revelation 11:1, after the disappointment of 1844, to "rise and

measure the temple and the altar” was exactly fulfilled as attention was focused on this truth. The command was to measure “them that worship therein”. When the word “measure” [in the Greek] is applied to people, it means to evaluate, or to judge, the people that worship in the heavenly sanctuary. These would include all who have claimed to accept the atonement of Christ and to belong to Him.

“But the court which is without [outside] the temple, leave out and measure it not, for it is given to the Gentiles.” The court represents this earth. In the court was the altar of sacrifice which represents Calvary, where the Lamb was slain for the sins of the world. The ‘gentiles’ here refer to the worldly, who have never even claimed to truly belong to the Lord. there is also a reference to the 1260 days here again that the Papal power would be ruling the earth.

The court, (or earth), is given to the unsaved or Gentiles, who “tread down the holy city 42 months” or 1260 years. The symbolic ‘holy city’, the Christian church, was trodden down for 1260 years. History shows that it was the Papacy that did this. The Papacy was permitted by Heaven to dominate or control the earth for 1260 years and it certainly did. But then there was a time specified by God that it would be brought to judgement for these crimes against God’s people. [see Daniel 7:11]

Not only is the Papal power being judged in this ‘investigative judgement’ that must take place before the Second Advent of Christ, but all who have ever claimed the salvation of God, beginning with righteous Abel, right to the last saint that dies, and then the judgement goes to the living in the final test for this earth.

An interesting difference between true and false worship is determined by the center, or focus, of that worship. Paganism’s worship is centered in the earth, in earthly symbols. The worship of apostate Protestantism likewise, is centered in the earth, on the cross, in the courtyard, on Christ’s work on earth, His death, burial and resurrection. Calvinism and the so-called “New Adventism”, likewise are centered on the earth. “Everything was done for me 2000 years ago.” But the centre of true worship is where Christ is interceding for us now, and empowering His people to get sin out of their lives. The faith and devotion of the believer must focus on Jesus, where He is now. Jesus Christ since his ascension is ministering in the heavenly sanctuary. **“There is one God and one mediator between God and man, the man Christ Jesus.” 1 Timothy 2:5.** Jesus is not now on the cross, nor in the tomb, nor is He on the earth. As the apostle Paul declared:

“You are not come to the mount that might be touched, [Mt Sinai]. But you are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.” Hebrews 12:18-24.

Notice the phrase, “the blood of sprinkling”. This was the sprinkling of the blood of sacrifice in the sanctuary by the priest. It refers to the ministry of Jesus in the heavenly sanctuary. **“Having therefore brethren, boldness to enter into the holiest [or the holy places (Greek) of the heavenly temple] by the blood of Jesus, By a new and living way, which he has consecrated for us through the veil.” Hebrews 10:19, 20.**

“Wherefore he is able also to save them to the uttermost[completely] that came unto God by him, seeing He ever lives to make intercession for them.” Hebrews 7:25. Christ’s ministry on behalf of man is centered in the heavenly sanctuary. By faith we enter within the veil of the great heavenly sanctuary, by the new and living way and that way is Jesus who said, **“I am the way the truth and the life, no man comes to the Father but by me.” John 14:6.**

“The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as

was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in Heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." [Hebrews 6:20.] There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to Heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through his mediation the sincere desire of all who come to him in faith may be presented before God." GC88 489.

In the heavenly temple, commencing in 1844 AD, judgment began concerning the saints of God, and in that judgment "the books were opened" and from the unerring record of every professed believer, is determined who is faithful and who has overcome through the power of Christ.

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Corinthians 13:5. While the saints are being measured or judged above, they are to measure or judge themselves on earth below.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." [Proverbs 28:13.] If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf his wounded hands, his bruised body; and he declares to all who would follow him, "My grace is sufficient for thee." [2 Corinthians 12:9.] "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.] Let none, then, regard their defects as incurable. God will give faith and grace to overcome them. GC88 489.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing." GC88 490.

Because in modern times in Adventism, some expositors of prophecy mistakenly connect the 'Daily' with the ministry of Christ. This false idea came in from pre-Advent movement Protestantism into Adventism in the early part of the 20th century, because this seriously affects the correct understanding of certain prophetic periods, we include items explaining that subject in depth.