

# Time No Longer

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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? We suggest that chapter 10 reveals God's method of concluding the gospel which occurs under the final trumpet. 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. (1)

What is God's method of concluding the gospel? This is introduced in Revelation 10.

"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. (2)

## 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 the Deity 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 the clouds are associated with the Deity, 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.” (3)

“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 11 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 for, the angel], of the covenant whom you delight in, behold he shall come, said 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.”

The cloud is an “emblem of God coming in judgment”. (5) 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 comes 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 also is associated with judgment. At the time of Noah’s flood, “It represented the union of his [God’s] mercy and justice.” (6) “It is the mingling of judgment and mercy that makes salvation so full and complete.” (7)

“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.” - This again represents judgment. 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 on 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 to heaven, and swear by him that lives forever, that it shall be for a time, times and a half. And when they have made an end of breaking in pieces the power of the holy people all these things shall be finished.” Daniel 12:7. (RV)

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 then 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.” (8)

### **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.

### **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 may represent 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 4m 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, “You cannot bear them now,” (John 16:12) and we suggest, that 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.” (9)

### **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? Is it symbolic time, in which a day represents a year? The answer is that it refers to none of these three! 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 literal time - the end of the world. Under the seventh trumpet it says that “The mystery of God would be finished”. (Verse 7)

The mystery of God represents the gospel and the finishing of it means the close of probationary time. So the time cannot be probationary time.

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. This is an important principle of Bible interpretation. This principle explains why it is, that the 1000 years of Revelation 20 are understood as literal years and not symbolic. Revelation 20 refers to events after the Second Advent - therefore this time must be literal time. There are no symbols after the Second Advent. (10) 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. (See Appendix 1.)

On the other hand, all time periods that are brought to view in symbolic prophecy prior to the Second Advent of Christ, are symbolic.

Therefore in answer to the question, '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." (11)

"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." (12)

### **THE INTERPRETATION OF "TIME PROPHECIES"**

1. In symbolic prophecy, "time" must be counted as symbolic time and in literal prophecy, "time" should be counted as literal time.

2. 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. (See Appendix 2.)

### **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 mysteries: the mystery of iniquity and the mystery of godliness or the mystery of God. This verse speaks of “the finishing of the mystery of God”. This is the Close of Probation, the conclusion of the proclamation of the gospel, the close of Christ’s priestly ministry in the temple above. Why is the gospel spoken of as a mystery?

In scripture a mystery is something that is only understood by those who have a right to know. Jesus said,

“It is given to you to know the mysteries of the kingdom of heaven but to them it is not given.” Matthew 13:11.

The plan of redemption is a mystery to the unbeliever. 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.

Thus, when the Bible speaks of the mystery of God being finished, it really refers to the end of the proclamation of the gospel of Christ.

Today we live in the period of the close of the day of salvation - soon all hope of the kingdom will be gone for the unsaved. Soon God will declare “It is finished!”, “It is done!” Soon the decree will sound:



“He that is unjust, Let him be unjust still, he that is filthy, let him be filthy still, he that is righteous let him be righteous still, he that is holy let him be holy still.” Revelation 22:11.

### **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 drawn from 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.

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 experienced bitterness in the belly.

In what way was the book of Daniel mentally digested, and John’s prediction fulfilled? This experience came to God’s people 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.” As Dr. Froom declared:

“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.” (13)

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.” (14)

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 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, the writer 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 the writer 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 meaning. Herein 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 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, which scripture says will be at the Second Advent of Christ. Christians of that day lacked an understanding of the question 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.

We suggest that this was the significance of the seven thunders. They revealed the truth concerning 1844. If so, why then did God hush up the seven thunders? Why did he 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 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 probably would never have proclaimed it as they did.

“You must prophesy again before many peoples and nations and tongues and kings.” verse 11.

How could they prophesy (preach) again, when they were 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. (Originally there was no break between Revelation 10:11 and Revelation 11:1.)

“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 [outside] the temple, leave out, and measure it not, for it is given to the Gentiles.” Revelation 11:1-2.

“Rise and measure the temple!” What temple? In 1844 when this applied, there was no official temple of God on earth. The popular view of the day was that the temple or sanctuary represented the earth or maybe

Palestine. God's people were in darkness as to what the temple signified. They knew that there had been Jewish temples - Solomon's temple and Herod's temple. Why "rise and measure the temple"? The Greek word for "measure", when it is applied to a building or object, means to preserve or restore it.

"There was given me a reed like unto a rod."

The word "reed" is "kanna" in the Greek, and from it we get our English word canon, which means a rule, a law, a standard, or order of doctrine or discipline. The word canon is used in the religious world, as the rule or authority for the Christian. We speak of "the canon of scripture", or the law of scripture, the rule of scripture. What the angel commands is: "Measure the temple and the altar!" Take the Bible, the canon or rule of scripture, and examine or restore the temple and the altar. Why restore the temple and the altar? The answer is that the truth concerning the temple and the altar has been lost to the Christian church.

In the Old Testament, the prophet Daniel had revealed that the Antichrist was responsible for this.

"By him the daily sacrifice was taken away and the place of his sanctuary was cast down". Daniel 8:11 ("sacrifice" not in the original.)

It was the daily that was taken away. "The daily" represented the ministration of Christ in the heavenly temple. (15) This would be taken away, and the place of his sanctuary, i.e. the heavenly sanctuary, would be cast down. How did the Papacy take away "the daily" and cast down the sanctuary? He did it by setting up a counterfeit priesthood, sanctuary and altar. What is the altar that is to be measured or restored? It is the altar of incense. The altar of incense in the earthly sanctuary, was especially connected with the ministry of the priest. When the Roman Catholic system developed, the world was deceived into looking to the Catholic system of priesthood for its salvation. The great truths of Christ's heavenly sanctuary, and his mediation in that sanctuary, were cast down or lost.

But did not the Protestant Reformation restore the truth concerning "the daily", or Christ's ministration, and the heavenly sanctuary? No it did not. The Reformers commenced the restoration of the truth of the gospel but they did not complete it. They emphasized the priesthood of believers.

Now the priesthood of believers is a very important truth, but the Reformers did not have the light on the heavenly sanctuary and the priesthood of Christ in heaven above. That truth was rediscovered in 1844 as a result of the "great disappointment". When that disappointment occurred, it drove the people of God of that day, to seek the reason. They were convinced that God was in the Great Second Advent Movement, so they took the reed, the canon of scripture, and with it examined the question of the temple. They soon discovered that the temple in the book of Revelation was the heavenly temple, the antitype of the Jewish temple of the Old Testament. They also found that the book of Hebrews referred to this temple,

"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.

They found that in the book of Hebrews, 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 temple there were two holy places and so it is in the heavenly temple.

“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.

They also discovered that the first half of the book of Revelation pictured Christ ministering in the first apartment. (16) In the second half of Revelation, Christ is seen ministering in the second apartment of the heavenly temple just as it was in the Old Testament type. In Revelation 11:19, the Deity is distinctly 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.

This indicates that the activities of the Deity were now where the ark is. (17) Thus the latter part of Revelation reveals Christ ministering in the second apartment. (18) They also discovered 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 phenomenon in the heavenly temple. It was the transfer of the deity from one division of the temple to another.

“I beheld till the thrones were cast down [or positioned] and the Ancient of Days did sit.”  
Thrones were placed, or put in position. There is a movement of thrones, and the Ancient of Days did sit. God the Father, is moving. He is transferring.

“His throne was like the fiery flame and his (its) wheels as burning fire, a fiery strew 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.” (or, “the court sat in judgment.” RSV) Daniel 7:9-10.

For what reason would God the Father transfer his location in the heavenly temple? The answer is given in Daniel 8:14.

“Unto (until) 2,300 days, then shall the sanctuary be cleansed.”

At the end of the 2,300 year period [1844] there was to take place “the cleansing of the heavenly sanctuary or temple. What does this represent? We will show later that it represents a work of judgment, that was conducted in the “Holy of holies” of the heavenly temple. (19) Therefore, in 1844, there commenced in the heavenly temple a ministry of judgment. 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 [the clouds] brought him near before him.” Daniel 7:13.

Here Christ is described as coming to “the Holy of holies”, of the awesome heavenly temple. 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 [or restore] the temple and the altar” was exactly fulfilled.

But not only was the command to restore the temple, but to measure “them that worship therein”. When the word “measure” [in the Greek] is applied to people, it means to evaluate, or to judge. In other words, evaluate or judge the people that worship in the heavenly temple. How does one worship in the heavenly temple? Who worships in the heavenly temple? Verse 2 declares:

“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. (20) The court “is given to the Gentiles”. The Gentiles are contrasted with spiritual Israelites, true believers, who worship in the heavenly temple. The Gentiles are non-Israelites, i.e. the unconverted, the unsaved, who look to the earth, in contrast to true believers who

worship in the heavenly temple. Now, the court, (or earth), is given to the unsaved and the unsaved or Gentiles, “tread down the holy city 42 months” or 1260 years. Who trod down the holy city, the symbolic city, the Christian church, for 1260 years? History shows that it was the Church of Rome - the Papacy. Thus, the Gentiles represent the Papacy. Therefore, this prediction is saying that the earth is given to the Papacy.

How could the earth be given to the Papacy?

1. The Papacy was permitted by Heaven to dominate or control the earth for 1260 years and it certainly did.
2. It is the earth where Papal worship is centered. Papal worship is centered in earthly things; in earthly tabernacles, an earthly priesthood, an earthly deity, an earthly sacrifice (the mass). As James describes the power that is not of God: “it is earthly, sensual, devilish”. James 3:15.

The difference between true and false worship is determined by the centre 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 court, 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. The faith and devotion of the believer must focus on Jesus, where ever He is now. And where is Jesus Christ since his ascension?

“Mere 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. This is where true believers focus their worship. Saint Paul declares:

“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.

The believer is to centre his worship in the heavenly temple where Christ is. It is in the heavenly temple where salvation is ministered.

“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.

“The sanctuary in haven is the very centre of Christ’s work in behalf of men.” (20)

By faith we enter within the veil of the great heavenly temple, 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.

One author declared:

“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 our Forerunner is for us entered’. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. 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 maybe presented before God.” (22)

It is in the light of the sanctuary that we are to look upon the cross of Christ. In Revelation 5, Christ is presented as “the Lamb as it had been slain in the midst of the throne.” By faith the true believer follows Jesus Christ into the heavenly temple and that is where his worship is centered. But how are worshippers measured or judged in the heavenly temple? They are judged in the pre-advent judgment, mentioned above, and revealed in Daniel 7 & 8. Daniel 7 reveals that after Christ entered into the court session, where the Ancient of Days presided, that...

“Judgment was given to the saints of the Most High.” Daniel 7:22.

“Judgment was made in favor of the saints of the Most High.” NLN.

“Judgment was given in favor of the saints.” NEB.

Thus 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.

“Every case is coming in review before God: he is measuring the temple and the worshippers therein.” (23)

“the grand judgment is taking place. The Lord says, Measure the temple and the worshippers thereof. God is measuring you: when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being photographed in the books of heaven. Here is the work going on, measuring the temple and its worshippers to see who will stand in the last day when we are doing our work, remember there is one watching the spirit in which we are doing it.” (24)

This is the first way in which those who worship in the heavenly temple are being measured. The second way in which they are being measured is by the process of self-examination now on earth.

“Examine yourselves whether you be in the faith; prove [scrutinize closely] your own selves, how that Jesus Christ is in you except [or else] you be reprobates [rejected].” 2 Corinthians 13:5.

While the saints are being measured or judged above, they are to measure or judge themselves on earth below.

“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 professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery.” (25)

“Through defects of the character, Satan works to gain control of the whole mind and 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 to overcome. But Jesus pleads in their behalf, his wounded heads, his bruised body: and he declares to all who would follow him, ‘My grace is sufficient for thee.’ 1 Corinthians 12:9. ‘Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest to 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.” (26)

## THE TIME PROPHECIES OF DANIEL AND REVELATION

In all the symbolic prophecies that apply before the Second Advent, any time that is mentioned is always symbolic time, whereas prophecy that applies after the Second Advent is literal. To give any of the time prophecies applying before the Second Advent a literal application, as does the Jesuit Futuristic system, is contrary to an important principle of prophetic interpretation.

In all the symbolic prophecies that apply before the Second Advent, any time that is involved is always symbolic time. On the other hand the one prophecy in Revelation that applies after the Second Advent is literal and the time that is mentioned also has a literal application. (See table, page 34.)

## APPENDIX 1

In Revelation 20 several symbolic terms are mentioned. These are carried over from previous chapters where events to transpire before the Second Advent are highlighted. To change the symbols to literal terms would be confusing so the symbolic terms of “the beast and his image or mark” and “false prophet”, (Verse 4, 10), are carried over into this chapter. However all the other terms are literal. These are: “bottomless pit”, or “abyss”, thrones, judgment, resurrections, priests, 4 quarters of the earth, camp of the saints, lake of fire, great white throne, books, and sea. All of the above have a literal application.

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