

Study 4 Outline

How to find an interpretation:

What do other parts of scripture say? Ex. Woman = church (Jer 6:2; Eph. 5:25)

What does the Spirit of Prophecy say? (GC p. 479)

What does the text itself say?

Is Daniel interpreted?

1. Prophecies Daniel interpreted: Dan. 2:36; Dan. 4:19,24; Dan. 5:17,26.

2. Prophecies Daniel had interpreted to him: Dan. 7:16; Dan 8:16,26; 9:22,23;
Dan 10:14.

Dan 2

Image:

Gold

Silver

Brass

Iron

Iron/Clay

Stone

Interpretationss

v. 38 head of gold = king

vv. 39,40 dealing with “kingdoms”

Key

king=kingdom

Dan 7

Lion

Bear

Leopard

4th

Little horn, judgment, end

Interpretations

v. 17 beasts=(king)doms

v. 23 king = kingdom

v.24 10 horns = 10 kings

Keys

link Ch2 & Ch 8

(study 4 notes, p.13)

LH, judgment, end

Dan 8

Ram

Goat

LH

2300 days

Interpretation

v. 20 Ram=MP

v. 21 Goat =Greece

v. 25 broken without hand

vv. 17,19 end

Key

link 8 & 9

Preterism/Futurism/Historicism (see chart on pages 12 and 13)

Babylon=====>Rome=====>1260 years=====>End

Preterism: linking Dan 2,7, and 8 (see study 2 outline)

Futurism: linking 8 & 9 (see study 3 outline)

Principles of prophetic interpretation: like planting a garden

1. Repeat & enlarge 2 Pet 1:20 (tending to it: prune, water, weed, etc)

None stand alone:parallel order, same sequence, similar imagery/phraseology

Ex. The final power(s) **Repeat**

Dan. 2:33,34,43-45 (iron/clay)

Dan. 7:11,26 (little horn)

Dan. 8:25 (little horn)

Dan. 11:45 (king of the North)

2 Th. 2:3, 8 (man of Sin)

Rev. 13:3; 16:12-16 (beast)

17:3, 4, 16 (woman on beast)

18:2, 9, 10, 21 (Babylon)

Rev.19:11-21 (beast)

Ex. French revolution **Enlarge** (Dan. 11:36-40; Rev. 11)

2. Israel of God (wheat and tares)

Prophecy pertains to Israel Dan. 10:14 (8:10,11,13,24;9:2,4,5)

70 weeks end 34 AD. How does it apply to latter days? (Mt. 21:43; 1 Pet. 2:9,10; Ex. 19:5,6; Heb. 8:8)

Identity of this nation: 1 Pet 2:5,7; Gal 4:6; Rom 2:28,29

Summary literal/local ==> spiritual/worldwide

Ex. holy mountain (Dan. 9:16; 11:45)

3. Year-day principle (when to sow, when to harvest)

Examples of some literal/historical prophetic periods in the Bible:

(Gen. 6:3;15:13; 41:27;1 Ki. 17:1;18:1; Jas. 5:17; Jer. 25:11;29:10)

Examples of apocalyptic prophecies

Dan. 8:14; 7:25; 12:7; Rev. 11:2,3; 12:6,14; 13:5; 2:10; 9:5; 9:15;11:9; Dan. 12:11)

Unusual time periods: Evenings/mornings, times (contrast to Lk. 4:25; Jas. 5:17)

“Days” used figuratively in Daeil: 1:5,18;4:34;11:33

70 weeks/2300 days: Began in Persian times, ended 34 AD and 1844 respectively

So who long is a day?

Yowm Hebrew word for days after translated years (Ex. 13:10; 1 Sam 20:6;2:19)

Parallel uses of day/year: (Gen. 6:3; Job 10:5; Ps. 77:5)

Prophetic use: Jubilee (Lev. 25); Num14:34; Ez. 4:4-6

3. Time no longer: Rev. 10:6

“I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God’s people. The great test on time was in 1843 and 1844; and all who have set time since this great period marked in prophecy, were deceiving and being deceived.”{LS88 221.1} see also RH March 22, 1892 Par. 7 1SM 191.1, LDE 35.3 1SM 188,

Study 4: The Sniff Test **Preterism, Futurism, and Bad Fruit**

“Remove not the ancient landmarks, which thy fathers have set.” (Pr. 22:28)

I. Introduction:

A. Nailing things down:

Exhibit A : NAIL

1. What is this?

2. What could it be?

3. What is it?

B. One interpretation, multiple applications*.

1. Some have the wrong interpretation and try to make an application: if you interpret a nail as a chair, you will be sorely mistaken.

2. Other people have the right interpretation, but are satisfied and choose not to make an application: we know it’s a nail, but the house is never built with it.

*Just for clarification, my use of the word “application” refers more to *personal* application and the application of similar *characteristics* to different events. For instance, the seven trumpets and seven plagues share many similar characteristics (I believe purposefully), but they are not to be interpreted to be the same thing.

This is not to say we know everything there is to know about prophecy, or that there aren’t things that are still yet to be explained. However, what God has clearly revealed has not and cannot be changed. Remove not the ancient landmarks!

II. How do we find an interpretation?

A. There are different ways that an interpretation is given. Here are a few:

1. What do other parts of scripture say about a verse? For instance, in prophetic language, a woman often represents a church (Jer. 6:2; Eph. 5:25). Specifically useful for passages of prophetic scripture covering the same period of time (e.g. 1260 years) and speaking on the same subject matter (e.g. Hab. 2:3,4; Heb. 10:38; Rev. 10).

2. What does the Spirit of Prophecy say about a subject. “[Dan. 7:13,14 quoted] The coming of Christ here described is not his second coming to the earth.” (GC p. 479)

3. What does the text itself say?

B. We're going to focus today on the third point in particular. This is not to diminish the value of the other two, but it will lay the foundation. I want each student to realize how painfully obvious and unambiguous some of this prophecy is.

III. Does the book of Daniel have an interpretation?

A. Are there interpretations within the book of Daniel or are we left to sort through a mountain of symbols on our own? You'd be surprised how much is simply told directly to us. In many instances you don't need to be a scholar. If you can read, you can prayerfully understand much of this.

B. Let's repeat the preceding question then. Are there interpretations within the book of Daniel itself? YES!

The **greatest** prophetic tool you have is the interpretations *within* the prophecies themselves.

C. Notice the frequency in which words/or phrases such as "know the interpretation", "understand the vision", or "is true" is used:

1. Prophecies Daniel interpreted: Dan. 2:36; 4:19,24; 5:17,26.
2. Prophecies Daniel had interpreted for him: Dan. 7:16; 8:16,26; 9:22,23; 10:14.

D. Have you ever heard the excuse, "Well I don't like to study prophecy because everyone has their own interpretation."

1. There is NO UNCERTAINTY about the interpretations given within the book Daniel.
2. Of course, regarding what God has not yet revealed, we are to study and patiently wait to see if it will be revealed. Yet the point is, that He's plainly revealed much more than most recognize.
3. Keep in mind Daniel and Gabriel may have been the messengers, but who truly gave these interpretations? (Dan. 2:22,23,28; Rev. 1:1).

IV. Overview:

A. What we're going to focus on (with a couple of exceptions) in this synopsis is what the text simply says about itself. Here, the prophecies of Daniel 2, 7, and 8 have been "stripped down" sort of speak, so that it can become readily apparent to the reader that the Bible speaks in very certain terms in regards to much of prophecy.

B. The Parts to Prophecy:

1. The Vision/Dream itself
2. Interpretation: explanation (specifically when it begins and ends if it's a "time-prophecy")
3. Application: purpose or use

V. Objectives:

1. Recognize Daniel 2,7, and 8 are parallel prophecies.
2. Understand that Chapters 8 and 9 are connected.

VI. Three Parallel Prophecies

Daniel Chapter 2

(What did the king see? verses 31-35)

- A. "This is the dream"
1. Great Image (v.31)
 - Head: Gold (v.32)
 - Breast/Arms: Silver (v.32)
 - Belly/thighs: Brass (v. 32)
 - Legs: iron (v.33)
 - Feet: iron/clay (v. 33)
 2. Stone (v.34)
 - Cut without hands (v.34)
 - Smote image (v. 34)
 - Iron/clay/brass/silver/gold broken (v. 35)
 - Stone became great mountain (v.35)

(What was the interpretation? Verses 36-45)

- B. "We will tell the interpretation" (v.36)
1. Thou: God gave into thine hand (v.37,38)
 - a. "Thou art this head of gold"*** (v. 38)
 - i. give the prophecy a starting point: Babylon
 - ii. The king is the head of gold when he's the king, then NEXT king is head of gold. If you believe it's just talking about one nation, you'll be totally lost.
Compare to Dan. 7:17, 23; 8:20-22
 - b. Nebuchadnezzar dies in 562 BC. Babylon was overtaken in 439.
 2. "another kingdom..."
 3. "third kingdom..." (v. 39)
 4. "fourth kingdom" (v.40)
 - a. "strong as iron..." (v.40)
 - b. "kingdom shall be divided..." (v.41)

- c. “kingdom shall be partly strong, and partly broken” (v.42)
- d. “mingle...but they shall not cleave” (v.43)
- 5. “God of heaven set up a kingdom...” (v.44)
- 6. “stone was cut out of the mountain without hands...” (v.45)
 - a. mountain = kingdom (Jer. 51:25; Is 13:2)
 - b. “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Mt. 6:10)

C. Question/Answer:

1. Who told Nebuchadnezzar that he was the head? (v. 38)
2. Who told Daniel? (v. 23).
3. Then who really revealed this?

(Be careful what you decide to change if God has given you something.)

4. Who was the first person to dispute this interpretation?
5. What are our “nails” in this prophecy?
6. Of the four kingdoms mentioned here, which are we given the most detail of?

Daniel Chapter 7

(What did Daniel see? verses 2-14, 19-22)

A. The dream/vision

1. Four winds strove on great sea (v. 2)
2. Four great beasts (diverse) (v.3); dominion taken, lives prolonged v. 12
 - a. lion: eagle’s wings (plucked), feet/heart as man (v. 4)
 - b. bear: one side, three ribs (v. 5)
 - c. leopard: four wings/heads, dominion (v. 6)
 - d. 4th beast: dreadful/terrible strong, iron teeth (vv. 7,19) nails brass (v. 19)
 - i. devoured/break (v. 7)
 - ii. stamped residue (v. 7)
 - iii. diverse (v. 19)
 - iv. ten horns (v. 20)

- v. slain, body destroyed/burning flame (v. 11)
- 3. Little horn (v.8) *always succeeded by judgment
 - a. from 4th beast, among [the ten] them (v. 8)
 - b. after the 10 (v. 24)
 - c. diverse from (v. 24)
 - d. plucked up three by roots (v. 8)
 - c. eyes: man (v. 8)
 - d. mouth: speak great things (v. 8,20)
beheld till great words (v. 11)
 - e. more stout (v. 20)
 - f. made war with saints and prevailed (v. 21,25)
 - g. change “times”
 - h. change “laws”
 - i. times, time, dividing of time
- 4. Judgment: Ancient of days
 - a. thrones cast down (v. 9)
 - b. sat: throne like fiery flame, wheels fire (v. 9)
 - i. came (v.22)
 - c. white garment/hair (v. 9)
 - d. fiery stream (v. 10)
 - e. angels (v. 10)
 - i. 10,000 x 10,000 stood before
 - ii. 1,000 x 1,000 ministered
 - f. judgment set/books opened (v. 10)
- 5. Judgment given to saints (v. 22)
 - a. saints possessed the kingdom (v. 22)

(What was the interpretation? Verses 17,18, 23-27)

- C. The interpretation:
1. 4 beasts = 4 kings (v. 17)
 - a. 4th = 4th kingdom (v. 23)
 - i. diverse, devour, tread down, break
 - ii. 10 horns = 10 kings
 2. “Another” arise (v. 24)
 - a. diverse
 - b. subdue 3
 - c. great words (v. 25)
 - d. wear out saints (v. 25)
 - e. change times/laws (v. 25)
 - f. time, times, dividing times (v.25)
 3. Judgment sit (v. 26)
 - a. take away dominion of horn, consume, destroy

4. Saints take kingdom, possess kingdom for ever and ever (v. 18)
 - a. kingdom/dominion & greatness of kingdom given to saints
 - b. kingdom is everlasting kingdom
 - i. all dominions obey

D. Question/Answer:

1. How do you know they're the same as Chapter 2?
 - a. Four kingdoms in each
 - b. Iron characteristics in both 4th beasts
 - c. End with everlasting kingdoms
(see study 2, page 5 for more details)
2. Of which kingdom are we given the most details about?
3. What event directly follows the three times that the little horn is mentioned?
5. What are our "nails" in this prophecy?

Daniel Chapter 8

(What did Daniel see? verses 3-12)

- A. The Vision v. 3-12
 - 1.. Ram (v. 3)
 - a. "Great" (v. 4)
 - b. 2 horns (v.3)
 - c. One higher (v.3)
 - d. Higher came up last (v. 4)
 - e. Pushed west, north, south (v. 4)
 - f. None could deliver
 2. Goat battled Ram (v. 5)
 - a. From west (v. 5)
 - b. Whole earth (v. 5)
 - c. Touched not ground (v. 5)
 - d. Notable horn (v. 5)
 - e. Ran with fury (v.6)
 - i. Choler (v.7)
 - ii.. Smote ram (v. 7)
 - iii. Brake horns (v. 7)
 - (a). No power
 - iv. Cast to ground (v.7)

- v. Stamped (v.7)
- vi. None to deliver (v.7)
- f. "Very great" (v.8)
- g. Broken when strong
- h. four notable ones
- i. to four winds

3. Little horn (v. 9)

- a. Out of one of them (v. 9)
- b. "exceedingly great" (v. 9); waxed great (v. 10)
 - i. South (v. 9)
 - ii. East (v. 9)
 - iii. Pleasant land (v. 9)
 - iv. To host of heaven (v. 10)
- c. Cast host/stars to ground (v. 10)
- d. Magnified to prince of host (v. 11)
- e. Daily taken away (v.11)
- f. Place of sanctuary cast down (v. 11)
- g. Host given against daily (v. 12)
 - i. By transgression (v.12)
- h. Cast truth to ground (v. 12)
- i. Practised/prospered (v. 12)

4. One saint to another: how long will be vision?

- a. Daily & transgression of desolation
- b. Sanctuary and host be trodden under foot
- c. 2300 days, sanctuary cleansed

(What was the interpretation? Verses 15-25)

B. Interpretation: (v. 15-25)

- 1. Gabriel came to make Daniel understand
- 2. Ram = kings of Media/Persia (v. 20)
- 3. Goat = king of Greece (v.21)
 - a. Great horn = first King (v. 21)
 - i. broken (v. 22)
 - b. Four stood up = four kingdoms (v.22)
 - c. Not in "his" power (v. 22)
- 4. King stands (v. 23)
 - a. Latter time of their kingdom (v. 23)
 - b. Transgressor come to the full (v. 23)
 - c. Fierce countenance (v. 23)
 - d. Understanding dark sentences (v. 23)

- e. Mighty (v. 24)
- f. Not his own (v. 24)
- g. Destroy wonderfully (v. 24)
- h. Prosper/practice (v. 24)
- i. Destroy might/holy people (v. 24)
- j. By policy craft prosper (v. 25)
- k. Magnify self in heart (v. 25)
- l. By peace destroy many (v. 25)
- m. Stand up against the prince of princes (v. 25).
- n. Broken without hand (v. 25)

5. vision is true, shut up

D. Question/Answer:

1. How do you know that this is talking about the same thing as chapters 2 & 7?

Ram had two horns with one higher than the other. Bear (Chapter 7) raised on one side.

Ram is Media Persia. (verse 20) We know the Medes and Persians overtook Babylon. (see Dan. 5:28)

Goat had four notable horns (verse 8). Leopard in chapter 7 had four heads. had Greece overtakes Persia (verse 21)

Final kingdom in Chapter 2 destroyed by stone cut out of the mountain “without hands”. Little horn “broken without hand”.

(see below for more connections between Daniel 7 and 8)

2. What identical word is used to describe the Ram, Goat, and little horn? Great. It king of breaks this prophecy down into the three kingdoms so that there would be not confusion when talking about the last few horns (great horn, four notable horns, and then the little horn).

3. Who is the angel that made Daniel understand? (Dan. 8:16; 9:22).

4. What is the event beginning and ending the 2300 days in verse 14?

6. Why did God choose a ram and goat?

7. Connect Daniel 8 and 9:

- a. Similar central themes: trampling city, people, sanctuary (8:11-14,25; 9:3-19,25,26).

- b. The Hebrew word for “determined” (verse 24) is *chathak* (khaw-thak’) or literally “cut off”. There are only two other time periods mentioned thus far (7:25 and 8:14) that this could be “cut off” from. The former has no relationship.
- c. Gabriel commanded Daniel to “consider the vision”.
 -This is the same angel in both chapters. (Dan. 8:16,17,26; 9:21-23)
 -Instruction to Gabriel was to help Daniel “understand” (bin) the vision (v. 16). Daniel did not understand it (v. 27). Gabriel came back to give “skill and understanding” (9:22, see also v. 23). Subsequently, Daniel had understanding (10:1).
 -After the book of Daniel, when did the angel show up again? Shortly before the coming of Jesus (Lk. 1:19,26) when the fullness of time was come.
- d. Two words are translated to “vision” in Chapters 8 and 9: *mar-eh*’ and *cha-zown*.
 When referring to the time portion of the prophecy *mar-eh* is used (8:26;9:23).(see appendix #2 below)
 In this prophecy there is a vision (verses 1-12) and audition (verses 13,14)
 The vision is explained in vv. 19-26
 The audition (containing the time element) is left unexplained in chapter 8
 It is the *mareh* (containing the time element) that is the focus in 9:23
 Use of *mareh*: 8:16,17,26,27,9:23,10:1,7,8,16
 Use of *chazon*: 8:1,2,13,15,26; 9:21,24;10:14;11:14
- e. Daniel’s prayer (Chapter 9) shows that he was thinking about what he just saw in Chapter 8.
 -He’s thinking about the sanctuary (v.17, compare to 8:14)
 -Not only is he thinking of the sanctuary, but that it’s desolate (vv. 15-17, compare to 8:13).
 -After seeing a king of “fierce countenance” (8:23), one has got to believe that Daniel was familiar with the blessings and curses of Deuteronomy 28. Particularly, the curse of verses 49 and 50 as a part of breaking God’s commandments. In it, is the curse of being destroyed by a kind of “fierce countenance”. Early in Daniel’s prayer, he proclaims, “We have sinned.”.
- f. He was worried about a delay in the fulfillment of prophecy in saying “defer not” (v.19).
 -The year was around 538 BC. If the 70 year prophecy began some time in 606BC, why would he be worried unless he just saw

something that would be putting it off a long time? (Dan. 8:1,14,20,21).

-In Daniel 9:19, he is asking God to “defer not” (v. 19) (Ex. 22:29; Gen 24:56; Deut 23:21; Jud 5:28; Hab. 2:3; Pr. 23:30). As he is studying the 70-year prophecy of Jeremiah (based on 9:2, and inferring that it is this prophecy that is drawing to a close), he hears about a 2,300 day prophecy. Would it be delayed?

Let’s briefly summarize the key interpretations in each of these prophecies:

	<u>Interpretations</u>	<u>Other keys</u>
Dan. 2	v. 38 head of gold = king this makes a positive identification v. 38-40 king= kingdom	
Dan. 7	v. 17beast = kingdom v. 23 king = kingdom v. 24 10 horns = 10 kingdoms	connect Ch 2 & 7 Little horn=> judgment=>end
Dan. 8	v. 20 Ram = Medo-Persia v. 21 Goat = Greece v. 25 without hand = at end (vv. 17,19)	connect Ch 8 & 9

*What you have done is read the prophecies and determined an UNBROKEN chain of kingdoms from Babylon to the end of the world: this is our strongest prophetic tool as historicists.

Historicism/Preterism/Futurism/Idealism:

Schools of Prophetic Interpretation (borrowed from R. Davidson, Prophetic Principles)

Historicism: Taught by early church and reformers

Prophecy is being fulfilled from the prophet’s day to end of time

Unbroken sequence from prophet’s day to end of time

Features: Year/day principle, Antichrist=papacy

Preterism: Catholic counter-reformation - de Alcazar

Prophecy fulfilled mainly in the past (before 400 AD.)

Prophecy’s “failed”

Features: No year/day, Antichrist = past (Antiochus, Nero, etc)

Futurism: Counter reformation - Ribera

Prophecy to be fulfilled, focus mainly on future

“Gap” theory

Features: No year/day, Antichrist = future

Idealism: General portrayal of good and evil

No historical fulfillment

	<u>Historicism</u>	<u>Preterism</u>	<u>Futurism</u>
Daniel 2:			
Gold	Babylon	Babylon	Babylon
Silver	Medo-Persia	Media	Medo-Persia
Bronze	Greece	Persia	Greece
Iron	Rome	Greece	Rome
Toes	10 division of Rome	Seleucid kings	(Long gap)10 future kings
Stone	Eternal kingdom	Failed kingdom	Millennial kingdom
Daniel 7:			
Lion	Babylon	Babylon	Babylon
Bear	Medo-Persia	Media	Medo-Persia
Leopard	Greece	Persia	Greece
4th beast	Rome (Pagan/Papal)	Greece	Rome
10 horns	10 divisions	Seleucid kings	(long gap)10 future kings
Little horn	Papacy	Antiochus Epiphanes	Future antichrist
3.5 times	1260 years	167-164 BC	Future tribulation
Daniel 8:			
Ram	Medo-Persia	Medo-Persia	Medo-Persia
He-goat	Greece	Greece	Greece
Little horn	Pagan/Papal Rome	Antiochus Epiphanes	Antiochus Epiphanes
2300 days	2300 years	2300 days past	2300 days future
Temple	Heavenly	Earthly	Earthly
Cleansing	Judgment	Past defilement	Future defilement
Daniel 9:			
70 weeks	prophetic weeks	literal "weeks of years"	same
7 weeks	457-408 BC	586-538 BC	457-408 BC
62 weeks	408 BC-27 AD	538-171 BC	408BC-27 AD
1 week	27 -34 AD	171-164 BC	(long gap) future Antichrist
Daniel 11:			
11:1-15	Persian/Greek	Persian/Greek	Persian/Greek
11:16-35	Rome (Pagan/Papal)	Antiochus Epiphanes	Antiochus Epiphanes
11:36-45	Papal Rome	Antiochus Epiphanes	(Long gap) Future Antichrist
12:1	Time of trouble	Failed prophecy	Great tribulation

Prophetic principle: Planting your orchard/garden

Before we go about in attempting to pick out the bad fruit, you want to have your own solid foundation. It starts with:

Step 1: Setting up Daniel 2 solidly

Step 2: Finding the relationship relationship between Chapters 2/7/8

Step 3: Finding the connection between Chapters 8/9

We're going to proceed with exploring principles of interpretation in similar fashion as though someone was keeping a garden or orchard: tending to it, identifying the wheat and tares, and knowing when the harvesting time is complete.

Tending to it:

“Knowing this first, that no prophecy of the scripture is of any private interpretation.” (2 Pet. 1:20)

“Private interpretation” can refer to a couple for things. Primarily, it can suggest that if one person has an idea separate from the main body, his idea *could* be suspect. (Obviously, a majority opinion on a subject can have its own problems). Secondly, in studying Bible prophecy, we are to allow it to *interpret itself* (comparing scripture to scripture) as opposed to allowing one verse to stand on its own, or privately. (Is . 28:10-13) If you look particularly at the prophecies of Daniel and Revelation, not one single line of prophecy stands on its own. Each passage comments and builds upon another.

Be careful about the false teachers as Peter warns in the next chapter:

“But there were **false prophets** also among the people, even as there shall be **false teachers** among you, who privily shall bring in damnable heresies...and many shall follow their pernicious ways... and through **covetousness** shall they with feigned words make merchandise of you:...**Presumptuous** are they, **selfwilled**, they are not afraid to speak evil of dignities...having eyes full of **adultery**, and that **cannot cease from sin**; beguiling unstable souls: an heart they have exercised with **covetous** practices; cursed children...Which have **forsaken the right way**, and are gone **astray**, following the way of Balaam the son of Bosor, who **loved the wages of unrighteousness**...These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever...For when they speak great swelling words of **vanity**, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. (2 Pet. 2:1-19)

I'm not saying that everyone who teaches false prophecy will be lost, but there is a method Satan uses to sow false ideas of prophecy in order for people to experience a moral fall.

With this in mind, the first lesson in prophetic interpretation:
Let the Bible interpret itself, or otherwise known as...

Repeat and enlarge: No line of prophecy in Daniel or Revelation stands on its own

1. Each in parallel order
2. Same sequence of world powers
3. Similar imagery (particularly sanctuary in Dan. 8 and all of Revelation)
4. Similar phraseology
Repeated allusions to previous texts (iron, without hand, prince, etc)

Example:

All four prophecies in Daniel and with the destruction of one final kingdom (spiritual babylon) before the end:

Dan. 2:33,34,43-45 (iron/clay)

Dan. 7:11,26 (little horn)

Dan. 8:25 (little horn)

Dan. 11:45 (king of the North)

How many end time powers could there be? Four? Or does each repeat and enlarge upon the previous (tell more detail about the prior prophecy)?

Taking it a step further, there are New Testament end time powers powers as well:

2 Th. 2:3, 8 (man of Sin)

Rev. 13:3; 16:12-16 (beast)

17:3, 4, 16 (woman on beast)

18:2, 9, 10, 21 (Babylon)

19:11-21 (beast)

How many powers does that bring us up to? Nine? They are all the end-time adversarial powers against God, set to be destroyed by His power. Are there nine different powers or is this *repetition* and *enlargement*?

Chapter 7 is a repeat and enlargement of Chapter 2

Chapter 8 is a repeat and enlargement of Chapter 7

1. Connection between little horn of Daniel 7 and 8 (*Symposium on Daniel*, p. 187)
 - a. Same symbol (7:8; 8:9) despite being in difference language (Aramaic, then Hebrew), both use same word for “horn” *qeren*.
 - b. Both “little” at the outset (7:8; 8:9)
 - c. Both become great later on (7:20; 8:9)
 - d. Both persecuting powers (7:21, 25; 8:10,24)

- e. Target same group (7:21,25,27; 8:24)
 - people of the saints (7:27;8:24)
 - f. Self-exalting, blasphemous (7:8,11,20,25; 8:10-12,25)
 - g. Crafty (7:8; 8:23-25)
 - h. Part of the final and greatest anti-God climax of their visions (7:8,9,21,22,25,26;8:12-14,25)
 - i. Work delimited by prophetic time (7:25; 8:14)
 - j. Extend to end of time (7:25,26; cf 12:7-9; 8:17,19)
 - k. Supernaturally destroyed (7:11,26; 8:25)
2. Daniel 8 depicts destruction of both literal *and* spiritual Israel by pagan/Papal Rome
- Daniel 9 depicts destruction of *literal* israel
 - Daniel 11,12 focuses more so on attempted destruction of *spiritual* Israel

Chapters 10-12 are an enlargement on Chapter 8

In fact, according to Daniel 10:1, he had understanding of the vision (*mareh*) of Daniel 8. Evidently, he wanted a *deeper* understanding of it (see 10:12,14).

It plants the premise that this is an enlargement of Chapter 8 and 9.

Matthew 24 enlarges on Daniel 10-12

Revelation enlarges on Matthew 24

One of many examples:

“And this **gospel** of the kingdom shall be **preached** in all the world for a **witness** unto **all nations**; and then shall **the end** come.” (Mt. 24:14)

“I saw another angel...having the everlasting **gospel** to **preach** unto them that dwell upon the **earth**...Son of man, having on his head a golden crown, and in his hand a **sharp sickle**. [harvest is the end of the world according to Mt. 13:39]” (Rev. 14:6-14)

Gospel (Mt. 24:14)= Gospel (Rev. 14:6)

Preached = preached

All nations = earth

Witness = what is witnessed by the world? Three angels' messages

The end = Jesus with sickle

Revelation is an enlargement of Daniel not the other way around.

Examples

1. If Dan. 11:36-40 is French Revolution, it gives more detail than Revelation does on the subject (Rev. 11)
2. Daniel intimates about spiritual temple: Revelation 1-4 occur in room of 7 candlesticks, etc.

3. Dan. 11:30 speaks of fall of pagan Rome: seven trumpets enlarges on it (Rev. 8,9)
4. Dan 7 mentions judgment (Judgement and sealing expanded upon in Rev. 5:11,6:9-11, 7; 14:7)
5. Dan. 11:40 king of “south”, Egypt, pushes at Papacy: Rev. 11 spiritual Egypt (v. 8) causes loss of its political power.
6. Daniel 10:5,6 depicts a revelation of Jesus. Revelation *is the* revelation of Jesus (Rev. 1:14-17).

Sniffing out the wheat and tares: Who is Israel?

“Now I am come to make thee understand what shall befall thy people in the latter days.” (Dan. 10:14)

We need to recognize that prophecy should be interpreted as it pertains to the *Jewish nation*. This is hardly more evident than when the final chapters (8-12) are studied; with several references being made about God’s people around which the main activity is occurring.

Chapter 8

Host and stars (vv. 10,11,13)

Mighty and holy people (v. 24)

Chapter 9 (in response to the vision of Chapter 8)

Studying 70-week prophecy about the nation (v. 2)

Recalls covenant (v.4)

Daniel confesses they “have sinned” (v. 5)

One needs to pause for a moment and consider at this point that if the time for the Jewish nation was “determined” for 70 weeks (AD 34), why does 10:14 say “thy people in the *latter days*”? Wouldn’t Israel’s time be completed well before the “latter days”?

God *continues* to have a nation!!

“Therefore say I unto you, ‘The kingdom of God shall be taken *from you*, and *given to a nation* bringing forth the fruits thereof.’” (Mt. 21:43)

So who was it “given” to?

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” (1 Pet. 2:9,10)

Peter’s wording is not by accident. The passage is similar to the covenant offer made in Exodus 19:5,6, but now it has been apparently extended to another nation.

Who is Peter referring to?

They are a “spiritual house”. (verse 2:5)

They believe He [Jesus, the stone-Eph. 2:20] is precious (v. 2:7)

They still call Jerusalem home, or “mother” (Gal. 4:26). But it is not in a physical place on earth, but “above”.

They are not physical Jews on the outside, but are Jews inwardly (Rom. 2:28,29; Gal. 3:28,29; 6:15).

In summary, after AD 34 (end of the 70-week period), prophecies pertaining to **literal/local** Jews now pertained to Daniel’s “people” who were **spiritual and worldwide**.

Jesus prophesied of a time when there would be transition from literal to spiritual (Jn. 4:20-24).

“New Covenant” Christians would have a difficult time explaining Paul’s statement that the Lord would make this *new covenant* with the “house of Israel and with the house of Judah” (Heb. 8:8) without grasping this concept. They can’t have it both ways. If this were still speaking of literal Israel, Christianity is then excluded from this new covenant.

This is key in the study of prophecy. Within the book of Daniel there is a transition from God’s covenant people being referred to as literal Israel (Dan. 9:15,16,20,24;10:14) to spiritual Israel (Dan. 12:1). Without this concept, it would be nearly impossible to follow, and most do miss this critical point. Within the book of Daniel there is fluid transition between the literal nation to the spiritual nation. For example, the reference to the holy mountain is at first literal then spiritual (compare Dan. 9:16 vs. 11:45).

It should be noted that the covenant is mentioned four times in Daniel Chapter 11. God’s relationship (including His covenant) to His people is critically important in studying prophecy. Identifying *who* those people are are just as important.

If we find out who the Jewish nation is.... we find out who the little horn (both), King of the North, beast, man of sin, Babylon, Harlot, etc are.

In Jesus’ time the Jews hated the disciples because of their interpretation of a future, spiritual interpretation of prophecy. Spiritual Israel will be hated also for their interpretation of prophecy.

For more on spiritual Israel see appendix 1

When to sow, when to harvest:

Year-day principle (Adapted from *Selected Studies on Prophetic Interpretation*, Shea)

Why are some prophecies literal in terms of time periods and others seemingly, almost arbitrarily, considered symbolic? The vast majority of Christianity today is consistent in calculating prophecy in *literal time periods*. Is the day-year principle, one used by the clear minority a fabrication? Does it really tenuously hinge on just two oft-quoted verses?

1. Shorter prophecies?

Examples of some literal/historical prophetic periods in the Bible:

120 year before the flood (Gen. 6:3)

400 years captivity in Egypt (Gen. 15:13)

7 years drought/famine (Gen. 41:27)

3.5 years drought/famine prophesied by Elijah (1 Ki. 17:1;18:1; Jas. 5:17)

70 years exile (Jer. 25:11;29:10)

Examples of apocalyptic prophecies

2300 days (Dan. 8:14)

1260 days (Dan. 7:25; 12:7; Rev. 11:2,3; 12:6,14; 13:5)

10 days of persecution (Rev. 2:10)

5 months men were hurt (Rev. 9:5)

1 year, 1 month, 1 day, one hour men were slain (Rev. 9:15)

3.5 years witnesses lie dead in streets (Rev. 11:9)

1290 days abomination of desolation set up and in power (Dan. 12:11)

When you consider the above, the time frames covered by the prophecies (historical vs apocalyptic) seem to be counterintuitive: meaning, that if taken literally, the longer segments deal with the historical whereas the shorter segments deal with the apocalyptic. For instance, you have a prophecy in Daniel 8 covering the time of Medo-Persian rule (v. 20) to the end (v. 17,19). We're talking of a time period now of over two millennia, and yet if taken literally, the prophetic time mentioned in this prophecy (v.14) covers barely over six years.

Daniel 7 spans from Babylon to the judgment of the world (2500 years) are we to believe the the struggle between God's people and the most dreadful power lasts 3.5 years? Let's see.

Symbolic vs. literal

Historical prophecies speak of literal people, actions and times.

The apocalyptic ones have more use of symbols. Specifically, the **time periods belong to symbolic figures** (e.g. 3.5 years for the little horn).

Conclusion: You have two choices here. On one hand, you can believe for that most part that these prophecies spanning to the end of earth's history (apocalyptic) include shorter periods of prophetic time than those prophecies (historical)

directed towards a specific group of people in a single slice of earth's history. Or, you could understand that some of those prophecies in Daniel and Revelation refer to longer, symbolic periods of time.

2. Unusual time periods:

a. "Evening and mornings" and "times" are not normal expressions for Biblical writers to denote time (to a certain extent "weeks" as well). Not only are the units unusual, but the *quantity* of them (2300 days instead of saying six years, four month, and twenty days) seem unusual. (See Lk 4:25; Jas. 5:17) This would be the equivalent of telling you that I'm 487 months old. Or 14,827 days (as of Jan. 2, 2014) The *implication* is that these periods are symbolic.

b. Furthermore, when the word "days" is used in Daniel, it frequently is spoken of in figurative terms. Daniel appeared before the king at the "end of days" (1:5,18). Nebuchadnezzar gained his sanity at the "end of days" (4:34). The persecution of God's people would be for many days (11:33). This last reference is an interesting one because it is linked by description to the time prophecy of Daniel 12:10,11 (observe and compare to the wording in 11:35). More implication of symbolic usage....

c. 70 weeks (in Daniel 9) must begin during time of Persian kings (see Ezra, Nehemiah). Death of Messiah (during 70th week) occurred during Roman rule. One of the clearest indications then of literal units of time representing symbolic time periods. Some will suggest that the proper wording should be 70 "weeks of years". Therefore avoiding the use of symbolism here. They point to the Hebrew in Dan. 10:2 in which the phrase "full weeks" is properly rendered "weeks of days". The reasoning is that since the same phrase is not found in Daniel 9, that the implication is that it should read "weeks of years"(v. 24). In other words, 70 weeks (sevens) of years: 490 years. This assumption is not verified. It's a Hebrew idiom to tie in a unit of time to the word "days" to emphasize that *full* unit of time (e.g. "month of days" in the original in Gen. 29:14 meaning a *full* month). The absence of the use of this idiom in Daniel 9:24 is because the emphasis is not on 70 *full* weeks but rather 70 symbolic *weeks*. (see appendix 3)

Referring back to the original point about the duration of the prophecy dictating that it could not be a literal time period, once you've tied together Daniel 8 and 9 (see Study 3), then similar reasoning should follow for the 2300 days. More than just implication that the weeks are symbolic.

3. So how much time does a day stand for?

The Bible speaks for itself.

a. *Yowm*, the Hebrew word for "days" is often translated "years".

Passover was kept from year to year (Ex. 13:10). The word here rendered is “*yowm*”, or days. It should literally read “days to days”. The yearly sacrifice is “*yowm*”, or the “sacrifice of the days” (1 Sam. 20:6). Other examples include 1 Sam 2:19; 1:21; Jud 11:40. What do these examples have in common? “Days”, or *yowm* is used specifically of occasions that occurred *yearly*.

There are examples of the word “*yowm*” being used to imply years (not only for yearly events). (1 Sam. 27:7. See also Numbers 9:22; 1 Ki. 1:1)

* “Days” in Dan. 8:14 is *ereb*, not *yowm*. See study on Daniel 8 for reason. This still doesn’t change the concept of the interchangeable use of “day” and “year”.

a. Multiple parallel uses for day and year within verses:

In the first time prophecy in the Bible, though literal 120 years are foretold of, this unit of time is linked with days. (Gen. 6:3; see also Job 10:5; Ps. 77:5, [many other examples] for poetic links).

Thus far, it should be clear that even outside of prophetic language, it was common to use day and year interchangeably. But how do we use it prophetically?

a. The Sabbath is the seventh day of the week. (Gen. 2:2,3) It didn’t follow six imprecise units of time, but rather, it was the seventh day (morning and evening). It’s first use in symbolic language is an interesting one. In Leviticus 25 (concerning the Jubilee) the land was to have a sabbath of rest on the seventh year (after seven of these sevens, the 50th year being Jubilee). There is no precedent for resting on the seventh *year* prior to this. Only God’s rest on the seventh *day*. The Sabbath, which was the seventh day, is here used as a unit of time: namely the seventh *year*. A similar word as sabbath, *shabuwa* (weeks), with the same meaning, is used in Daniel 9:24. Why? Because again, it is symbolic of *years* of time.

b. Numbers 14:34 and Ezekiel 4:4-6

These two classic proof texts with very similar wording: “bear your iniquities (bear the iniquity)”, “number of the days”, “day for a year”. In each of these instances there were symbols (spying for 40 days and laying on the prophet’s side) and then a measure of time (40 years and 430 years).

There are a few thoughts to take away from this. One, of course, is that a symbolic day equals a literal year. Second (along similar lines as the earlier examples), regardless of being in a prophecy or not, a day and year are often interchangeable words (the Hebrew mind was very comfortable with this fact). Third, Numbers takes 40 historical days to point *forward* to 40 prophetic years. Ezekiel refers *back* to 390 and 40 prior years and places them now into a symbol lasting 430 days. However, both use the term “day for a year”. By the

use of the same term, it kind of give a “one-size-fits-all” flair to it as opposed to both examples being isolated uses. In other words, you gain the sense that the “day for a year” principle is a *consistent theme throughout the Bible*.

Time No Longer: No more harvesting

“And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” Rev. 10:6

By context this cannot be probationary time given that the instruction from the angel is to “prophesy again”. It cannot be the end of the world since the seventh angel is yet to sound.

It is talking about prophetic time periods.

“I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God’s people. The great test on time was in 1843 and 1844; and all who have set time since this great period marked in prophecy, were deceiving and being deceived.” {LS88 221.1}

“Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.” {RH March 22, 1892 Par. 7}

“God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in His lines, dispensing His gifts as good stewards of the manifold grace of God. Satan will be ready to give to anyone who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time.” {ISM 191.1}

“I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844.” Selected Messages 2:73 (1885). – {LDE 35.3}

“Christ gave to His disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of

God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has entrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in His own power. Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. – {1SM 188.1}

I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, “Testimony given in regard to time setting, June 21, 1851. Preserve carefully.” I opened it, and this is what I found. It reads: – {1SM 188.2}

“A copy of a vision the Lord gave Sister White, June 21, 1851, at Camden, N.Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel’s message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. – {1SM 188.3}

“I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason: instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily.” {1SM 188.4}

(for other quotes, see Appendix 2)

Last but not least: Ellen White

When you have a novel idea about prophecy: *Ellen White is right and you’re wrong.* This is not to say the her writings were meant as a *substitute* for Bible study. Yet I can’t count the number of times in which the tenor of her writings have allowed my mind to be focused in the proper direction when considering prophecy.

Now let’s test our principles with some concepts gaining some popularity within and without the church. Keep in mind, this exercise is not meant to write an exhaustive rebuttal against each theory, but rather see if any of the “tests” we’ve covered can help in determining the “good fruit” and the “bad fruit”.

Checking out some fruit:

Fruit #1:

Theory: 1,290 or 1,335 literal days follow the future national sunday law. 1290 days will be left for God’s people to leave the cities. In 1,335 days the voice of God will announce the “day and hour” of Christ’s second coming.

“Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman, Jezebel, a prophetess had brought in and he believed that I was that woman Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.” {6MR 251.2}

(Time no longer)

Fruit #2:

2520 years (Lev. 26:18) covers that times for the gentiles (from dates varying from 723BC and 677BC to 1798 AD and 1844AD) referred to in Luke 21:24. At the completion of this prophecy, God would enter into a covenant with spiritual Israel.

(Spurious use of day/year principle, see also below on EGW statement)

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the **longest** and **last** prophetic period brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the **2300 days** of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” {GC88 351.1}

Fruit #3:

Antiochus Epiphanes is little horn

Arguments *for* Antiochus being the little horn:

1. He was a Seleucid King: could have proceeded from the four horns (8:8,9)
2. Not with his power: followed in succession after his brother Seleucus IV Philopater. Seleucus’ son and legitimate heir still held hostage in Rome
3. Persecuted the Jews
Polluted temple and disrupted services

(day/year, repeat and enlarge)

see appendix 4 below for more on Antiochus Epiphanes

Fruit #4

Seven trumpet sound once again during the seven plagues:

The argument seems like a sound one on the surface when the obvious parallel between the two are considered:

Seven trumpets:		Seven plagues
8:7	Earth	16:2
8:8	Sea	16:2
8:12	Rivers	16:4
9:2	Sun	16:8
9:14	Euphrates	16:12
11:15	It is done	16:17

(time no longer, repeat and enlarge)

see appendix 5 for more detail

Fruit #5

7 heads = 7 popes (Rev. 17:9,10) From the reinstatement of papal lands by Mussolini in 1929, seven popes will come and go before the development of various end-time events (depending on you resource)

Fruit #6 Times of the Gentiles (Lk21:24)

Oppression of Jewish nation would end on May 14, 1948 when it was recognized as an independent nation.

(Literal/spiritual Jerusalem, repeat and enlarge)

Appendix:

1.

Under the covenant a nation would be created (Ex. 19:5,6). It would include the possession of a land (Ex. 20:12) Since the condition of the covenant was love and obedience to the law of God (Gen. 17:1; Deut 7:9; 11:13,14; Jer 31:33-37), there is the promise within that law (the only commandment with a promise) which promises land. God call it *His* land (Deut 32:43). Sins drove them out, or scattered them (2 Ch. 7:19,20). God promises a gathering (Ez. 34:13,14). But of who? Spiritual Israel. (see more on covenant on Study #3 in the appendix)

The conditions still remain for Spiritual Israel. They are to be new men/woman within (Col. 3:10-14; Gal 6:15,16; Eph. 4:24; 2 Cor. 5:17) by faith.

Just as literal Israel had tribes, a temple, Mount Zion, Jerusalem, a Holy City, and mountain, the spiritual Israel has the same:

Tribes of Israel: Rev. 7:4-8; 21:12

Temple: 1 Cor 3:16, 17; 6:19; 2 Cor 6:16; Eph. 2:21,22

Mt. Zion: Heb. 12:22; Joel 2:32

Jerusalem: Heb. 12:22

Holy City: Rev. 11:2

Holy mountain: where God dwells, Joel 3:17

Israel was holy mountain as long as God dwelt in midst (Zech. 8:3;
Ex. 29:43)

Other New Testament examples of spiritual israel:

David's (king of literal Israel) son Jesus: Acts 2:29,32; 13:22-24,32-34;
Rom 1:3,4; 2 Tim 2:8

We're in kingdom of dear Son: Col 1:12,13

God raised a savior of Israel Act 13:22,23; Act 5:30,31

2.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, ... that there should be time no longer. Revelation 10:5, 6. – {CTr 344.1}

The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part that He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so to the concluding scenes when the masterly working of the powers of darkness shall reach their height.... – {CTr 344.2}

After these seven thunders uttered their voices, the instruction comes to John, as to Daniel, in regard to the little book: “Seal up those things which the seven thunders uttered.”... John sees the little book unsealed.... Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. – {CTr 344.3}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.... The special light given to John, which was expressed in the seven thunders, was a delineation of events that would transpire under the first and second angels' messages.... 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.... – {CTr 344.4}

This time, which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. – {CTr 344.5}

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad

reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” Manuscript 59, 1900 (Manuscript Releases 19:319-321). – {CTr 344.6}

“Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord’s coming” Manuscript Releases 10:270 (1888). – {LDE 36.1}

The people will not have another message upon definite time. After this period of time [Revelation 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” The S.D.A. Bible Commentary 7:971 (1900). – {LDE 36.2}

“This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson [Michigan] camp meeting, and I told the people they need not take heed to this man’s theory; for the event he predicted would not take place. The times and the seasons God has put in His own power. And why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to “watch,” but not for a definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for “of that day and hour knoweth no man.” You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.” {ISM 189.2}

3.

Daniel 9

The events of Daniel 9:24-27 *must* cover more than 70 literal weeks. Few will dispute this. What should be essentially the cornerstone of the year-day principle then, is explained away (by most) as thus:

1. The word “weeks”, *shabuwa*, should not have been translated as “weeks” (as historicists insists), but as “sevens”. Therefore the verse should read “seventy sevens”, or 490.
2. Then it is implied that there is a directly implied “years”. This implication is derived by the fact that in Dan. 10:2,3 *shabuwa* is also used and translated as “weeks”; the proper translation being “weeks of days”. Being that “weeks of days” would not be in the literal translation in Daniel 9:24, the assumption is that it is referring to another period of time: years.

3. Therefore it is simply talking about 490 year literal years. Not 70 symbolic weeks.

But:

1. Of the 20 uses of *shabuwa* in the OT, only once is it translated “seven”, and in that instance (Ez. 45:21), it was used referring to seven “days”, or a week. Otherwise, it is *always* translated as “week” or “weeks”.
2. The phrase “weeks of days” in Daniel 10:2,3 (or what was the literal translation) is a Hebrew idiom implying “*full days*”. When a unit of time is attached to “days” (e.g. month of days), it is referring to a “full” period (e.g. “full month”). (Gen. 29:14; 41:1; etc.). Rather than proving the point about the usage in Dan. 9:24 being weeks of year (because of the omission of the word days in the literal translation), it should be a point of emphasis that the idiom was not used in this passage (like elsewhere) because this was a *symbolic* unit of time being referred to!

Daniel 8:14

Along the same lines as the 70-week prophecy, it should be intuitive that the 2300 days also could not be literal days just based upon the length of the vision itself (spanning from the Medo-Persians to the little horn). Regardless of whom you believe the little horn is, there is no power (kingdom) that lasts 6-7 years (the length of 2300 literal days; let alone three consecutive powers.

The key would be to verify that the 2300 days is speaking of the vision itself, and not referring to a single power (which would at least give some a certain “wobble room” to imply that it’s the activities of a certain king). As mentioned in previous studies, in the verse preceding 8:14 (which itself was an answer to a question), the word used for “vision” is “*chazown*”. It’s used three times in the introduction in verses 1 and 2 and three times after (verses 15,17,26). Its usage is consistent in referring to the *whole vision*. The answer then is in response to the details of the *whole vision*.

In any case, there is eventually a time period in Daniel 12 that *does* discuss the specific duration of the daily being taken away and the abomination being set up (Dan. 12:11). That would be referring to 1290 days (or years). This would cast further doubt that the 2300 days is talking about a single entity. The reference in Daniel 8:13,14 must be inclusive of a larger picture.

Finally, as we shall see in our study of Daniel 11, it is a *literal* description of the historical events of the *symbols* in Daniel 8. Where we read about “days” in Daniel 8, we read about “years” in Daniel 11 (Dan. 11:6,8,13). Though “days” is used a couple of more times in Chapter 11 in specific instances (vv. 20,33) for other purposes.

Combining the two (Daniel 8 and 9):

Daniel is studying about the 70 (literal) year prophecy (Dan. 9:2; Jer. 25:12;29:10) and is shown a prophecy about 70 weeks (symbolic). Just like in Leviticus 25, a measure of time is first given (seventh year is the sabbath year), then a larger period of time is discussed (jubilee was seven sabbath years, or 49 years), Daniel 9 brings into view 70 literal years and then discussed a larger period of time (seven times 70; or a week of seventy, if you will).

4.

Arguments against Antiochus Epiphanes as the little horn:

1. In verse 23 “king” = kingdom (since there were four preceding kingdoms according to verse 22)
 - In ch 7, four kings (v. 17) are kingdoms
 - Nebuchadnezzar is head of gold
 - He was the head of gold as long as he was the *king of Babylon*. We know this since three other *kingdoms* follow him (Dan. 2:38-40).
 - Dan. 8:21 mention king (kingdom) of Grecia. Is not speaking of one king since right after this, it actually specifies the first king (Alexander). If the “rough goat” represented only one kind, is the great horn referring to *another one*? Of course not. The first use of king is referring to a succession of kings, the second use of it if specifically referring to Alexander. Alexander is the “goat” when he was the king of Greece, and he was also that “great horn” specifically mentioned.

This is not an usual way to refer to a succession in the Bible. Priests (Num. 35:25-28), kings (1 Sam 8:11), and men (II Tim 3:17; Mk. 2:27) were often referred to in the singular tense, when speaking of many over generations.

2. Verses.4,8, and 9 suggest relative greatness
 - Great used only once to describe Medo-Persia and Greece, used multiple times to describe the little horn; implying an escalation of greatness.
 - By any measure, this was not a great Seluecid king
3. Supposed conquests
 - Egypt (south): in second attack, he was turned away in 168 BC during march to Alexandria
 - Confronted by Roman Gaius Popillius Laenas
 - East: It was his father (Antiochus III the Great) who defeated the Parthians out east, not Antiochus Epiphanes

Glorious land: Antiochus III already taken Palestine in 198 BC

4. Was to come at latter time of kingdom verse 23
Though his reign ended in 164 BC (close to the rise of the Roman empire, the line of Seleucid kings last another 100 years. He was the eighth of 31 kings.
5. Even trying to make 2300 evening and mornings (years) into 1150 days doesn't fit. His persecution of the Jews has been recorded to last from the 15th day of 9th month in 147th year of the Seleucid era to the 25th day of 9th month of the Seleucid era (1 Macc 1:54, 59).
6. This prophecy that ends with the last power being the little horn extends to the end times. He is long gone of course. Preterists will submit simply that the prophecy failed!
7. Was to be destroyed by no human hand - by divine intervention (see Dan. 2:45)
8. Supposedly came from the four horns, but more likely the grammar suggests otherwise:
breakdown of the components of the two words:
 - v. 8 horn: always feminine
four: feminine
winds: feminine pleural (occasionally in masculine)
 - v.9 one: *achath* feminine- would make it appear as though "horns" is antecedent
them: *hem* masculine pleural-would make it appear as though "winds" is antecedent (since that's the only word with a masculine alternative)

Why the split gender in "one" (feminine) of "them" (masculine) in verse 9?

In verse 9 the actual Hebrew construction of phrase "out of one of them" should be rendered "and *from* the one (feminine) *from* them (masculine)". In other words, it contains *two* prepositions. "And from the one of them" (YLT) is a bit closer than the KJV in this way.

Literally stated: First phrase in verse 9 is parallel in *syntax* to the last phrase in verse 8:

- | | |
|-------------------------------------|------------------------------|
| v. 8 "at the four winds" (feminine) | "of the heavens" (masculine) |
| v. 9 "from the one" (feminine) | "from them" (masculine) |

Neither proposition is referring to the horns.

5.

Several problems exist with this though. Namely, we cannot avoid the fact that there are *time prophecies* involved in the fifth and sixth trumpets (Rev. 9:5,15). As we understand it, there will be no other prophecies related to time after 1844.

Furthermore, the trumpets are a type, in a way, of the close of probation (Rev. 8:5), but are not the *actual* close of probation. That would be when Michael stands (Dan. 12:1), God's indignation is accomplished, and the world's final power comes to an end (11:45). (see more on Daniel 11). The themes are certainly similar, but not the same thing.

When you consider the seventh trumpet, a brief history of the end is given in Rev. 11:18. Nations are angry. Wrath is come. Time of the dead. They should be judged. Give reward. Destroy them. Each of these themes are repeated and expanded upon in Revelation 12-22. Chapters 12-14 (nations angry). Chapters 15, 16 (wrath is come). Chapter 17-20 (they should be judged). Chapters 21,22 (rewards).

If the seven trumpets were reapplied during the seven plagues, then the former would be giving more detail than the latter. This minimally would be an odd construct to the consistent use of repeat and enlargement used consistently throughout the progress of these prophetic books.

Audioverse sermons:

Revelation 17:8-18: The Seven Heads: 7 Popes or 7 Kingdoms? (Norman McNulty)
<https://www.audioverse.org/english/sermons/recordings/1224/revelation-17818-the-7-heads-7-popes-or-7-kingdoms.html>

The Truth About the 2520 (Norman McNulty)
<https://www.audioverse.org/english/sermons/recordings/4397/the-truth-about-the-2520.html>

Recommended materials:

The Certainty of the Third Angel's Message, Louis Were

Selected Studies on Prophetic Interpretation, William Shea

The So-Called 2520 Prophecy: Norman McNulty
<http://greatcontroversy.org/gco/rar/mcnn-pippengerpt4.php>

Jeff Pippenger and The 2520 and Prophecy: Eugene Prewitt
<http://www.bibledoc.org/contra-men-and-movements/jeff-pippenger-and-the-2520-and-prophecy-2/>