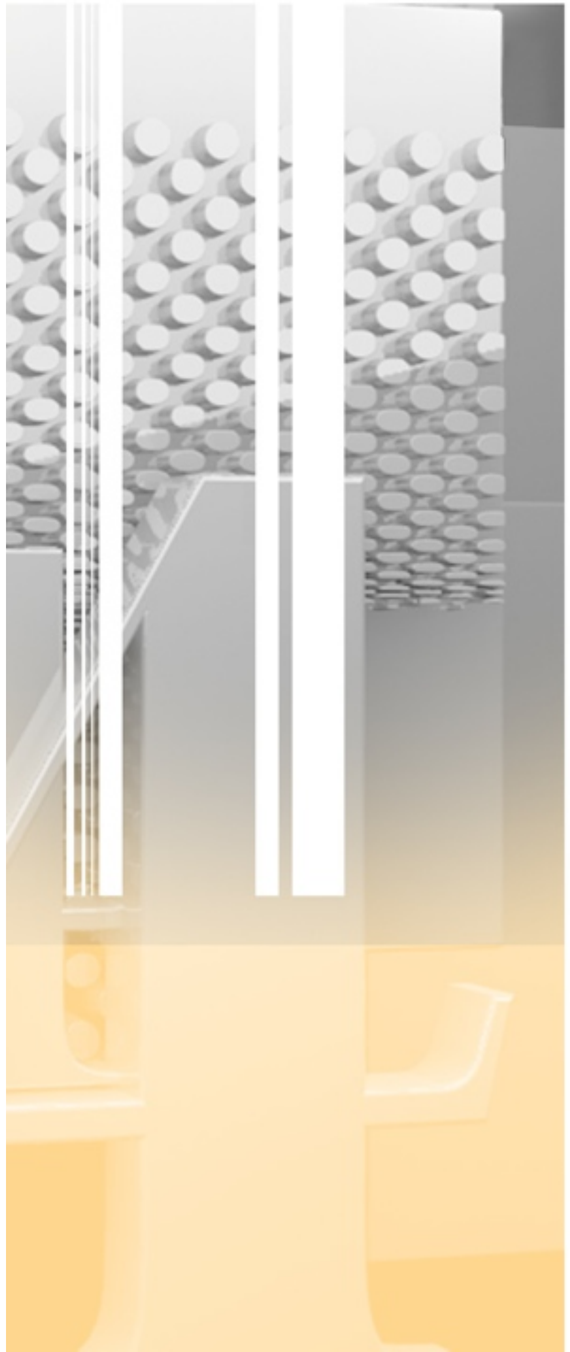


1844

made Simple



Who would have a better understanding of the entire plan of salvation, the one whose focus began and ended with the sacrifice in the courtyard, or the one who embraced the entire ritual, beginning with the sacrifice and ending with the yearly ritual, the Day of Atonement ministry in the Most Holy Place?



In the same way, those whose focus is on the cross alone, without understanding Christ's High Priestly ministry that follows, will not have as good of an understanding of the cross, and what it means, as would those whose have studied Christ's High Priestly ministry as well, which followed the cross.



Think about Christ's death on the cross and His High Priestly ministry. These are not in tension with each other, and certainly not in contradiction.

HEBREWS | 8: 1,2

"Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man."

DANIEL 8:14

"And he said to me, 'For two thousand three hundred days; then the sanctuary shall be cleansed.'"



First, how do we get the date **1844** from the Bible?

That is going to be the main thrust of this study.



Second, how does this text help resolve the question of judgment by works and salvation by faith alone?



Finally, "a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces... And the stone that struck the image became a great mountain and filled the whole earth." (Daniel 2: 34, 35).



Babylon (Gold head)

Media-Persia (Silver arms and chest)

Greece (Brass Belly and thighs)

Rome (Leg of iron; feet of iron and clay)

God's Eternal Kingdom
(Stone cut out without hands)



Babylon



Media-Persia



Greece



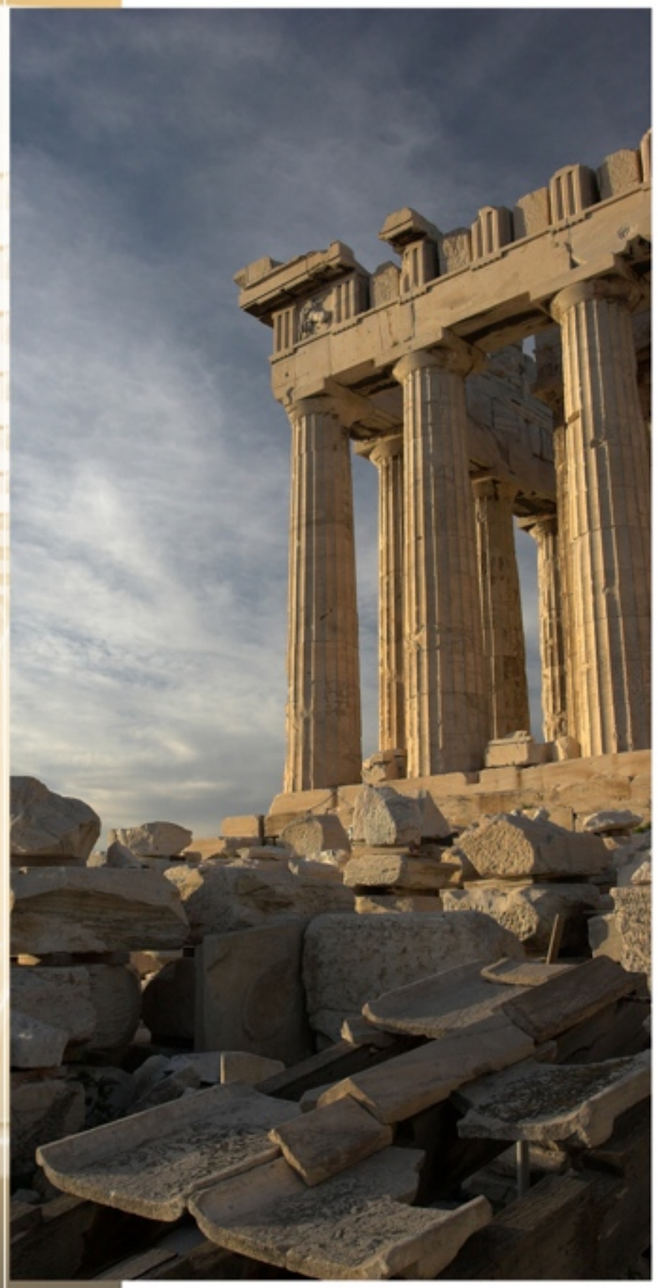
Rome

DANIEL 2

DANIEL | 2:33

"Its legs of iron, its feet partly of iron and partly of clay."

The fourth kingdom, which arose after Greece, and whose legs and toes are of iron (though changing form), extends to the end of the world.





What other possible power arises right after ancient Greece, which ended in the centuries before Christ, and yet extends to our time and beyond?

Again, who could it be but Rome? Solely, totally, and only **Rome.**



- Babylon
- Media-Persia
- Greece
- Rome
- Second Coming

- Babylon
- Media-Persia
- Greece
- Rome
- Second Coming

This sequence forms the prophetic outline for the rest of the prophecies that we study. All the other prophecies are going to be based on this broad foundation.

The fourth kingdom, the iron of Rome, which comes up after Greece, extends to the end of time, though at some point it changes form.



DANIEL 7

DANIEL 7:7,8

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth . . . I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. . . "

Lion — Babylon

Bear — Media-Persia

Leopard — Greece

Fourth Beast — Rome

Second Coming



DANIEL 7:17,18

"Those great beasts, which are four, are four kings which arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever."

DANIEL | 7:19

"Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet."

The 4th beast and The 4th kindgom



First, of course, they are the fourth power to arise in both chapters.



The 4th beast and The 4th kindgom



First, of course, they are the fourth power to arise in both chapters.

Both come after Greece, and both are the last earthly kingdom before God establishes His final one.

The 4th beast and The 4th kindgom



Both have iron in them; the fourth kingdom in Daniel 2 was of iron, and the fourth beast in Daniel 7 is said to have iron teeth (Daniel 7:7).

The 4th beast and The 4th kindgom



The fourth kingdom in Daniel 2 is described as one that **smashes and breaks** things, (Daniel 2:40) other nations obviously, and the fourth beast in Daniel 7 is described in a similar way, saying it **"devoured, broke in pieces,** and trampled the residue with its feet" (Daniel 7:7).

The 4th beast and The 4th kindgom



And, the most important similarity between the fourth kingdom in Daniel 2 and the fourth kingdom in Daniel 7: both change forms even though they remain the same power right down to the end to time itself.

DANIEL | 7:7,8

"After this I saw in the night visions, and behold, a fourth beast . . . and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them . . . ."

Lion



Babylon

Bear



Media-Persia

Leopard



Greece

Fourth Beast



Rome (Pagan then Papal)

"After this I saw in the night visions, and behold, a fourth beast . . . and it had ten horns. I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words."

(Daniel 7: 7,8).

DANIEL 7:23

"Thus he said:
'The fourth beast shall be a fourth kingdom on earth which shall be different from all other kingdoms, and shall devour the whole earth, trample it and break it in pieces."

DANIEL 7:24

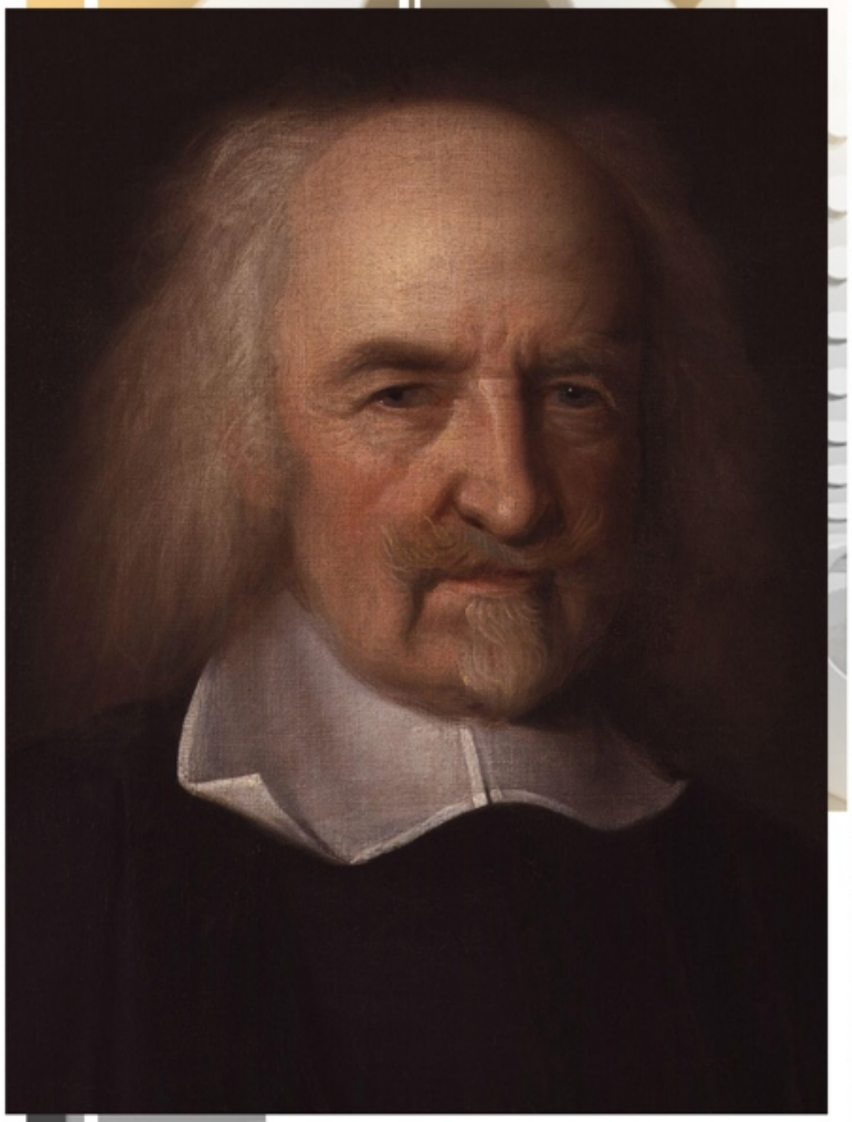
"The ten horns are ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first
ones, And shall subdue three kings."

DANIEL 7:25

"He shall speak pompous words against the Most High,
Shall persecute the saints of the Most High,
And shall intend to change times and law . . . "

The little horn arose out of pagan Rome. Papal Rome, of course, arose from pagan Rome.





British philosopher, Thomas Hobbes, who lived in the 1600s, wrote: “If a man consider the origin of this great ecclesiastical dominion, he will easily perceive that the papacy is no other than the ghost of the deceased Roman empire, sitting crowned on the grace thereof.” (Thomas Hobbes, Leviathan, p. 250).





The little horn came up among the ten horns that were part of the fourth beast. The pagan Roman Empire, instead of completely disappearing, simply was picked apart by various barbarian tribes, the ten horns seen on the beast. Among those tribes another was this new little horn, another tribe. The papacy did just that, arising among these tribes.

Verse 24 said that it would "subdue three kings," meaning three of those tribes, which the papacy did uproot.

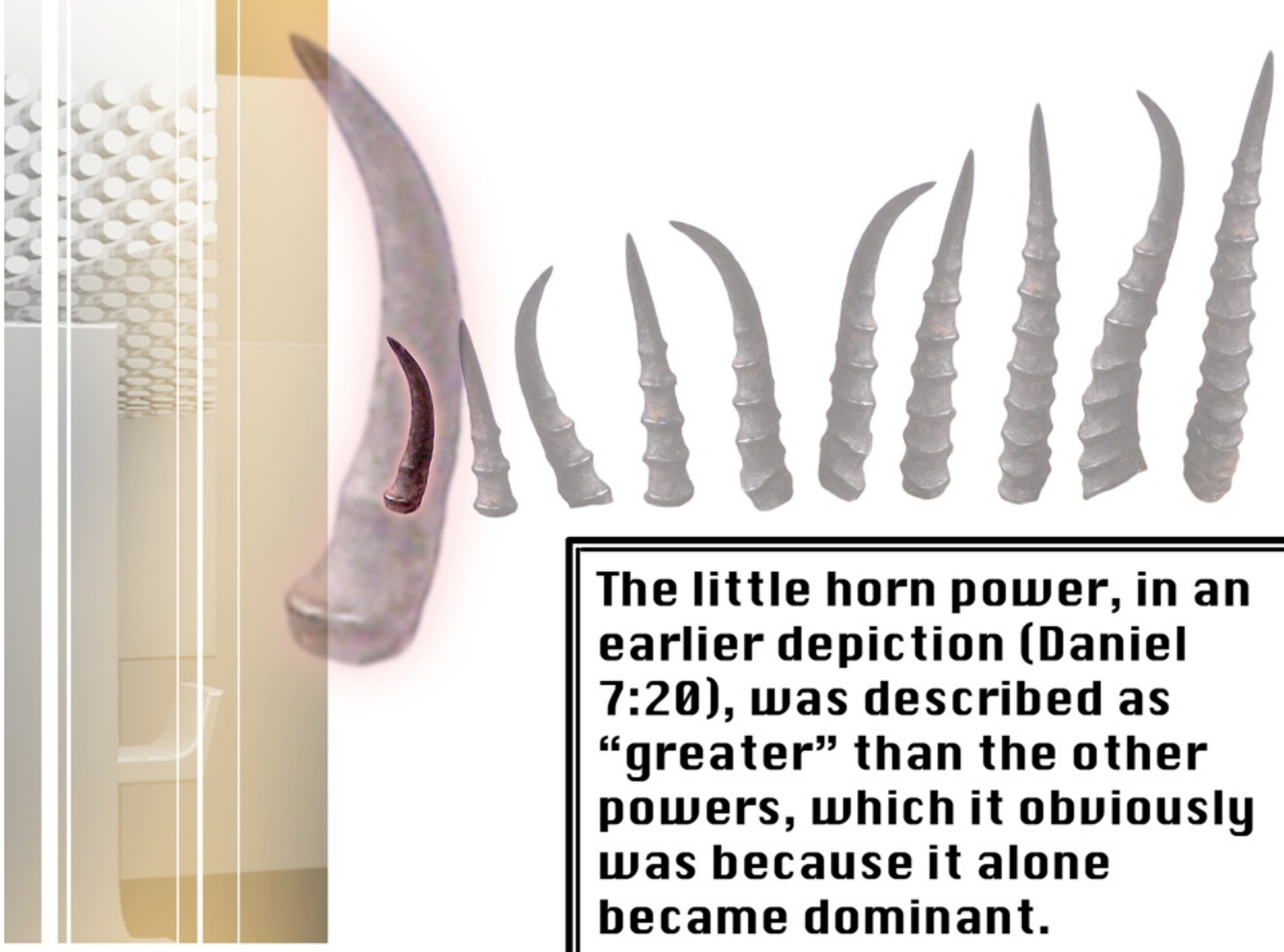




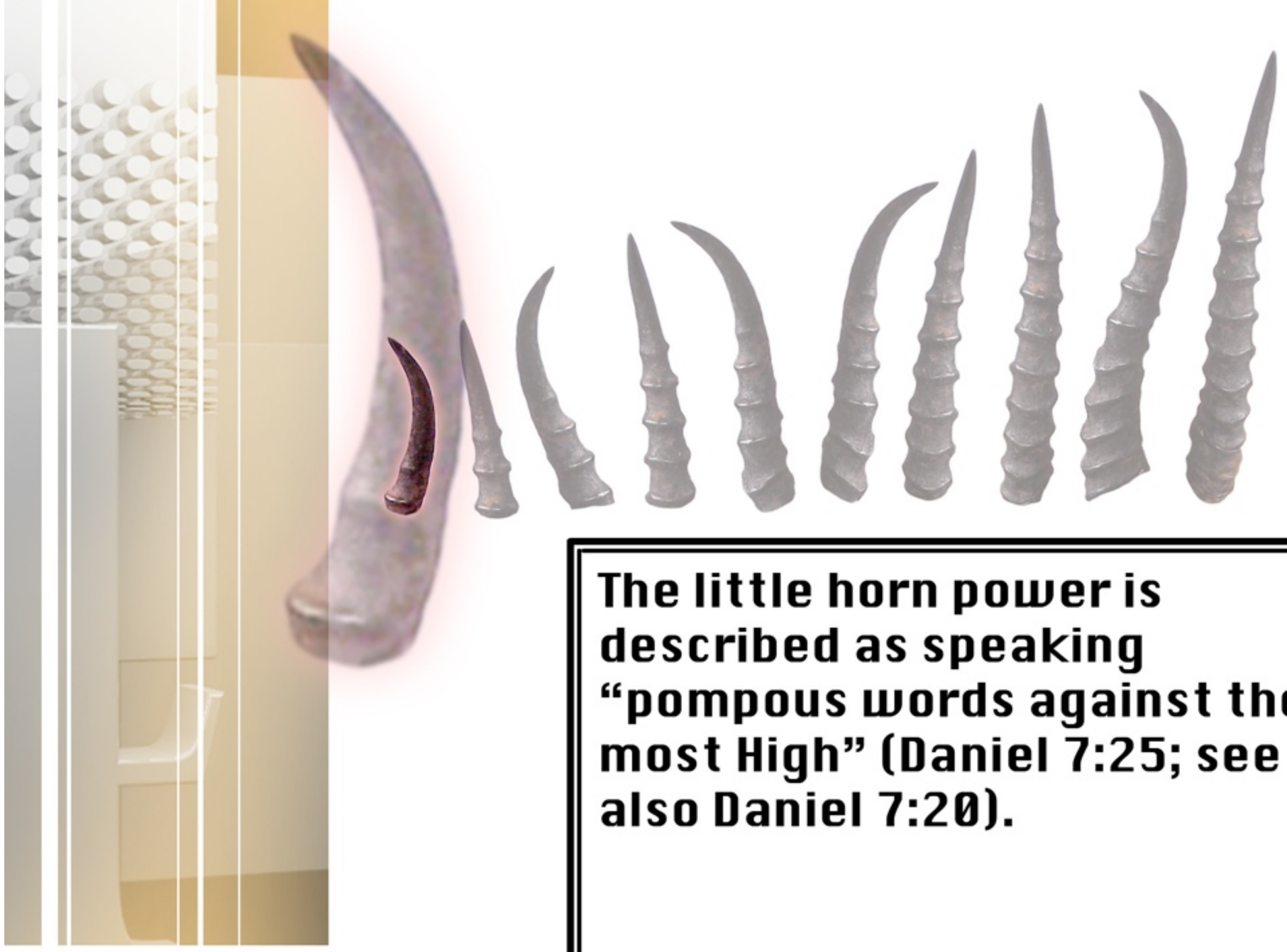




The little horn was described as “different” (Daniel 7:24) from the other ones, and certainly the papacy was different from anything that came before it.



The little horn power, in an earlier depiction (Daniel 7:20), was described as “greater” than the other powers, which it obviously was because it alone became dominant.



The little horn power is described as speaking “pompous words against the most High” (Daniel 7:25; see also Daniel 7:20).

The little horn “shall persecute the saints of the Most High” (Daniel 7:25).



The little horn power will “intend to change times and law “ (Daniel 7:25). Again, what Adventist doesn’t know how central Papal Rome was in the “official” change of the seventh-day Sabbath to Sunday?



Peter R. Kraemer, Catholic Church Extension Society (1975),Chicago, Illinois.

"We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, **we accept her change of the Sabbath to Sunday.** We frankly say, yes, the Church made this change, made this law, as she made many other laws . . . ."



“Then the saints shall be given into his hand for a time and times and half a time.”

(Daniel 7:25)



We have three and a half years.

REVELATION 12:14

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

REVELATION 12:6

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Revelation 12:6).



> “A thousand two hundred and three score days,” or 1260 days, is the same as the “time, times, and dividing of time.”



REVELATION 13:5

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

DANIEL | 7:25

"He shall speak pompous words against the Most High . . .Then the saints shall be given into his hand for a time and times and half a time."

REVELATION | 13:5

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

One year equals 360 days

\+

Two years equals 720 days

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Half a year equals 180 days

1260





Thus, 1260 days is the same as three and half years, which is the same as 42 months.

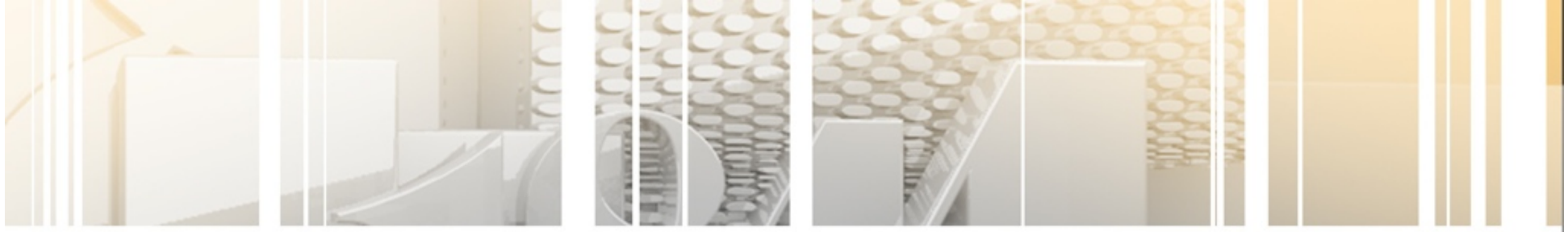
Our first time prophecy here, in Daniel 7:25, is three and a half years, or 42 months, or 1260 days.

NUMBERS | 14:34

"According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection."

EZEKIEL 4:6

"And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year."



Considering the whole scope of prophecy, would not applying the day-year principle--meaning it would cover 1260 years as opposed to 3 ½ years--make better sense, given the vast context of what is being talked about in the chapter, a context that covers long epochs and ages?

And so amid all these prophetic symbols, none of which are to be taken literally, should not the time prophecy be seen as symbolic and not literal as well?





First–the little horn power in Daniel 7 is Papal Rome. It can be nothing else.

Second–we must apply the day–year principle to the "time, times, and dividing of time" in Daniel 7:25, which comes out to 1260 years.

1260



1260

Thus, again, with just two firmly established points, the little horn is the papacy and the “times, time and dividing of time” needs the day-year principle, we have the basic time frame of the persecution depicted in the prophecy.

Daniel 7

Babylon

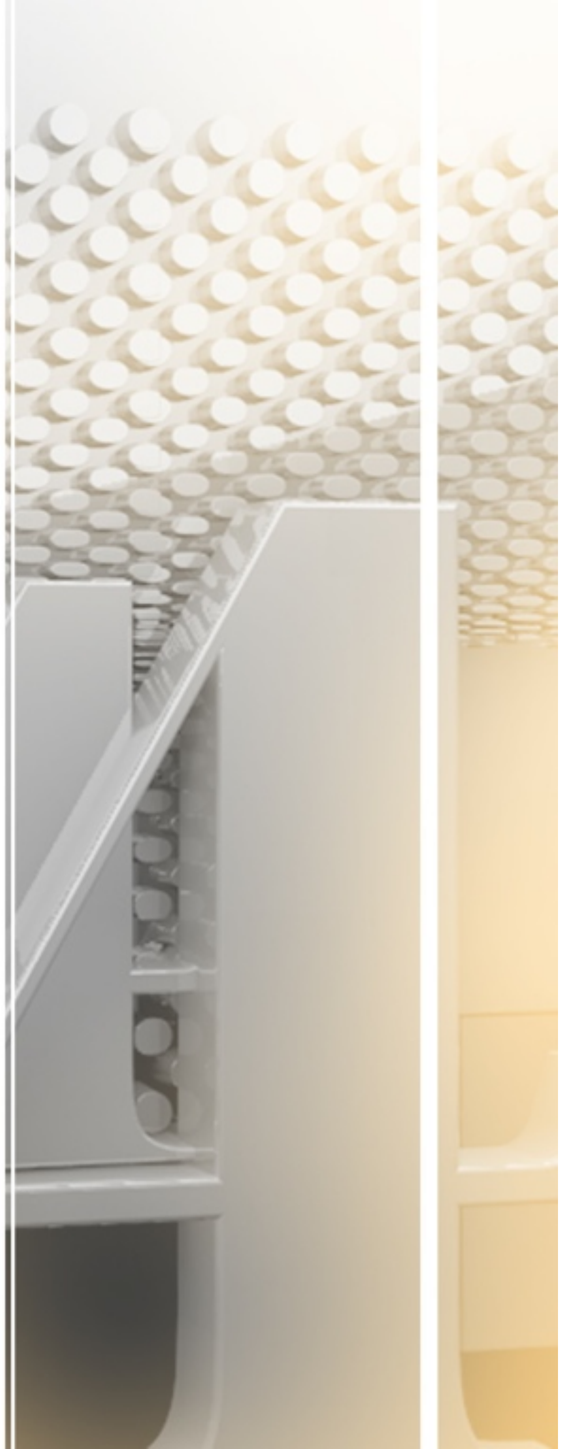
Media-Persia

Greece

Pagan Rome
Papal Rome
(with first time prophecy, from 500s to late 1700s, or 538-1798 AD).



But now, what happens next in the prophecy, in the prophetic sequence? What comes after Papal Rome and the time prophecy given in it?
Look at this sequence, right from Daniel 7:8-10, 13,14. Follow closely, because this is crucial.
What do the texts say?



Daniel 7:8-10, 13, 14

"I considered the horns, and, behold, there came up among them another little horn. . . in his horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down . . . the judgment was set, and the books were opened . . . . And there was given him dominion, and glory, and a kingdom . . . which shall not pass away, and his kingdom that which shall not be destroyed."

Little horn
(Papal Persecution)



Judgment



God's Kingdom,
or the Second Coming



DANIEL 7:21-22

"I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom."

Daniel 7:25-27

"The fourth beast shall be the fourth kingdom upon earth. . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them. . . and they shall be given into his hand until a time and times and the dividing of time *[1260 years].* But the judgment shall sit . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High. . ."

Little horn (phase ending in late 1700s or, more specifically 1798 AD)

Judgment in Heaven

God's kingdom established

Daniel 7



Babylon

Media-Persia

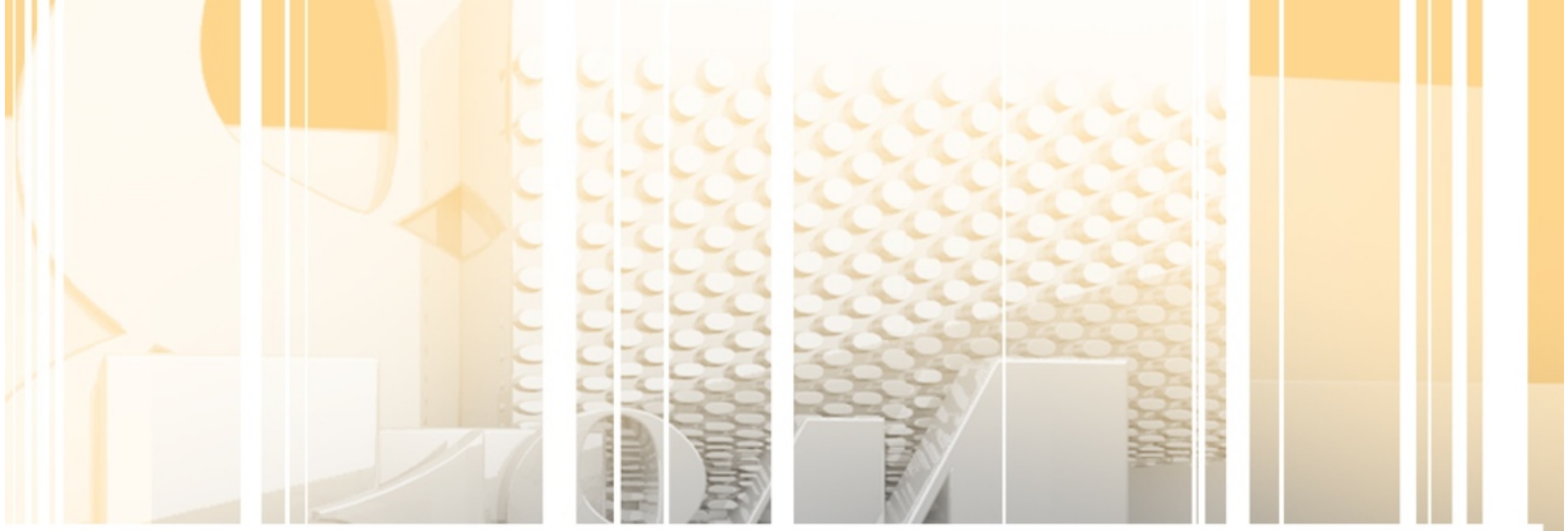
Greece

Rome (pagan, then Papal)

"[A]nd they shall be given into his hand until a time and times and the dividing of time.

"But the judgment shall sit . . .

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High. . . ."



This judgment, this massive end-time pre-Advent judgment, is what leads right into the Second Coming itself.

- Babylon
- Media-Persia
- Greece
- Pagan Rome/Papal Persecution (Persecution from sixth century A.D. to 18th century A.D)
- Judgment in Heaven
- God's Eternal Kingdom

Daniel 2	Daniel 7
Babylon	Babylon
Media Persia	Media-Persia
Greece	Greece
Rome	Rome (Phase ending in 1798)
	Heavenly Judgment
God's Final Kingdom	God's Final Kingdom



There is a massive judgment in heaven, and it occurs after the "times, time and dividing of time" in Daniel 7:25 and before the Second Advent of Jesus.

Thus, it is a pre-Advent judgment.



Daniel 8

DANIEL 8: 1

"In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first."

DANIEL 8:3

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram . . ."

DANIEL 8:5

"And as I was considering, behold, an he goat. . . "

DANIEL 8:9

"And out of one of them came forth a little horn. . ."

DANIEL 8:14

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

- **Daniel 8**
- Ram
- He Goat
- Little Horn
- Sanctuary Cleansed



DANIEL 8:20

"The ram which thou sawest having two horns are the kings of Media and Persia."

DANIEL 8:21

"And the rough goat is the king of Grecia. . ."

DANIEL 8: 23 -25

"A king of fierce countenance . . . shall stand up. . . .and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people . . .he shall also stand up against the Prince of princes; but he shall be broken without hand."

DANIEL 2:34

"You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces."



The final power in Daniel 8 arises after Greece and extends to the end of the world, where it is supernaturally destroyed.
What is the only power that could be?
Of course, Rome.

First, in the vision itself, the ram is described as "great" (v.4). Thus Media-Persia is depicted as great.

The goat, which followed, is described as "very great" (v. 8). Thus Greece is described as "very great."

Then comes the little horn, which is described as "exceeding great" (v.9).

Thus, whatever the power is that arises after these two is greater than both of them.



Parallels Between the Little Horn of Daniel 7 and the Little Horn of Daniel 8

Both are depicted by the same symbol, a little horn.

Both arise after Greece.

Both are persecuting powers (Daniel 7:21, 25; Daniel 8:10, 24).

Both are blasphemous powers (Daniel 7:8, 20, 25; Daniel 8:10, 11, 25).

Both are supernaturally destroyed by God in the

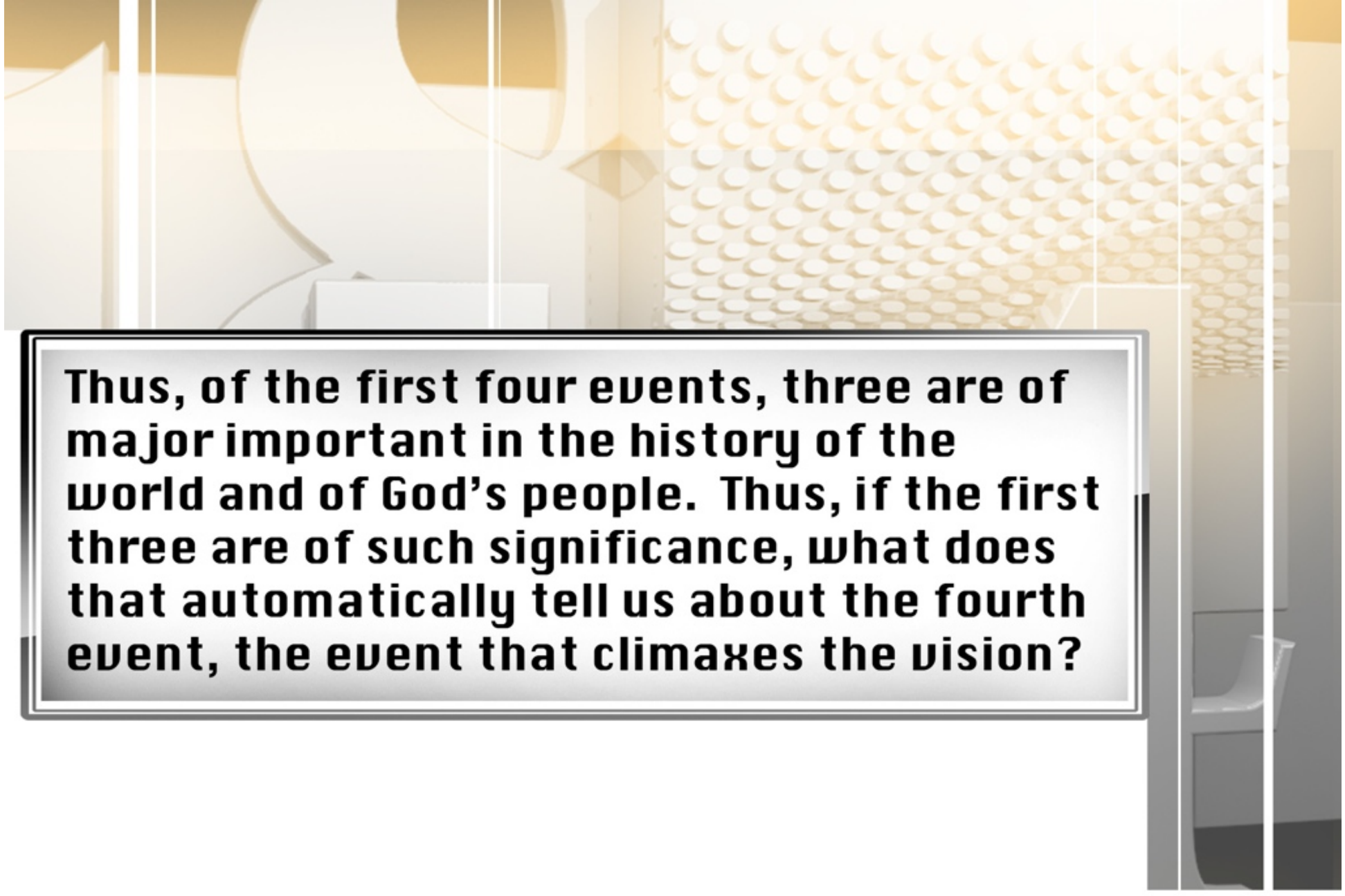
last days (Dan 7: 26; Daniel 8:25).

DANIEL | 8:26-27

"And the vision of the evening and the morning [Daniel 8:14] which was told is true . . . and I was astonished at the vision, but none understood it."

- **Daniel 8**
- Media Persia (Ram)
- He Goat (Greece)
- Little Horn (Pagan, Papal Rome)
- Sanctuary Cleansed




Thus, of the first four events, three are of major important in the history of the world and of God's people. Thus, if the first three are of such significance, what does that automatically tell us about the fourth event, the event that climaxes the vision?

It's the great judgment depicted in Daniel 7, the judgment that leads to the end of this world and the establishment of God's final kingdom!



Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	.....
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Rome	Rome (538-1798)	Rome
.....	Heavenly Judgment	Sanctuary Cleansed
God's Kingdom	God's Kingdom	.....

- Babylon
- Media-Persia
- Greece
- Pagan Rome/ Papal Persecution (Persecution from 6th century A.D. to 18th century A.D., specifically 1798)
- **Judgment in Heaven/Cleansing of the Sanctuary**
- God's Eternal Kingdom

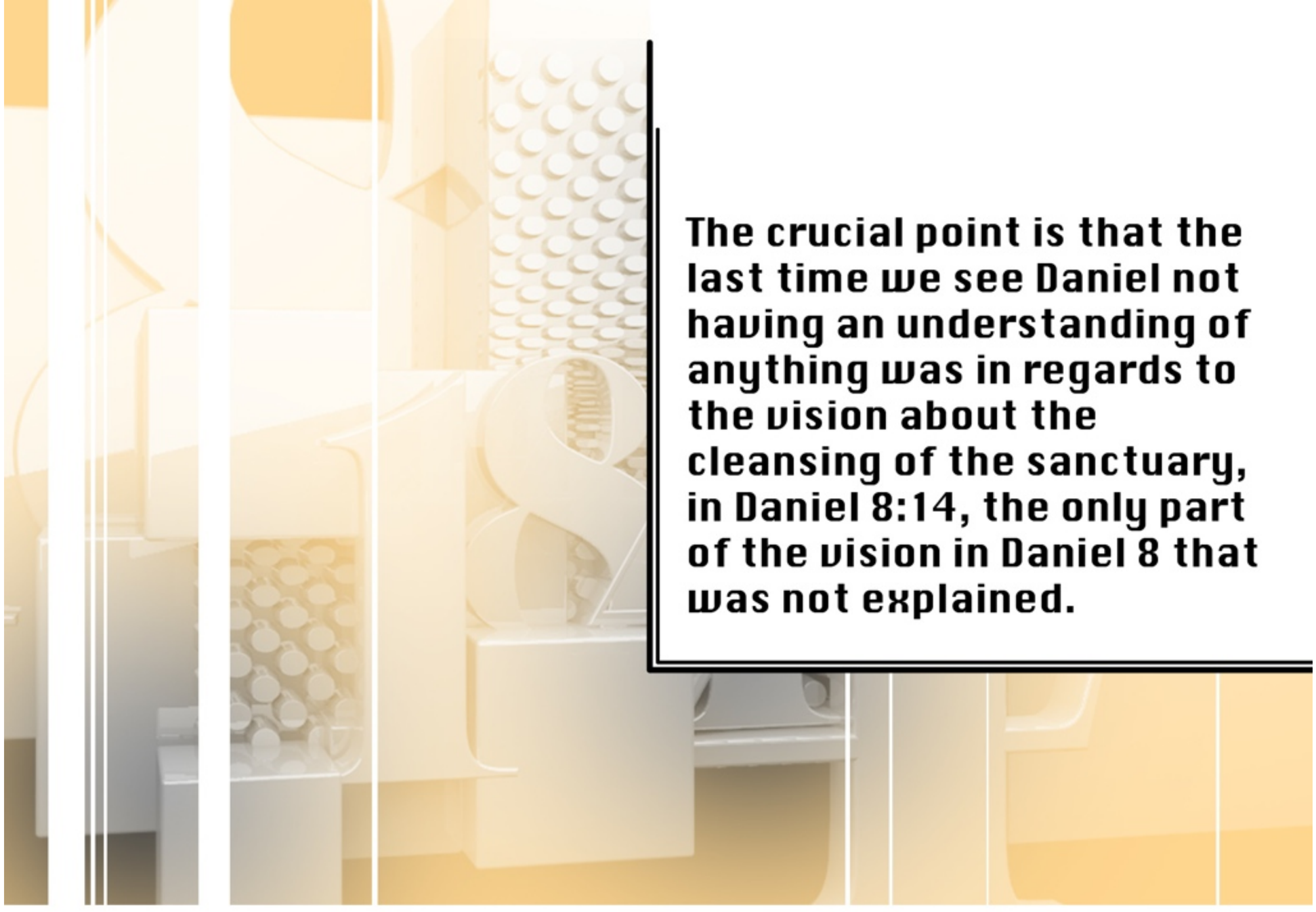
Again, God has given us a foundation as solid as unmovable and as verifiable as world history itself, and it's on this incredibly firm foundation of world empires that He has revealed to us not only the pre-Advent judgment but the general time for it: **after 1798 but before the Second Coming of Jesus.**



DANIEL | 8: 26 -27

"And the vision of the evening and the morning [Daniel 8:14] which was told is true. . . and I was astonished at the vision, but none understood it."

Daniel 2	Daniel 7	Daniel 8
Dream	Vision	Vision
Full Explanation	Full Explanation	Partial Explanation



The crucial point is that the last time we see Daniel not having an understanding of anything was in regards to the vision about the cleansing of the sanctuary, in Daniel 8:14, the only part of the vision in Daniel 8 that was not explained.



Daniel 9

The last time we see Daniel needing any explantation was about the vision of the 2300 evenings and mornings.

2300



DANIEL | 9:20-22

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning. . . . And he . . . said, O Daniel, I am now come forth to give thee skill and understanding."

DANIEL 8:16

"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."

DANIEL | 9:21, 23

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning. . . . O Daniel, I am now come forth to give thee skill and understanding. . . . therefore understand the matter, and consider the vision."

DANIEL 8:1, 2

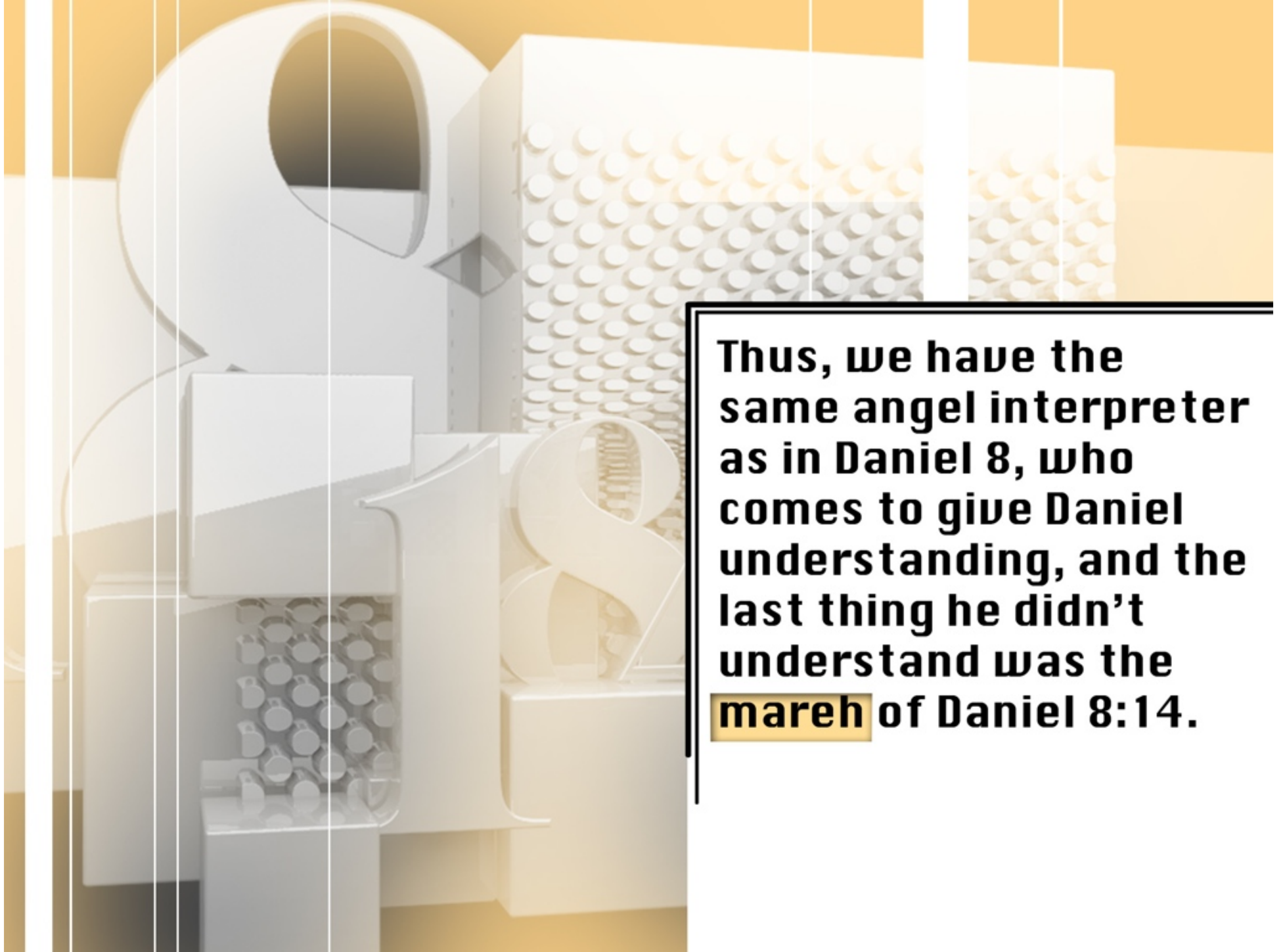
"In the third year of the reign of king Belshazzar a vision [hazon] appeared unto me, even unto me Daniel. . . . And I saw in a vision [hazon]; and it came to pass . . . and I saw in a vision [hazon], and I was by the river of Ulai."

DANIEL | 8: 26, 27

"And the vision [mareh] of the evening and the morning which was told is true. . . and I was astonished at the vision [mareh], but none understood it."

DANIEL 9:21, 23

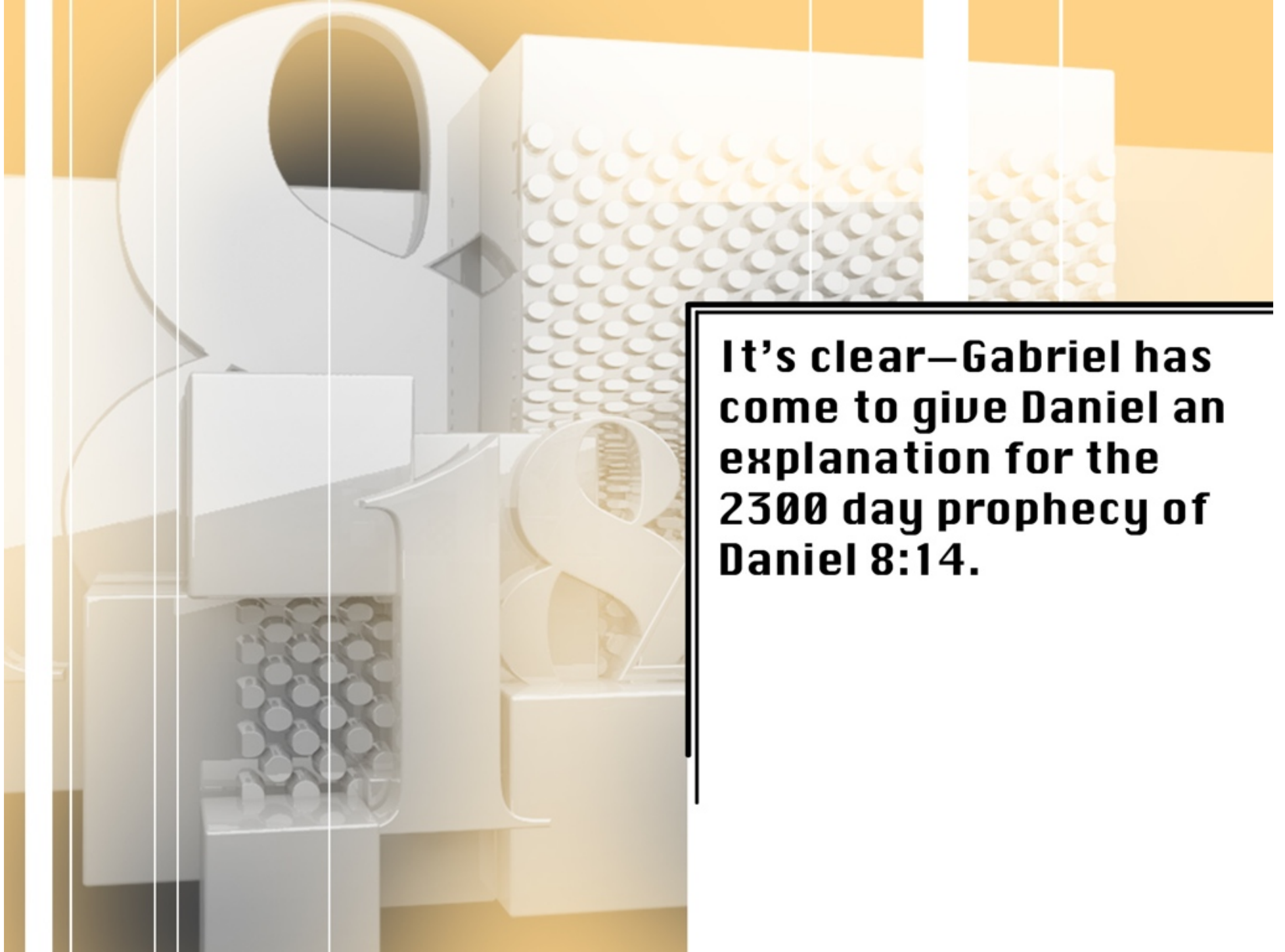
"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning. . . . O Daniel, I am now come forth to give thee skill and understanding. . . . therefore understand the matter, and consider the vision [the mareh]."



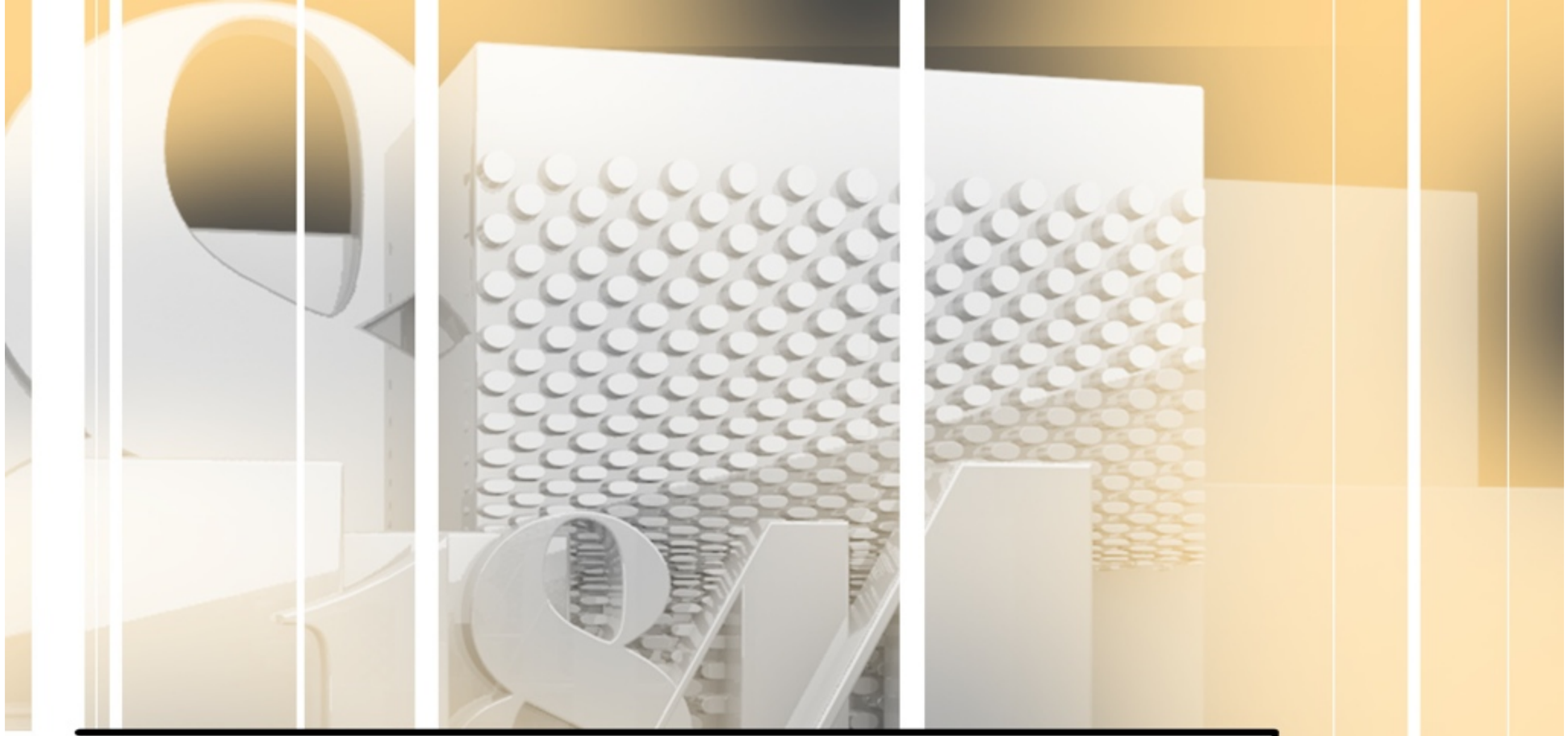
Thus, we have the same angel interpreter as in Daniel 8, who comes to give Daniel understanding, and the last thing he didn't understand was the **mareh** of Daniel 8:14.

DANIEL | 9: 23, 24

"At the beginning of thy supplications the commandment came forth, and I am come to shew thee... understand the matter, and consider the mareh. Seventy weeks are determined upon thy people . . . ."



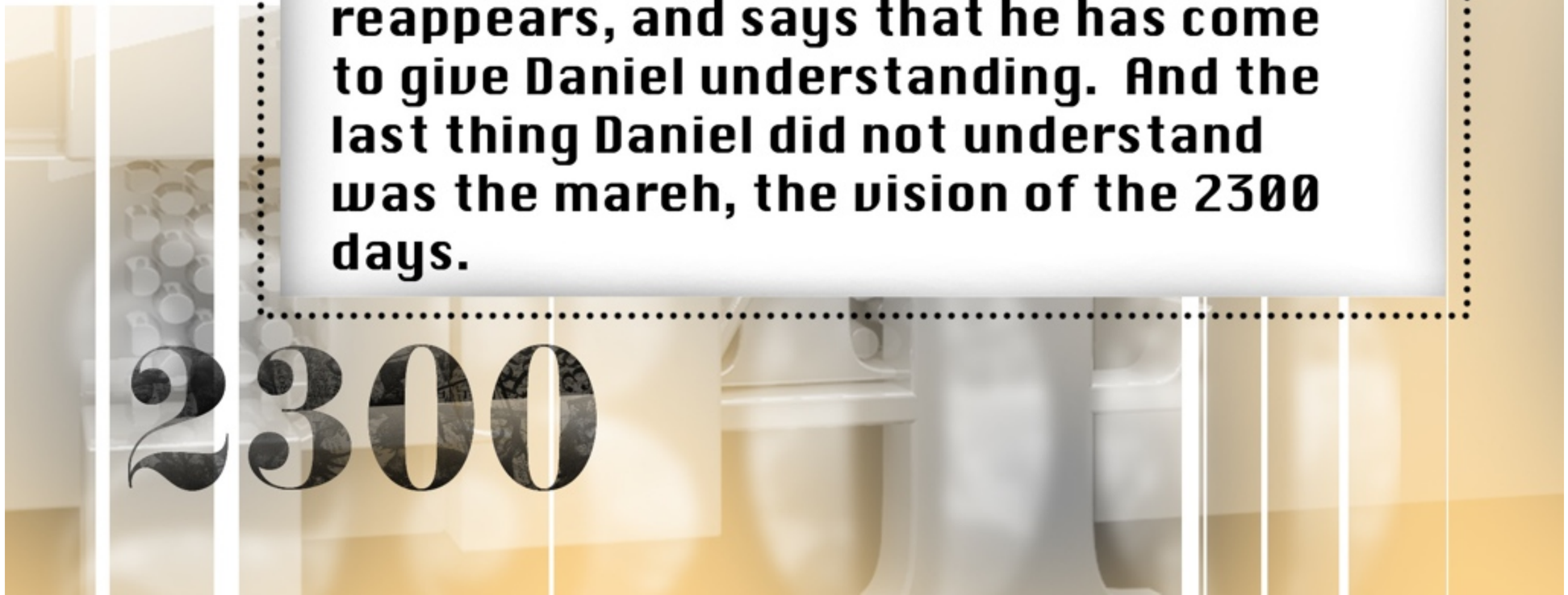
It's clear—Gabriel has come to give Daniel an explanation for the 2300 day prophecy of Daniel 8:14.



We've seen that the judgment of Daniel 7 is the same thing as the cleansing of the sanctuary in Daniel 8.
And it happens after 1798, but before the Second Coming.

The mareh, the vision of Daniel 8:14, the vision about the cleansing of the sanctuary, was the only part of Daniel 8 not explained to Daniel.

In Daniel 9, the next chapter, the same angel that appeared in Daniel 8, who was told to explain the vision to him, reappears, and says that he has come to give Daniel understanding. And the last thing Daniel did not understand was the mareh, the vision of the 2300 days.



Gabriel then, specifically, tells Daniel to consider

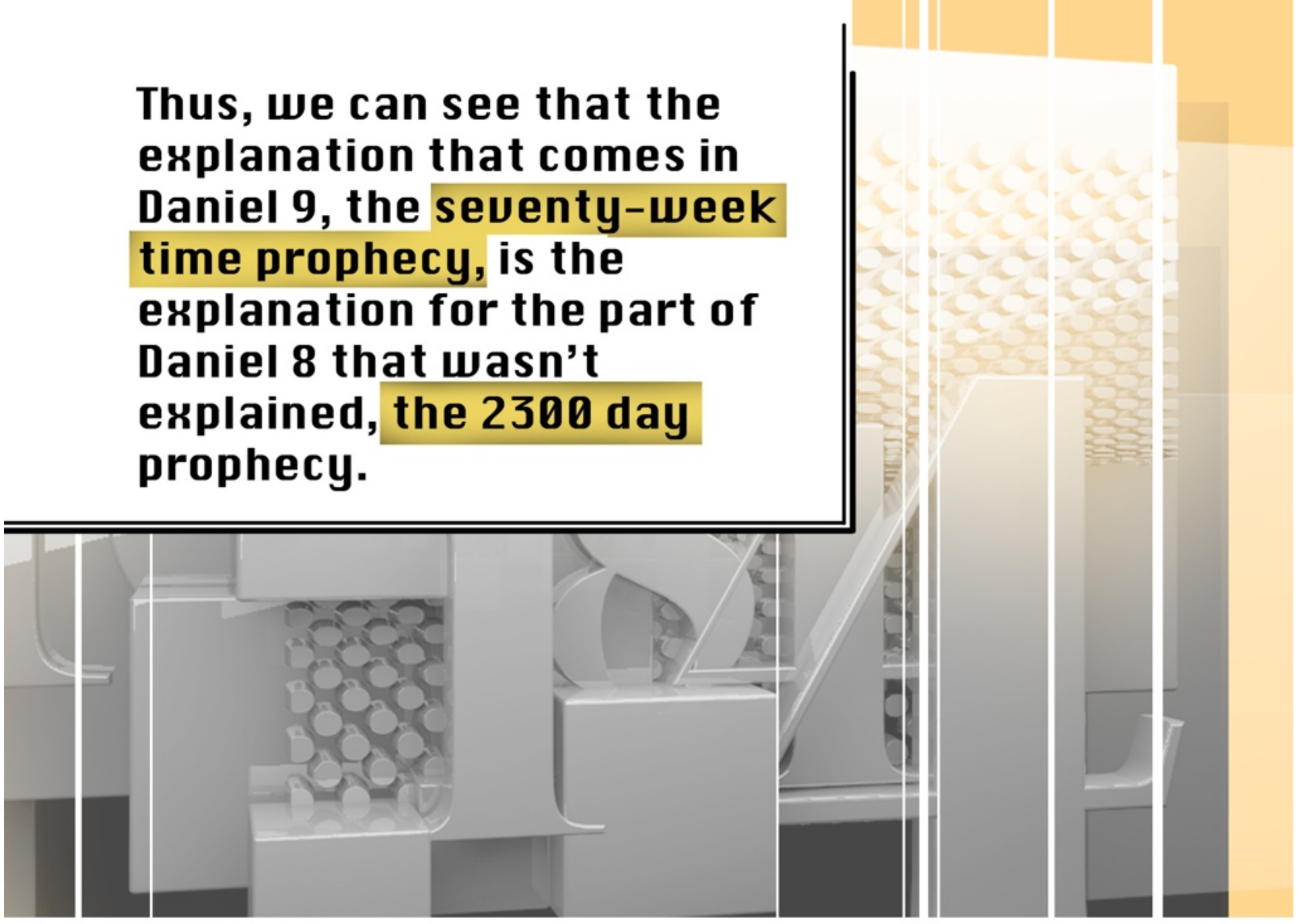
the vision [mareh]" (Daniel 9:23).

What mareh?

Obviously, the mareh of Daniel 8:14.



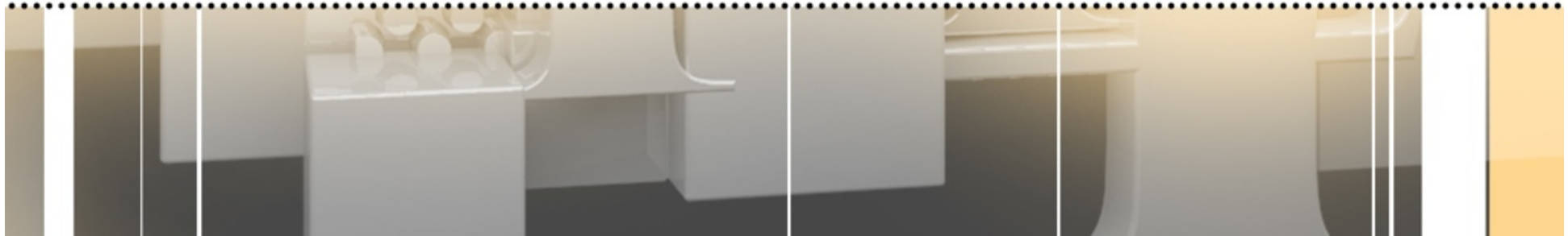
Thus, we can see that the explanation that comes in Daniel 9, the seventy-week time prophecy, is the explanation for the part of Daniel 8 that wasn't explained, the 2300 day prophecy.





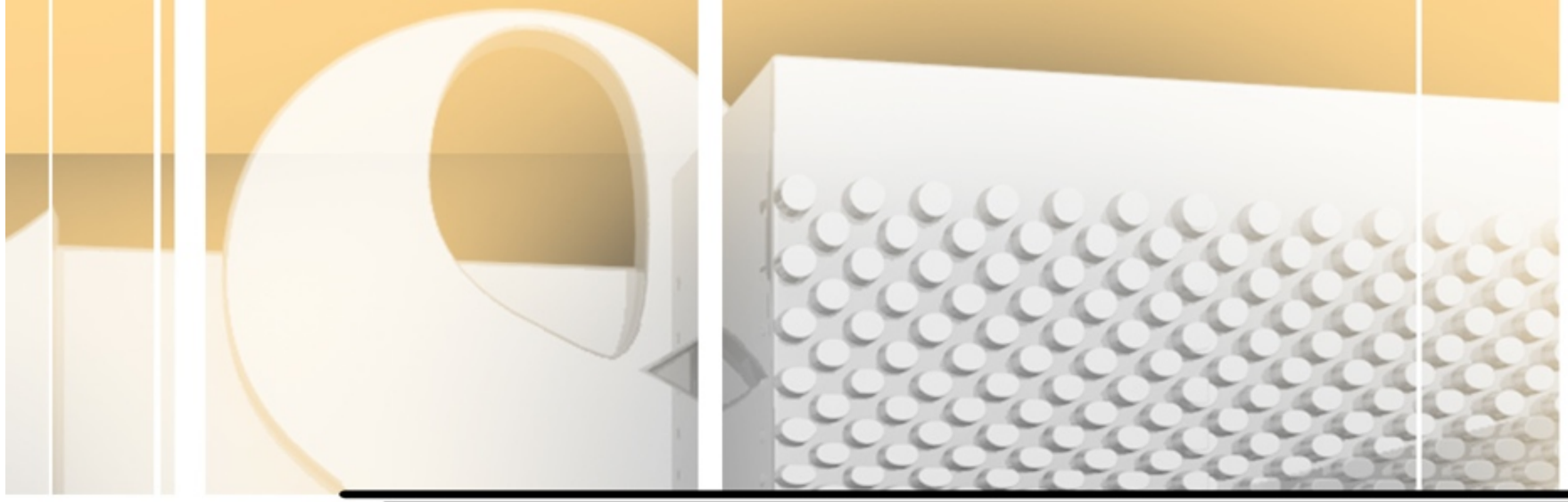
2300 Days (Years)

70 weeks (490 years)



DANIEL | 9:24, 25

"Seventy weeks are determined upon thy people . . . know therefore and understand,That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince,There shall be seven weeks and sixty-two weeks . . ."

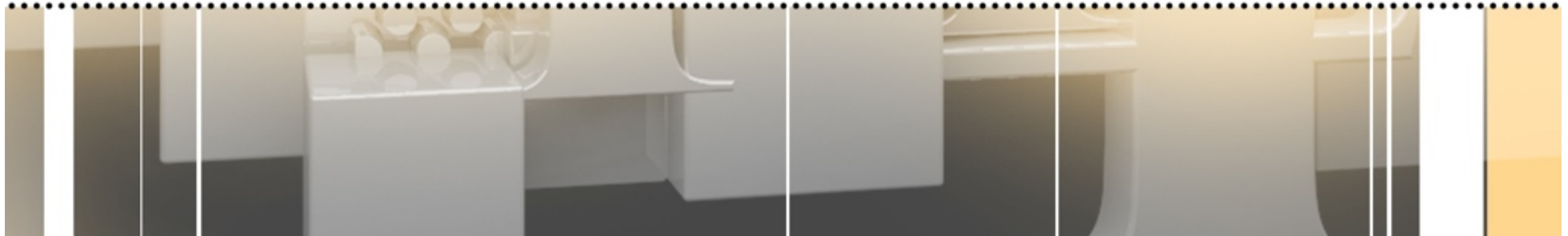


So, from the command to rebuild and restore Jerusalem, until the Messiah Jesus, is 69 weeks?



2300 Days (Years)

70 weeks (490 years)

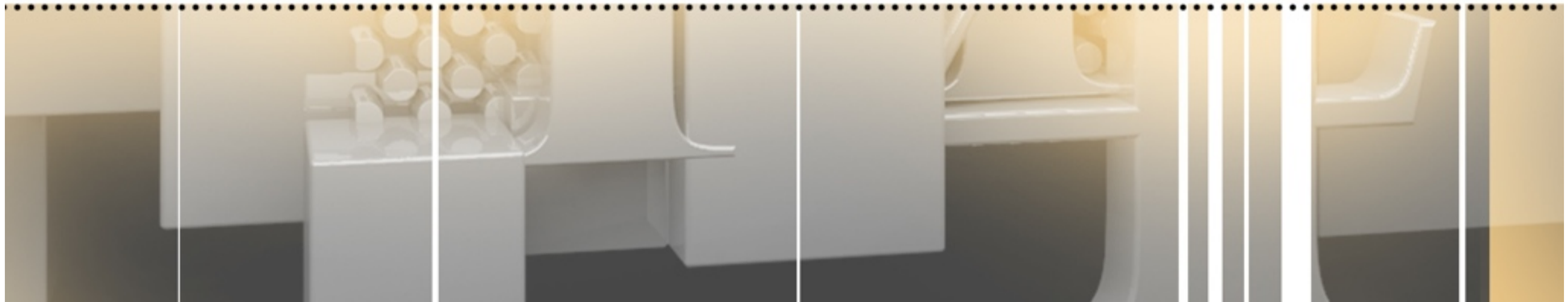


DANIEL | 9:25

"Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks . . ."

483 YEARS

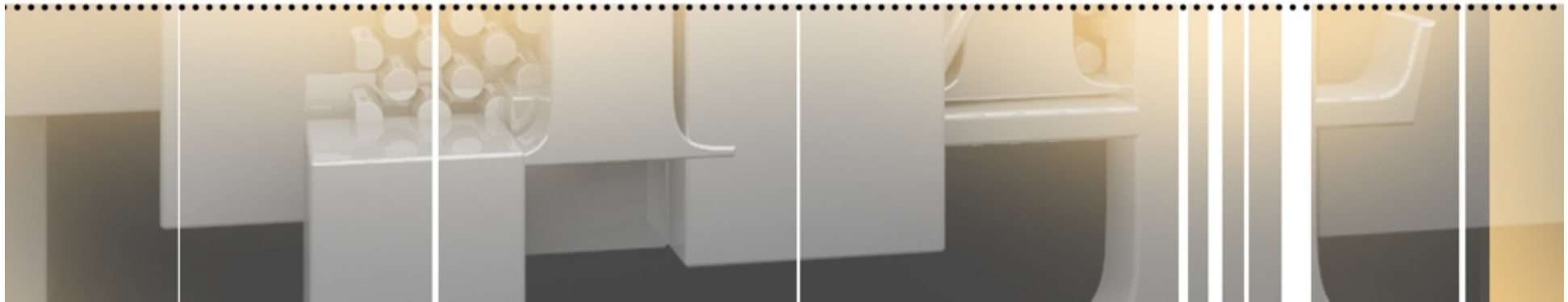
457 B.C. JESUS (A.D. 27)



483 YEARS OF THE **490** YEARS

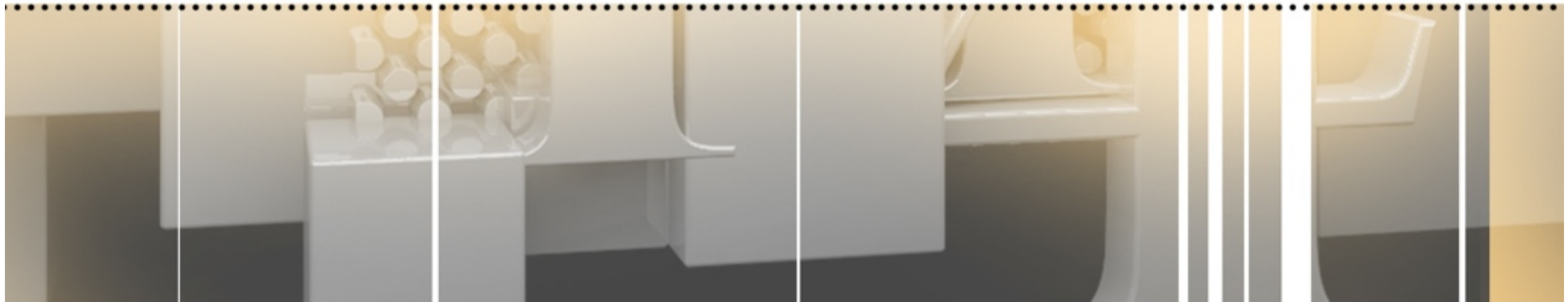
69 OF THE **70** WEEKS

457 B.C. — A.D. **27**



490 YEARS

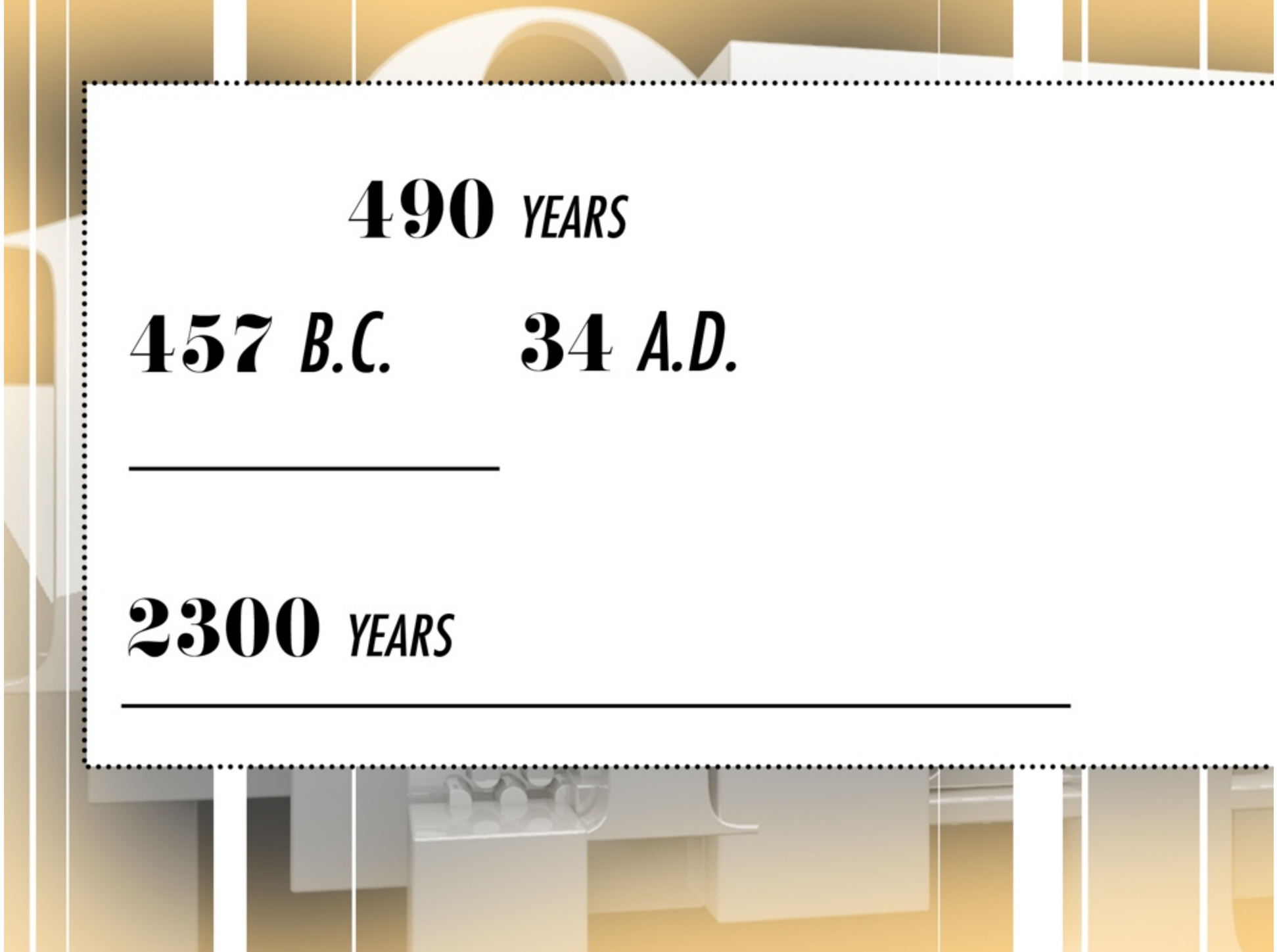
457 B.C. — A.D. 27





First, the 490-year prophecy is "cut off" from the larger 2300-year prophecy;

Second, the starting point of the 490 years—and, hence the 2300 years (which was not given a starting point in Daniel 8)—is 457 B.C.



490 YEARS

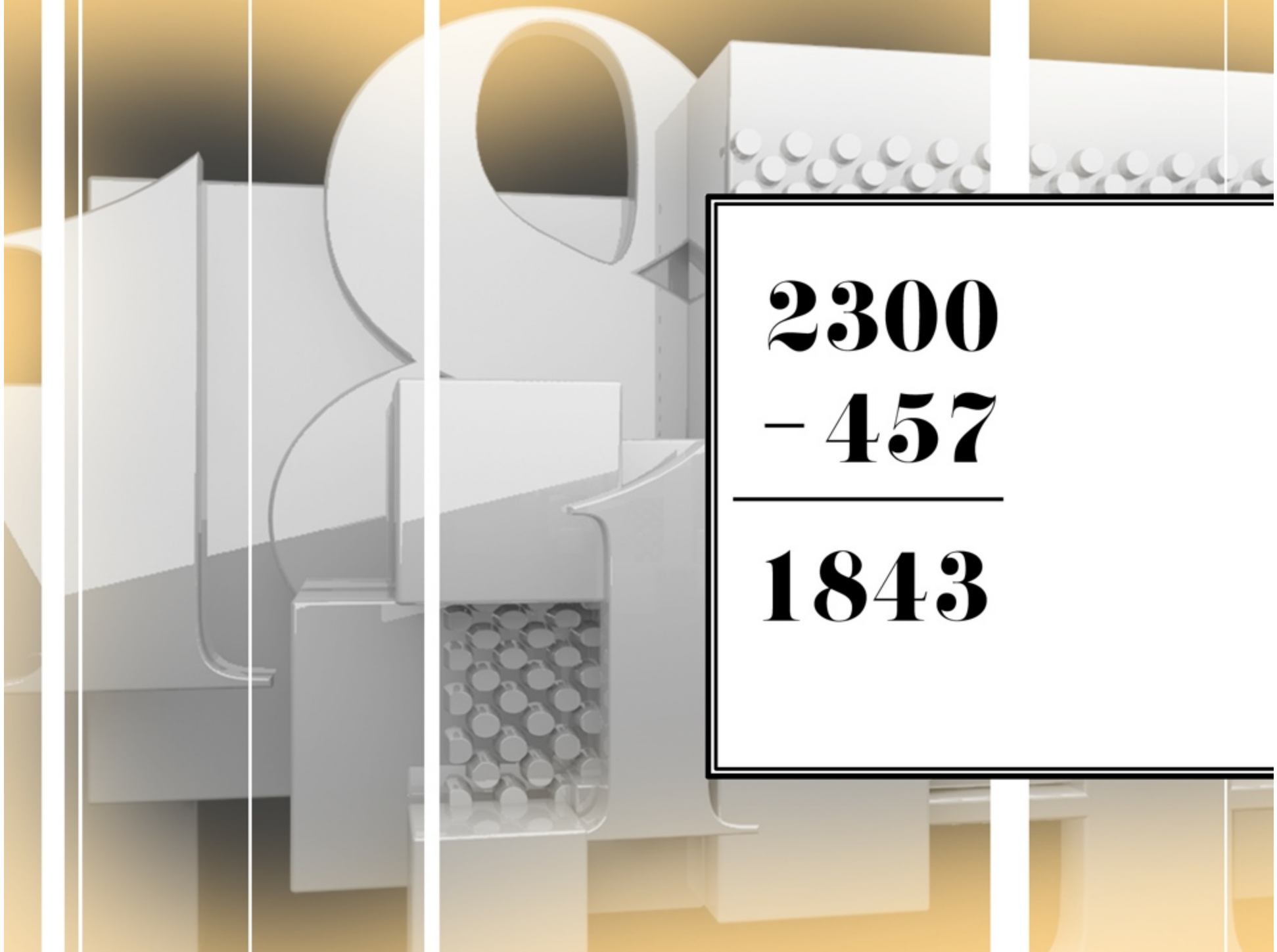
457 B.C. 34 A.D.

2300 YEARS

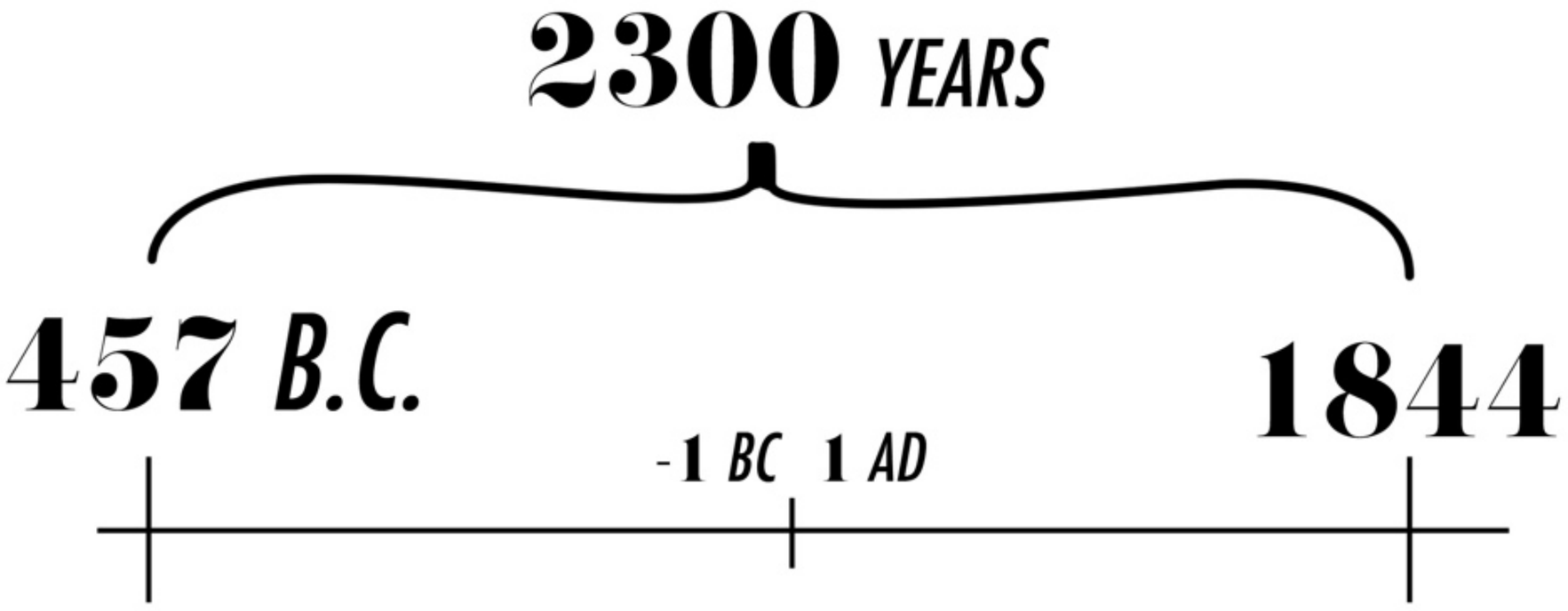
Now, the whole idea of being “cut off” implies what?
They are part of the same thing. This is really one prophecy, but in two parts; otherwise the idea of “cutting off” makes no sense.

You don’t “cut off” five meters of a pipe that is not already part of a larger pipe.

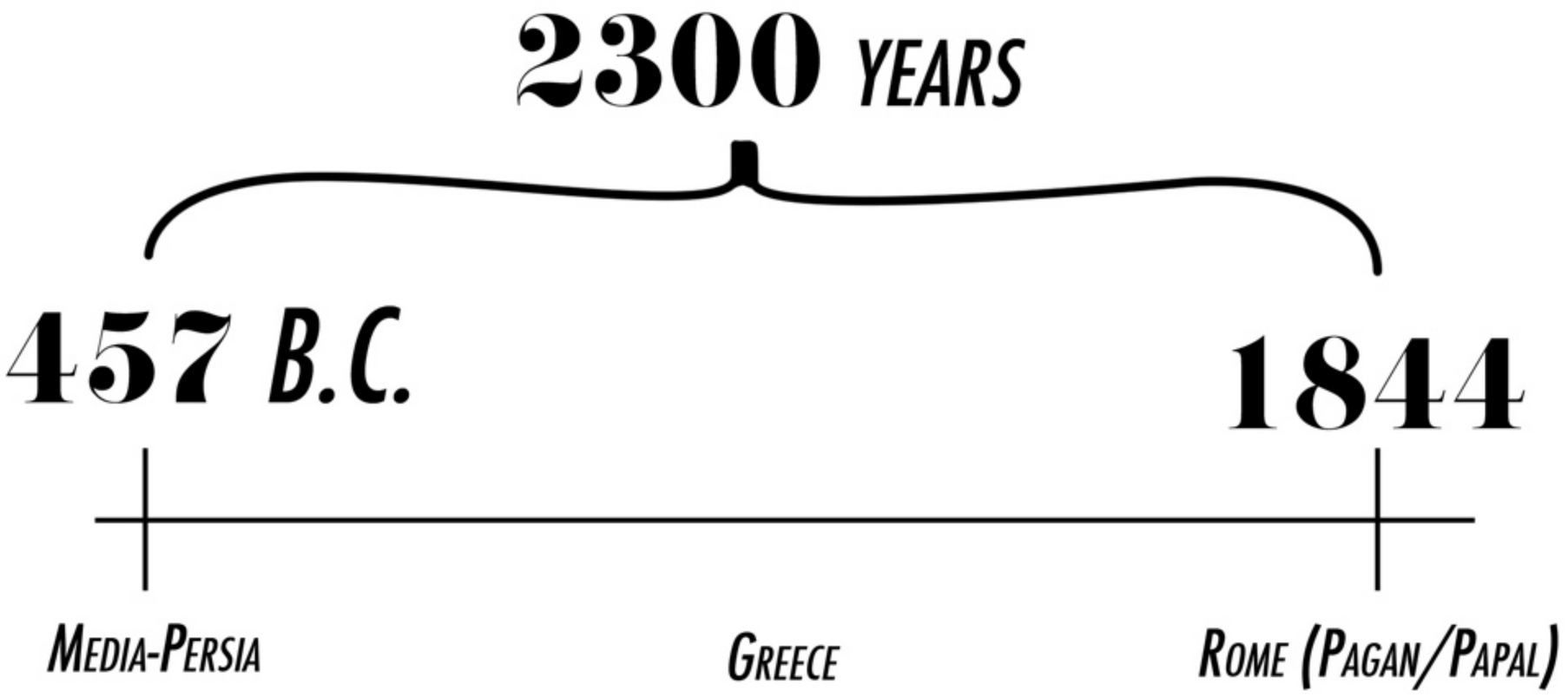



2300
-457
1843




2300 YEARS
457 B.C.
1844
-1 BC
1 AD

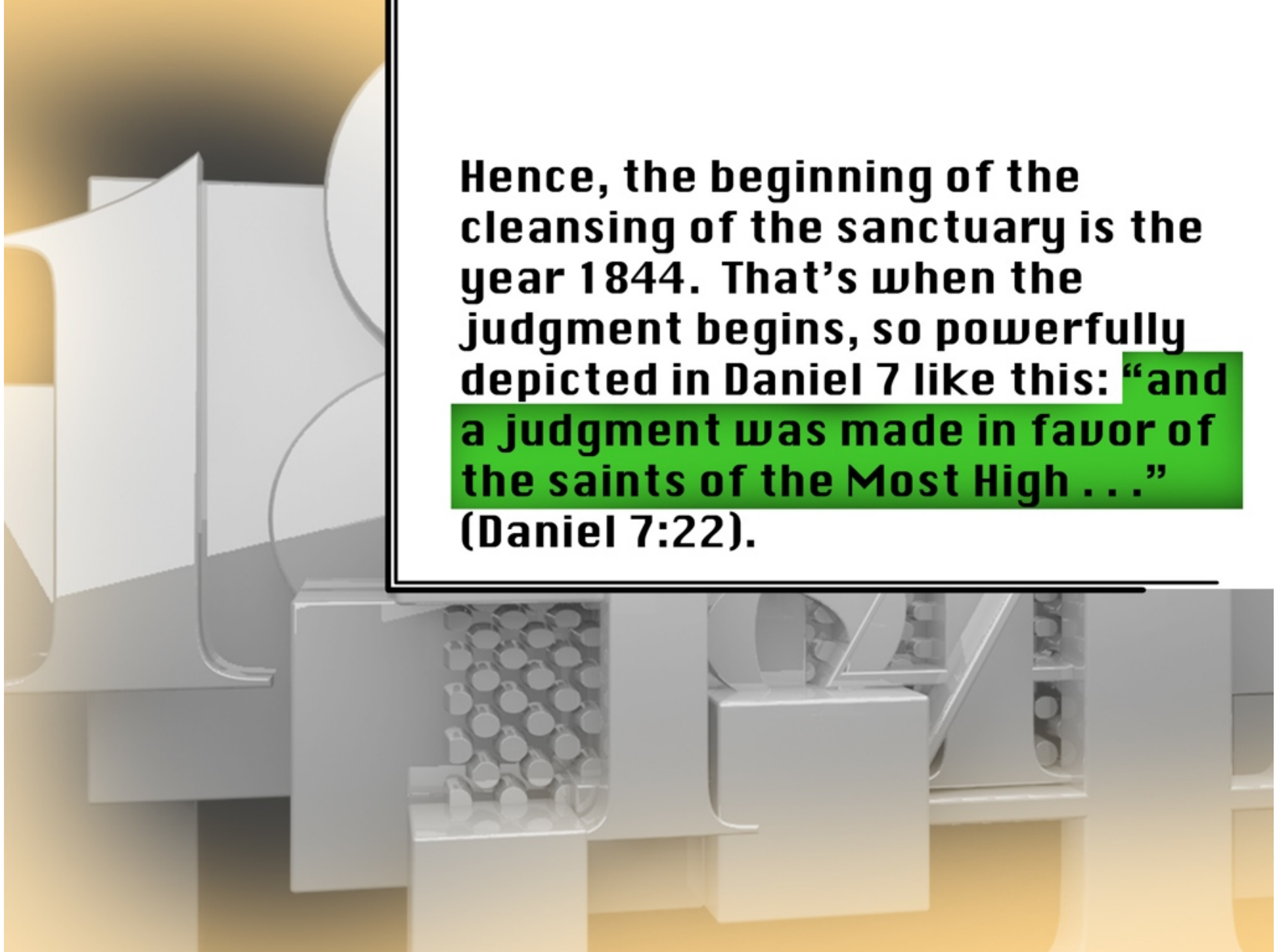


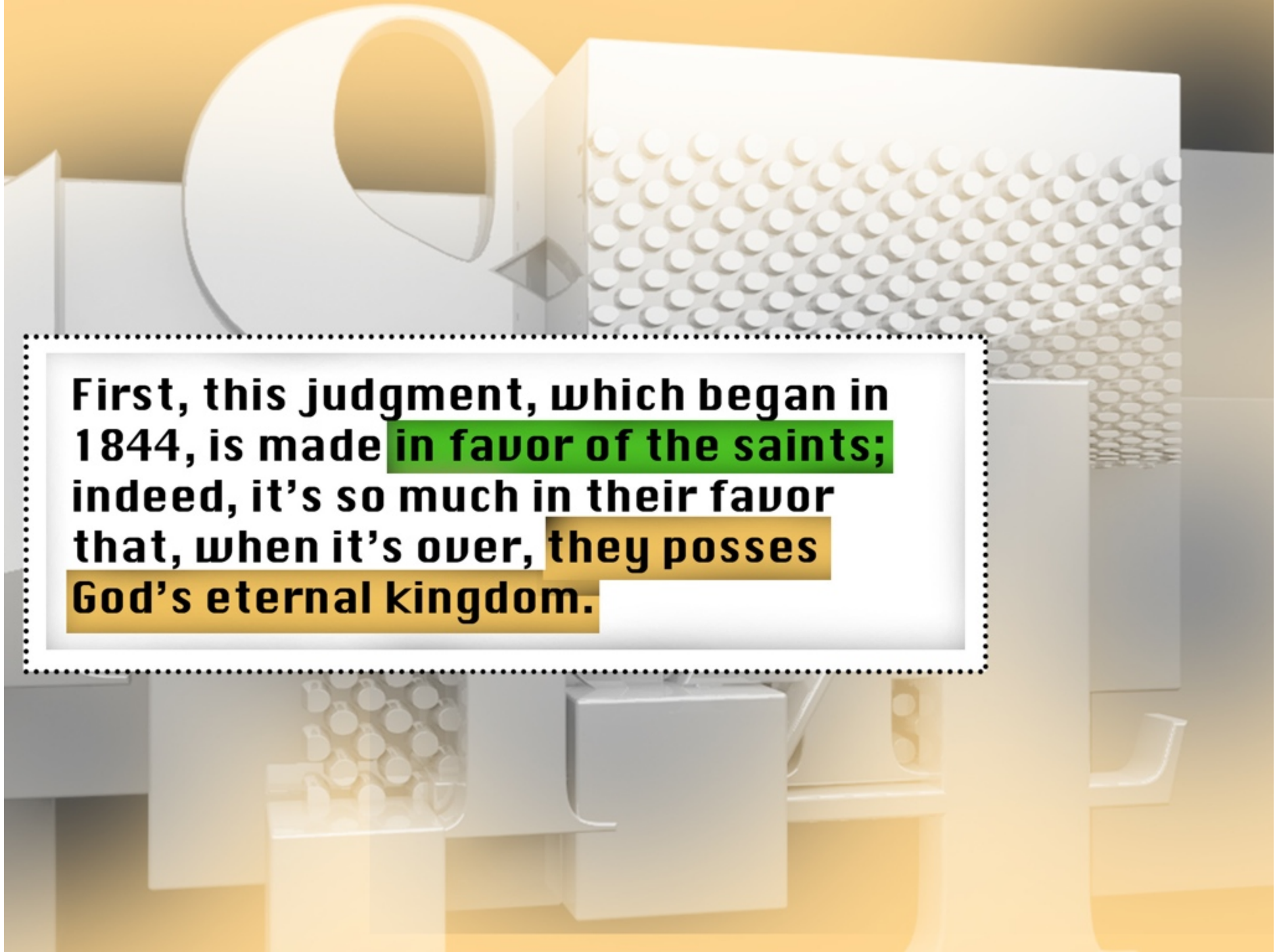

2300 YEARS
457 B.C.
1844
MEDIA-PERSIA
GREECE
ROME (PAGAN/PAPAL)



- Babylon
- Media-Persia
- Greece
- Pagan Rome/ Papal Persecution (1798)
- **Judgment in Heaven/Cleansing of the Sanctuary (1844)**
- God's Eternal Kingdom

Daniel 2	Daniel 7	Daniel 8
Babylon	Babylon	.....
Media-Persia	Media-Persia	Media-Persia
Greece	Greece	Greece
Rome	Rome (538-1798)	Rome
.....	Heavenly Judgment	Sanctuary Cleansed
God's Kingdom	God's Kingdom	.....


Hence, the beginning of the cleansing of the sanctuary is the year 1844. That's when the judgment begins, so powerfully depicted in Daniel 7 like this: "and a judgment was made in favor of the saints of the Most High . . ." (Daniel 7:22).


First, this judgment, which began in 1844, is made in favor of the saints; indeed, it's so much in their favor that, when it's over, they posses God's eternal kingdom.

Daniel 7:22

Judgment in favor of saints

Daniel 8:14

Sanctuary Cleansed



LEVITICUS 16:16

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins . . . in the midst of their uncleanness."

Look at the parallel here:

Daniel 7:22	Daniel 8:14
Judgment in favor of saints	Sanctuary Cleansed



ECCLESIASTES 12:14

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

HEBREWS 8:1

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens..."

Also, though the High Priest goes into the Most Holy Place, where the law is stored in the Ark of the Covenant, it's important to remember in Leviticus 16 one crucial point:

The law never comes into view.

No, the emphasis the whole time is on the blood of the sacrifices.



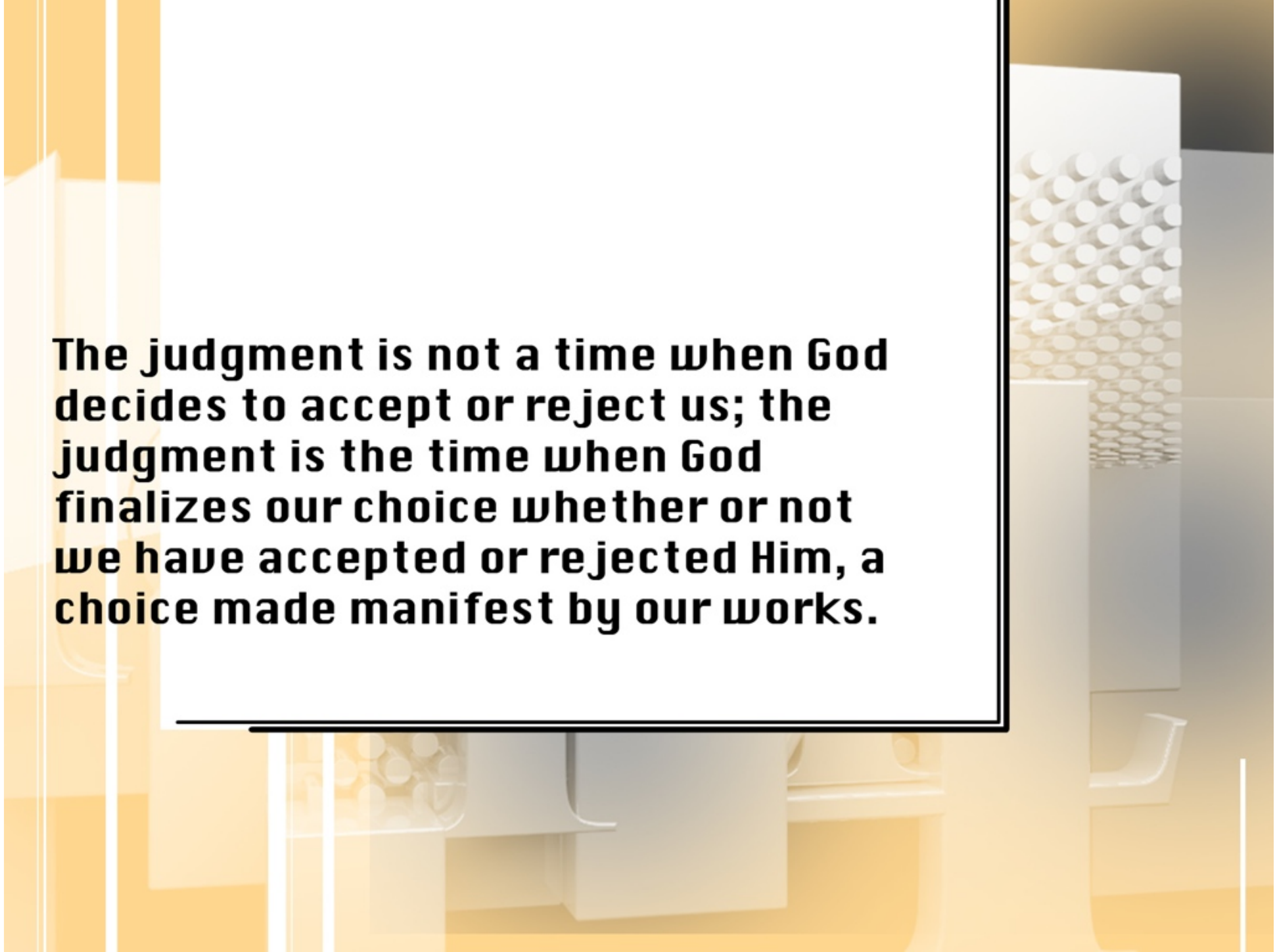


It is because the law is bad, or voided, or of none effect? Of course not. No, it is because this is the Day of Atonement, and atonement is not made through the law but through the blood of the sacrifices.



The pre-Advent judgment shows us that when our name comes up in judgment, the blood of Jesus covers us. The pre-Advent judgment gives us assurance of salvation, because it shows us that Jesus is our substitute in the judgment--when we need Him the most!




The judgment is not a time when God decides to accept or reject us; the judgment is the time when God finalizes our choice whether or not we have accepted or rejected Him, a choice made manifest by our works.

JAMES 2:18

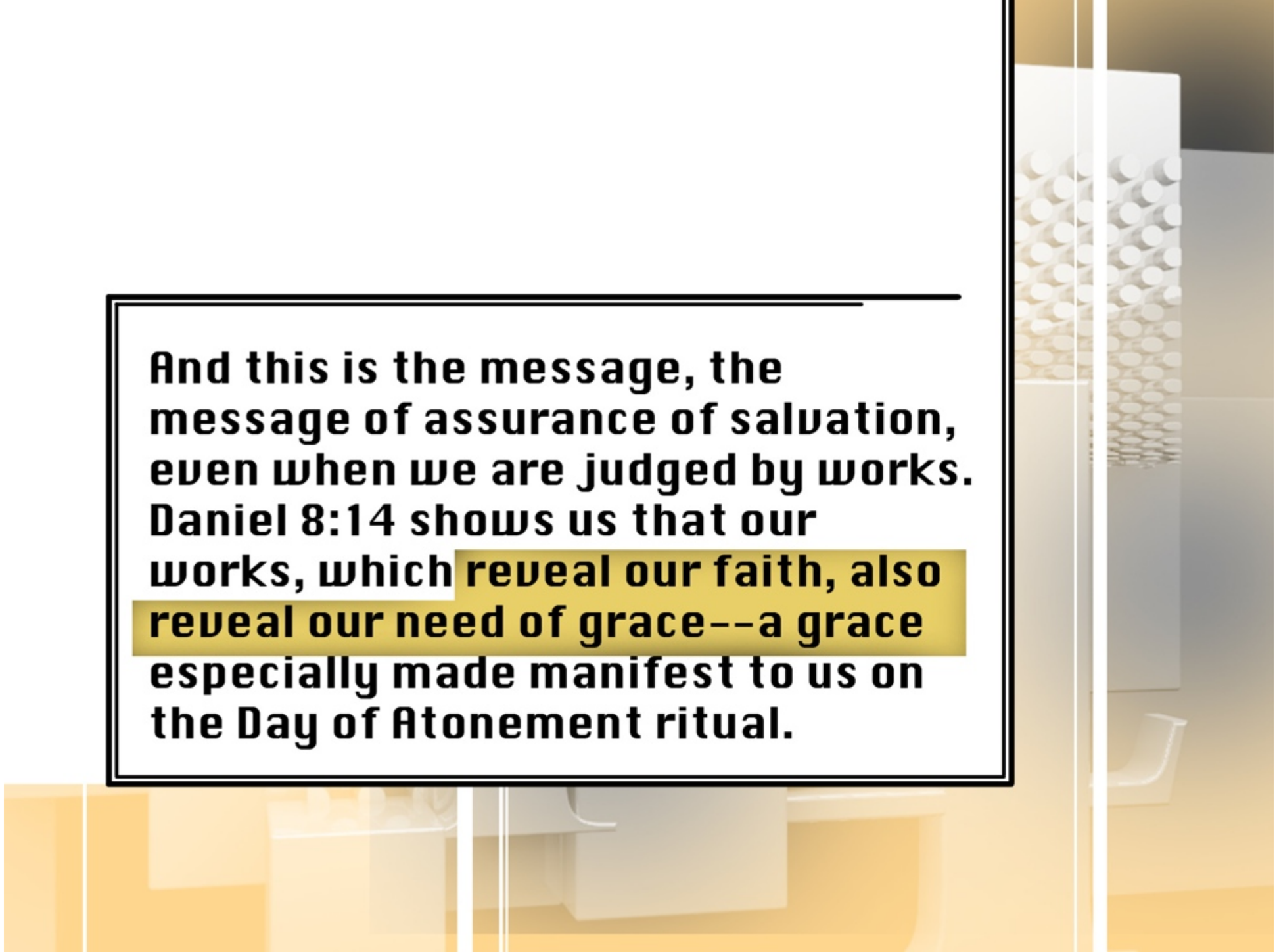
"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

LUKE 18:13

Instead, our attitude should be that of the publican: “and the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

LEVITICUS 16:29

"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls . . . ."



And this is the message, the message of assurance of salvation, even when we are judged by works. Daniel 8:14 shows us that our works, which reveal our faith, also reveal our need of grace--a grace especially made manifest to us on the Day of Atonement ritual.

וַיֹּאמֶר אֵלַי עַד עֶרֶב בֹּקֶר אַלְפַּיִם
וּשְׁלֹשׁ מֵאוֹת וְנִצְדַּק קֹדֶשׁ׃