

Heavenly Judgment & The Prophecy of Daniel 8:14

Examining Typological & Antitypical Principles

~ By Marcos C. Thaler

In this study, we will break down a number of principles of types and antitypes when it comes to understanding the prophetic significance of the Jewish feasts, and how they point to historical, global and heavenly events in the New Testament era.

I. Introduction: A "little horn" attacks God's sanctuary

According to Daniel 8:14, in context of a large vision depicting kingdoms and nations with a ram, a goat, and several horns, there is to be a cleansing of the sanctuary at the end of a period of 2300 days, or "evening-mornings". This polluting, or defiling, of the sanctuary was done by the pagan nations and the papacy, in trampling God's people and obscuring the truth throughout the dark ages. In Daniel 7, we find this Little Horn power growing up out of the fourth kingdom, and persecuting the saints three times and a half. In Daniel 8, it discusses this "Little Horn" power in more detail, showing how it waxed great even to the host of heaven, and cast some of the host of the stars to the ground, and stamped upon them (8:10), magnified himself even to the prince of the host (8:11), and by him the daily was taken away, and the place of his sanctuary was cast down. (vs. 11) (that is, the continual priestly ministrations) It cast truth to the ground (vs. 12), destroyed the mighty and holy people (vs. 24), would prosper through craft and magnify himself in his heart and stand up against the Prince of princes, even Jesus Christ (vs. 25), etc. etc.

Thus, we can see the symbolic imagery of a major wicked power that takes place in the future after the Ram (Persia), Goat (Greece), the Great Horn, the Four Horns, etc, in which a Little Horn power (also depicted in Daniel 7) would arise, and reach all the way up to heaven. Thus we see a spiritual attack against God's sanctuary, up in heaven, which mirrors or reflects the attack against God's spiritual sanctuary on earth--that is, His people. The Papacy fits every bit of the characteristics through its usurpation of Christ's High Priestly Ministry through the earthly priesthood, forgiveness of sins, mass, incense, and persecuting all those saints who did not go along with their beliefs during numerous centuries of the Dark Ages.

II. In the mid-19th century, a man awakens world-wide interest on Daniel 8:14

Between the 1820s and 1840s, a man by the name of William Miller studied the 2300 day prophecy of Daniel 8:14, which states, *"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."* He concluded (based on the day-for-year principle of Ezek. 4:6, Numb 14:34, and the 70 weeks prophecy being "cut off" from the larger portion of the vision [or 2300 days]) that the 2300 days (or years) terminated in 1843/44, and this marked the Second Advent of Christ. Obviously William Miller was wrong in the event that was to transpire in that year, for the focus of Daniel 8:14 was the heavenly sanctuary. One of the reasons why Mr. William Miller could not fathom that this had anything to do with the heavenly sanctuary (besides the fact that he along with many others thought the earth was the sanctuary that needed cleansing by fire), was he could not fathom that heaven's sanctuary needed cleansing, as according to his logic and many others, you cannot defile heaven's sanctuary.

The post-1844 Adventist pioneers however, the ones who after the disappointment began to study deeper, opened their Bible to an amazing passage.

III. A literal sanctuary in heaven and its cleansing

But before we come to that passage, first, let's first prove there is a literal heavenly sanctuary:

"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; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (Hebrews 8:1, 2)

"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." (Heb 8:4, 5)

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb 9:11, 12)

Thus we see that there is a literal sanctuary in heaven for which our High Priest, Christ Jesus, intercedes and ministers on our behalf. Now to the passage that was discovered by the disappointed pioneers after the great disappointment in 1844:

*"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the **patterns of the things in the heavens should be purified with these; but the heavenly things with better sacrifices than these.**" (Heb 9:22, 23)*

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he [Christ our High Priest] is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

Thus we see from the book of Hebrews that,

1) There is a heavenly New Testament sanctuary, that is patterned after the earthly Old Testament sanctuary (or temple). (keep in mind that Sanctuary, Temple, and Tabernacle are all the same thing, just different ways of describing it),

2) There is heavenly priesthood who is Christ Jesus, our High Priest who makes intercession continually on our behalf, and

3) When Christ ascended to heaven, He went into the Holy Place of Heaven's Sanctuary to begin His work of interceding for sinners, and

4) The things in the heavens need purifying (or cleansing) with better sacrifices than these (the old sacrifices that is).

It is important to remember that what goes on in heaven, with Christ working and interceding on our behalf as our High Priest, mirrors or reflects actual happenings going on with God's people here, on earth. The things of God up in heaven have a literal application, and the things of God on earth have a spiritual application. For example, while Christ is present in heaven literally, on earth He is present with us Spiritually. In heaven there is a Literal Holy City. On earth there is a Spiritual Holy City--the Christian Church. In heaven there is a Literal Temple. On earth there is a Spiritual Temple--the Temple of the Christian Church--believers--each believer is a Spiritual Temple. And all believers together make up a vast glorious Spiritual Temple made up of spiritual living stones. In heaven there is a Literal Throne. On earth, there is a Spiritual Throne--the throne of the heart, and the list goes on.

The spiritual things on earth with Christ's Church, or Temple, reflect, or mirror, the literal work of Christ our High Priest in the Temple above.

IV. The Old Testament Sanctuary: A blueprint pointing forward to heavenly & New Testament events

In the Old Testament, there were the daily services throughout the Jewish Year, where a sinner would come before the door of the tabernacle with their offering. If they could afford it, they would bring a lamb. If not, they would bring cheaper animals, such as pigeons, etc. The priest would greet them at the door, the sinner would then place their hands on the head of the animal victim, which typified Christ, and confess all their sins on the head of the animal. The animal became sin for us, and the sinner was forgiven on the spot (justification by faith). Then the animal was sacrificed, and the blood, symbolically cleansed the sin from the sinner, and the priest would carry the blood into the sanctuary to be atoned for. But on the Day of Atonement (Yom Kippur), it was a corporate cleansing of the entire camp, not on an individual basis, but where it was to bring the people corporately into harmony with God before the end of the year. This was the day to cleanse the sanctuary from all the sins that had accumulated in the sanctuary. Leviticus 16 deals with this in great depth. It was a day of deep repentance, and self denial--when the High Priest entered into the second chamber before the Ark of the Covenant, and all those who had failed to repent and confess their sins before the Day of Atonement was over, and before the High Priest came out of the sanctuary to bless the people, they were cut off from the camp and congregation forever. (Lev 23:29).

All this typified the great Antitypical Day of Atonement in the last day, which is the final phase of ministration before Christ comes back to claim His people, after the Bride has made herself fully ready. He ascends heaven in 31 A.D. and is anointed and inaugurated as our High Priest after the order of Melchizedek (Heb. 5:6; 6:20; 9:12, 24), and He returns with a new vesture, as King of King, and Lord of Lords (Rev. 19:16). So long as He is our High Priest, as a mediator between God and man, there is Grace. There is Mercy. And thank God we are living in that time! This Day of Atonement was known according to the Hebrews as a day of "judgment". One can see this reality in Leviticus 16. It was a judgment of God's people, corporately. But it was not a "judgment" in the sense of "condemnation", but a judgment in the sense of "restoration", "vindication", "making right", at bringing His children "at-one-ment" with Him. In harmony with His Divine similitude, so that they may reflect the character of God.

The fact is, the entire Jewish year, with all its forms and ceremonies and Feast Days, typified the entire Christian New Testament era, or dispensation, beginning with Christ's death and reaching up to the Second Advent with the final harvest. In other words, the Passover, Feast

of Unleavened Bread, Firstfruits, Feast of Pentecost/Weeks, Feast of Trumpets (Rosh Hoshannah), Day of Atonement (Yom Kippur), Feast of Tabernacles (aka, Ingathering/Booths), were all typological markers given throughout the Jewish Year that were patterns, pointing forward to actual historical events that would transpire in sequential order throughout the Christian Dispensation.

All the festivals are fulfilled IN CHRIST BEGINNING with His First Advent. The Cross is the beginning point of when all the Types meet their Antitype. Everything is Christocentric pointing forward, beginning with His death, and work as High Priest in the Heavenly Temple or Sanctuary.

V. Breaking down the antitypical New Testament fulfillments of the seven Jewish feasts

Let us break down the antitypical New Testament fulfillment of the seven major Jewish feasts, and show how historical events on earth lined up perfectly in their proper order:

SPRING FEASTS:

- **1) Passover** = fulfilled antitypically in Christ on Nisan 14--Death on cross
- **2) Feast of Unleavened Bread** = fulfilled antitypically in Christ on Nisan 15--Christ in grave
- **3) Firstfruits** = fulfilled antitypically in Christ on Nisan 16--Resurrection
- **4) Pentecost** = fulfilled antitypically 50 days after Christ's resurrection, and 10 days after His ascension on Sivan 6 when the Holy Ghost was poured out upon the believers in Acts 2.

[—GAP OF TIME—Dark Ages—]

FALL FEASTS:

- **5) Feast of Trumpets** = fulfilled in the Millerite Great Second Advent Movement world-wide, from 1833-1843 (10 days/years)--announcing the Heavenly judgment, the Antitypical Yom Kippur which commenced in 1844 at the close of the 2300 years of Daniel 8:14 to cleanse, vindicate, make right, restore God's Heavenly Sanctuary (Heb 9:23).
- **6) Day of Atonement** = presently being fulfilled since 1844---the Antitypical Day of Atonement, or Antitypical Yom Kippur. This is the year when Christ moved from the Holy Place (First Apartment) of the Heavenly Sanctuary, to the Most Holy Place (Second Apartment) of the Heavenly Sanctuary, as He went in and came before the Ancient of Days, when the judgment was set, and books were opened and the cleansing and restoration of the sanctuary began--the last and final phase of Christ's ministration in heaven before the Second Advent. See Dan. 7:9,10,13,14; 8:14.
- **7) Feast of Tabernacles** = Home-coming at the Second Advent—and the Millennium--we will literally and perpetually keep this feast when we get to heaven

with Christ. The Feast of Tabernacles foreshadows the great home-coming convocation of God's people where from henceforward we shall forever be in the presence of the Eternal God and partake of that joyful Marriage Supper of the Lamb.

In order for to "visualize" these markers, I encourage the reader to click the following images, which will help you to picture where we are at in earth's final history. (Note, no man knows the day or the hour, but we may know when we are near, even at the door [Matt. 24:33; Mark 13:29].)

Pay attention to every particular of these charts, and especially the Type (Old Testament) and the Antitype (New Testament), the Shadow, and the Reality:

Festal Chronology of Events Charts:

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Prophetic Timeline Charts:

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There are a vast number of denominations and evangelical Christians who see these types and antitypes very "superficially", that is, everything "stops" at the death of Christ, and there is no antitypical future events after the death of Christ that mirror the Old Testament Festal Calendar. They fail to recognize the sequential events, however, where Passover, Unleavened Bread, and Firstfruits, which were in the Spring, were antitypically realized in Christ's death, burial, and resurrection. But the later Festivals in the Fall season foreshadow future events in history, leading up to the Second Coming and End of the World, including the ministration of Christ as our High Priest in the Heavenly Sanctuary, and a work on our behalf, where He takes that one-time sacrificial atonement, on behalf of all, and applies the benefits of that atonement in the sanctuary above on behalf of all mankind, in His great love for us to save us from our sins. It is absolutely beautiful once one begins to grasp the big picture! And we are told that we can know these things and understand them!

VI. Old Testament types vs. New Testament antitypes

In order to help us "visualize" this even better, I will elaborate some points which I have written in previous material:

It is important to realize that the New Testament employs itself as the antitype of Old Testament types. This means that the New Testament employs itself as the focal point in fulfillment of Old Testament patterns. Exodus 25:9-40 describes on how the Sanctuary materials were made after a pattern, and the Hebrew for pattern is "*tabniyth*", and it means a form, plan, figure, image--equivalent to "*tupos*" in the Greek.

In Hebrews 8:5 the sanctuary was an "example" and "shadow" of heavenly things. In Greek, the word for "example" is "*hupadeigma*", which means an "example, an imitation, a figure, a copy", and the word for shadow is "*skia*" means an "image cast by an object and representing the form of that object." These words are very similar to "tupos" and "antitypos".

So in essence, the Mosaic sanctuary was a pattern, a miniature model, a type of heavenly things. With this in mind, it becomes clear that the local and literal settings of the land of Palestine, Jerusalem, the Temple, and the Jews, were a type of the worldwide saints with the Heavenly Jerusalem being the capital of the saints. The saints of the New Covenant make up the spiritual Davidic Sanctuary, and the New Testament Saints come to God through the Priestly Ministry of Christ in the Heavenly Sanctuary--the Antitypical interpretation shows that the literal settings of Ancient Israel served as a Type, or a Pattern, of worldwide Spiritual Israel.

If all these earthly types now transferred to the heavenly antitype, then it only goes to serve that circumcision, which was a shadowy type of severing the life of flesh now finds its antitypical reality through the severing of the sinful flesh in Christ Jesus---the sinful flesh to transgress against God's Moral Law.

The entire Old Testament and its sanctuary services, served as a Type that pointed forward to Christ's High Priestly Ministration in the Heavenly Sanctuary in the New Covenant.

Old Covenant Types:

- Ancient Local Literal Israel (Caretakers/Husbandmen: Jewish Nation)
- Old Jerusalem
- Earthly Sanctuary
- Earthly Mosaic Priesthood
- Earthly Ark of the Covenant
- Earthly Testimony (Ten Commandments) [Ex. 25:16, 21; 31:18; 32:15; 34:29]
- Literal Animal Sacrifices
- Literal Circumcision of the foreskin
- Literal Festivals/Annual Sabbaths connected with the Earthly Temple/Sanctuary

New Covenant Antitypes:

- Modern Worldwide Spiritual Israel (Caretakers/Husbandmen: The true remnant faithful--the Church)
- New Jerusalem
- Heavenly Sanctuary
- Heavenly Melchizedek Priesthood - Christ our High Priest
- Heavenly Ark of the Covenant
- Heavenly Testimony (Ten Commandments) [Rev 11:19; 15:5 cf. Ex. 25:16; 32:15]
- Spiritual Sacrifices

- Spiritual Circumcision of the sinful heart and of the flesh
- Spiritual or Continuous Festivals/Annual Sabbaths in the Daily Life Connected with the Heavenly Temple/Sanctuary

The principles of Salvation are the same. Transgression of God's law is sin. Only the earthly remedial system (a law in place to deal with the problem of sin against the moral law contained in the ark) has been abolished, to be replaced by Christ's heavenly remedial system.

The entire Old Testament and its sanctuary types serves as a blueprint in understanding the great plan of salvation for mankind, and the great controversy between good and evil that would ensue all the way up until the consummation of all things.

The 2300 year prophecy in Daniel 8:14 marks out the commencement of this antitypical, "Great Day of Atonement", that is to transpire prior to the Second Advent of our Lord.

But how shall we prove that there is a final judgment that begins future to the time of the Apostles, yet finishes "prior" to the Second Coming of Christ?

When does it take place?

We are to "prove all things" from the Scriptures, are we not? We are not to guess.

The Bible is very plain that there is a future judgment from Biblical times, yet is terminated prior to the outpouring of the 7 last plagues:

VII. Judgment as *future* to the apostles

"He hath appointed a DAY, in the which he will JUDGE the world in righteousness by that man who he hath ordained whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31)

"He reasoned of righteousness, temperance, and judgment TO COME." (Acts 24:25)

It is interesting to note, that while Paul puts the judgment "**TO COME**", John in the in Revelation 14:7 concerning a future event prior to the Second Advent writes it as "**HAS COME**".

What "judgment" is being spoken about in Revelation 14:7 by the First Angel?

"He said in a loud voice, "Fear God and give him glory, because the hour of his judgment HAS COME. Worship him who made the heavens, the earth, the sea and the springs of water." (Revelation 14:7) (it is interesting that the latter part of this verse is a direct quotation from the 4th commandment of the Decalogue--the largest of the 10)

This is long before the Second Coming. At this point in the prophecy in Revelation, concerning the announcement of the judgment, three more angels haven't yet come! His Judgment "HAS" come, not WILL come. There is a commencement, therefore, of a judgment in heaven, prior to His return to earth.

Let us continue:

*"God **SHALL JUDGE** the secrets of men by Jesus Christ according to my gospel."(Romans 2:16)*

It has often been contemplated as to why God has to perform such a judgment He's already all knowing. But we must realize that God obviously tells us this for our benefit, not His. He does this so that everyone might see that He does things fairly. After all, God Himself is on trial before the Universe, so it might be demonstrated before all that His ways are just, and true. *"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."* (Romans 3:4) *"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."*(Psalms 51:4)

The entire universe is watching us closely, as we are a theater, or as the Scriptures put it, *"we are made a spectacle unto the world, and to angels, and to men."* (1 Cor 4:9)

And it will be heard said,

"Lord God Almighty, true and righteous are thy judgments." (Revelation 16:7), "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." (Rev. 19:2)

It is important to note that this "judgment" is not the form of judgment in the sense of "condemnation". In the Hebrew mindset, "judgment" had multiple ranges in meanings and connotations to it. Often times, "judgment" was a "good thing". In the case of the saints, while it requires self-denial and surrendering our lives to Christ fully, this time of judgment is actually "good news"--and is intrinsically tied to the gospel, for it is a work of Christ being done in heaven to "vindicate" His people, stop the accusations of Satan, prove him wrong, and bring His people back into fully harmony with Him. This was the plan of the "Everlasting Covenant"--to Redeem mankind from their fallen condition, and bring them back into harmony and a covenant relationship with Him.

Continuing:

*"The Lord **SHALL judge his people."*** (Hebrews 10:30)

All of this is placed in the future.

Yet Revelation 16:4-6 places it in the past, declaring *"thou hast judged thus"*.

According to 1 Peter 4:17, *"judgment **must begin with the house of God"*** (1 Peter 4:17).

Satan is the one that brings up our problems in the judgment, for he is the *"accuser of the brethren"* (Rev 12:10) who accuses us *"night and day"*. According to Paul, *"we must ALL appear before the JUDGMENT seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."* (2 Cor 5:10) This language from Paul mirrors Ecclesiastes 12:13, 14, which states, *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God*

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

VIII. Termination of judgment *prior* to the second advent

How do we all appear before the judgment seat of God? We appear in the book records. We appear before God in our records. In Daniel 7:9, 10, it outlines a judgment set in heaven where the books are opened, and this transpires after the Little Horn power has had its dominion, but before its final destruction. From the clear contextual analysis, this is a judgment that transpires BEFORE the Second Advent, and as clearly expressed in Revelation 22:11,12.

But how do we prove that probation closes (close of the Pre-Advent Judgment) for humanity prior to the Second Advent, and that the cases for humanity have been decided at the commencement of the 7 last plagues prior to the Second Advent?

*"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and **no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.**" (Revelation 15:7, 8)*

*"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**" (Revelation 16:17)*

According to Psalms 77:13, salvation is through the sanctuary: *"Thy way, O God, is in the sanctuary"*.

This means that all those who accept Christ and obey Him follow Him by faith into the sanctuary.

This is why Paul emphatically states:

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16)

According to the obvious meaning, we enter in by faith, spiritually. Not literally of course.

We see therefore that in Revelation 15:7,8, **NO MAN** is able to enter into the temple TILL the seven last plagues have poured out. This is when Christ steps OUT of the Most Holy Place, He declares:

*"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, **I COME QUICKLY**; and my reward is with me, to give **EVERY MAN ACCORDING** as his **WORK** shall be." (Revelation 22:11,12)*

Notice that the cases of all humanity have been decided PRIOR to Christ's Second Advent. This means that a judgment must have transpired in heaven BEFORE Christ's Second Coming, yet FUTURE to the time of the Apostles. Probation, or time of mercy, is given to mankind up to the time of the falling of the plagues. Only those who are sealed by the Seal of the Living God will be protected and shielded from these plagues. In Psalms 91, we have an

incredible promise to true believers, that the angels will take charge over them and shield them from the falling plagues and terror that comes by night.

In Isaiah 26:20, we have the following promise: *"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."*

But yet we have that solemn, saddest, and more sorrowful verse in the Bible that will apply to those who have not been transformed by the righteousness of Christ: *"The harvest is past, the summer is ended, and we are not saved."* (Jeremiah 8:20)

By the grace of God and our own diligent effort, may we not be among that number!

It is not coincidence that the 2300 years of Daniel 8:14 terminate in 1844, for this happens to be SMACK between the time of the Apostles and the time of the Second Advent which is yet future. We should not be surprised therefore to see incredible events and movements on earth with zealous people announcing the judgment--and why we see that there were men from every continent of the globe sounding the trumpet alarm of the coming judgment during the time between 1833 and 1843 (10 years). We see a parallel here of the Feast of Trumpets which lasted 10 days (Lev. 23:23-27), which announced the coming Day of Atonement, and was prior to the Day of Atonement. This is only the surface of many rich treasures which could be dug up and discussed upon these subjects.

This is the day when in heaven, the Father moved from the Holy Place (First Apartment), the thrones were then placed (Daniel 7:9), and then He sat down in the Most Holy Place (Second Apartment) of heaven's sanctuary (or temple), and Christ, our High Priest, followed after, and moved from the Holy Place (First Apartment) to the Most Holy Place (Second Apartment) and *"came to the Ancient of days, and they brought him near before him."*(7:13)--thus commencing the Great Antitypical Day of Atonement, or Pre-Advent/Investigative Judgment, in the last days which takes place prior to the Second Advent.

IX. A day in prophetic symbolism stands for one year

This is known as the "Year-Day Principle" of prophetic interpretation. We must remember, the 2300 evening-mornings of Daniel 8:14 is equivalent to years. According to Genesis 1, an evening and a morning are a "day", and according to Ezekiel 4:6 and Numbers 14:34, a "day" stands for a "year" in prophetic symbolism. Just like the 70 weeks of Daniel 9:24-27 = 490 days = 490 years. Likewise with the 42 months of Revelation 13. The 10 days of tribulation of 2nd Church period of Smyrna in Revelation 2:10 are recognized by most Biblical scholars (and even some Dispensationalists) as the "ten years of persecution of the Christians under Emperor Diocletian from 303-313 A.D." The expression "evening-morning" is attributed to Daniel 8:14 for at least a couple reasons. 1. An evening and a morning places emphasis on the fact that the kind of day being spoken of is a "full day". 2. The expression "evening-morning" instead of "days" is being employed by Daniel to parallel sanctuary language in relation to the earthly daily sanctuary services (for example: Exod. 27:20, 21; Lev. 24:2, 3). When the translators of the King James Version employed "days" instead of "evening-mornings", they understood well what the expression meant. They are 2300 *literal days, symbolizing years.*

To summarize, let us break down the following:

- 70 weeks = 490 days = 490 years (Daniel 9:24-27)
- 42 months = 1260 days = 1260 years (Dan. 7, 12, Rev. 11, 12, 13)
- 2300 evening-mornings = 2300 days = 2300 years (Daniel 8:14)

Most Christians are in agreement that the 70 weeks represent 490 years in Daniel 9:24-27. However, they break their consistency when it comes to the other prophetic time periods in the books of Daniel and Revelation. But as we can see, the principle must apply to the rest of the prophetic time periods in these books as well. The Year-Day Principle has withstood the test of time. For roughly 500 years our Protestant forefathers held firmly to this rule of prophetic interpretation when interpreting the prophecies of Daniel and Revelation. But after the successful campaigns of the Roman Catholic Church to undermine the Historicist Hermeneutic of Protestantism, by introducing Futurism and Preterism through their Jesuit Order that resulted from the Counter Reformation, the Year-Day Principle was abandoned in Protestantism, opening the door for Protestants to come back into harmony with the "Mother Church".

X. Restoration & cleansing of God's heavenly sanctuary

Throughout the majority of these 2300 years, the Pagan Powers and the Roman Papacy trampled God's sanctuary. But beginning in 1844, at the terminus of the 2300 years, TRUTH, that was cast to the ground (as per Dan. 8:12), began to be restored. It is interesting that the word "cleansed" (tsadaq) in Daniel 8:14 also means "*restored*", "*made right*", "*vindicated*", and of course, "*cleansed*". This was the antitype of the cleansing of the earthly sanctuary and the people (both mirrored each other) in Leviticus 16:18, 30 (I encourage the reader to look up these references in their Bible).

This restoration began on top of a great disappointment. It had to do with the restoration of old lost truths.

XI. Interdenominational men & women unite on doctrine & recognize fulfillment of prophecy

It is interesting to note, that Adventism was not started by "Ellen White", as many falsely claim. She was just one of the many figures that played a key role in helping to encourage and inspire the disappointed Advent believers. In 1844, Ellen White was only 17 years old. She wept for days when Jesus did not come, along with her parents and many peers. Some months after the disappointment, however, she received her first vision, in that very year, 1844--*but this was already after a number of the pioneers had discovered the meaning of Daniel 8:14 from the Scriptures.*

According to what she saw in vision, the Lord showed her that God was leading these men in their search of these scriptures. She was taken in vision, and saw the heavenly sanctuary, the door to the Most Holy Place opening, Christ mediating before the Father, and the Ark of the Covenant containing the original Ten Commandments. All of this confirmed, in more crystal clear detail, what the Adventist pioneers had already prayerfully discovered from the scriptures. And it was all built on a solid foundation of not only the scriptures, but the witness and testimony from about 75 other expositors over time, prior to 1844 over a rough course of 300 years, from around the globe and every denominational background--from whom a large

percentage concluded that the 2300 days of Daniel 8:14 would terminate in the 1840s. The nature of the debate rested on just "what" the cleansing/restoring of the sanctuary meant. Cracking Leviticus 16 and many other passages in Leviticus and Deuteronomy concerning the typical sanctuary services--that acted as a "blueprint" or a "road-map" to understanding the great plan of salvation that would ensue in the New Testament Christian Dispensation, the pieces of the puzzle were finally fitting!

Note: It has been argued that the Jehovah's Witnesses were an outcropping or byproduct of the Millerite Movement--lending apparent ammo to the notion that the Millerite movement could not have been of God, and thus creating unwarranted and unfounded links and ties between Jehovah's Witnesses and Seventh-day Adventists. Unfortunately, men like Charles Taze Russell, founder of the Jehovah's Witnesses, was one of those men at the age of 18 who accepted the teachings of Jonas Wendell, a disenchanted man who had gone through the disappointment, and instead of being satisfied with the sound explanations and reasons given for the disappointment, decided to reset the dates to 1868 and 1873/4. But he was alone in this private interpretation, which does not stand up to Biblical, exegetical, nor mathematical scrutiny concerning the starting and ending points of the 2300 days/years of Daniel 8:14. So Wendell decided to throw the baby out with the bathwater. Instead of studying the 2300 year prophecy more closely as the original body of Adventists held, Russell threw out the original Adventist interpretations in favor of Wendell's spurious interpretation at the age of 18 years old. He declared the 2300 day period to be some literal time period in the ancient distant past, and, instead of learning the great lesson, decided to set up a date of 1878, and then later created his own private, fanciful interpretation that the "seven times" in Leviticus 26 represented 2520 years, that terminated in 1914--for which he was "alone" in his private interpretation. He then started the Jehovah's Witness cult. Never once did Ellen White, nor any of her associated Adventist peers, ever predict the Second Advent or ever set a date, nor did they rest on private interpretation. It is unfortunate that the JWs borrowed some doctrines from the Adventists, then perverted and distorted them with a number of unscriptural teachings--such as only 144,000 will go to heaven, this world will become a utopia and become better and better. Satan, through the Jehovah's Witnesses, has tried desperately to bring discredit and reproach upon the Adventists by "association". But the relations between the two are as far apart from one another as midnight is to the noonday sun. Satan is notorious for generating fanatical offshoots out of God-ordained movements that place their originally placed their full trust and faith on the Word of God. It happens all the time.

The Adventist Movement from the 1830s to the 1860s did not develop by one single man, like John Wesley to the Methodists, or Martin Luther to the Lutherans, or Roger Williams to the Baptists, or Joseph Smith to the Mormons, or Charles Taze Russell to the Jehovah's Witnesses, etc. The Adventist Movement was begun by a conglomerate of more men and women from different denominational backgrounds than any movement in history. God brought them all together, and amazingly, they were ALL uniting on doctrine, from all walks of life.

It is quite an amazing and inspiring story how they were all opening their Bibles, from different Christian faiths, and coming to the SAME conclusions as God was working upon their hearts and lives.

These men and women were Baptists, Seventh-Day Baptists, Presbyterians, Methodists, Wesleyans, Freewill Baptists, Congregationalists, Christian Connection, Episcopalians, non-Denominational, etc. etc., ALL come together, and this is what created "Adventism". Such men

were as, J. N. Andrews (he had the whole New Testament memorized, and most of the Old Testament), J. N. Loughborough, Uriah Smith, James White, Joseph Bates, Hiram Edson, Alonzo T. Jones, J. H. Waggoner, Stephen N. Haskell, O. R. L. Crosier, Apollos Hale, Josiah Litch, Charles Fitch, and many many more. All incredible deep students of the Word, and devout in their life.

This leads us to a very important question:

XII. Does God build His movements on disappointments?

Keep in mind that the entire Christian Church was built on a massive disappointment.

The Apostles all thought Jesus was going to setup an earthly kingdom, an earthly throne, and conquer the Romans.

They were disappointed.

They never dreamed their Messiah would be crucified.

They were disappointed.

Many believe that ultimately, concerning the disappointment in 1844 at the end of the 2300 year prophecy, we are inadvertently charging God of having "mislead" His people into believing He was coming back in that year. Yet if our critics take this logic to its furthest logical conclusion, they tragically fail to comprehend that Jesus could also be accused of "misleading" the multitudes in the Triumphal Entry into Jerusalem (see Matt. 21:6-16; Luke 19:33-40), for He entered in such a way as to lead others to believe He was about to proclaim Himself king. Yes, sitting on a colt and riding through Jerusalem was the tradition of kings of Israel to go and proclaim themselves king. That's what David and Solomon did.

As Jesus let the masses believe that He was about to proclaim Himself King as He rode through Jerusalem on a colt, they sang "Hosannah to the Son of David". But no, He was getting ready to be crucified. When the Pharisees told Jesus to stop the people from singing, *"he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."* (Luke 19:40). In other words, this was prophesied to take place, and it must be carried out according to the Divine Plan. Many also forget that when Jesus joined the two disciples on their walk to Emmeaus, the Bible says, *"But their eyes were holden that they should not know him."* (Luke 24:16). They walked and talked thinking that they were conversing with a "stranger in Jerusalem." No mannerism or accent of voice portrayed the slightest clue as to His identity, but finally, after He arrived at their home and they sat and blessed the bread, *"their eyes were opened, and they knew him."* (vs. 31) Thus we see that God, at times, waits to remove our self imposed prejudice and spiritual blindness with the light of truth. He waits until we are ready. It is always for our learning and benefit that God waits to open our eyes to all the truth, and waits and does not make us see everything correctly at once. In such times he tests and proves our love for and our determination to know the truth.

The death of Christ was the greatest disappointment the disciples ever experienced in their entire lives. The majority of those masses of people that were singing "Hosanna to the Son of David" ended up turning against Christ in the end. Even the Disciples almost gave up.

They got it right about the timing, but they were wrong about the nature of the event. They misunderstood and failed to recognize the nature of events that would transpire near the terminus of the 70 weeks, and what their Messiah was really going to do. They misunderstood the Messianic prophecies.

First Disappointment = Involved end of 70 weeks (490 years) of Dan. 9 and Christ's ascension to heaven (AD 31) to commence work in Holy Place of the Heavenly Sanctuary.

Second Disappointment = Involved end of 2300 days (2300 years) of Dan. 8 and Christ's entry into the Most Holy Place (AD 1844) to commence final work of cleansing and judgment to prepare for His final appearing.

Notice the parallels here?

They are BEAUTIFUL!

William Miller got the date right, but the event wrong.

The Church was built on a massive disappointment.

The Adventist Movement was built on a second massive disappointment.

Yet God was leading them, despite their mistakes.

In 31 A.D., after the disciples were severely disappointed, the majority of the people betrayed Christ, and mocked, and scoffed, and scorned, and ridiculed the disciples--even asking men like Peter, *"surely thou also art one of them; for thy speech betrayeth thee"*(Matt. 26:73), and sadly, Peter denied Him three times.

In 1844, after Jesus did not come, the majority of the people turned their backs on the few Millerites, and mocked, and scoffed, and scorned, and ridiculed them, even making fun of them by standing on roof-tops and putting on ascension robes and getting drunk. This was a time of deep heart-searching for the early Millerites, but the few that remained were determined to not give up their faith, but to keep searching and digging for truth as for hidden treasure.

In 1844, Christ was not to "come to the earth" has had been supposed, but He was to *"come to the Ancient of Days"* (Dan. 7:13), to begin a work of judgment, cleansing, and vindicating of God's people, to restore truth, and minister above in Heaven's sanctuary for a preparatory work of getting God's people ready and prepare them for translation, so that when He returns, He will not find *"spot, or wrinkle, or any such thing;"* but that His Church *"should be holy and without blemish."* (Eph. 5:7) Thus, this is why we are to *"be diligent that ye may be found of him in peace, without spot, and blameless."* (2 Peter 3:14), and may *"the very God of peace sanctify us wholly; and I pray God our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."* (1 Thess 5:23) We also find incredible parallels with the 5 foolish and 5 wise virgins who's lamps were trim, and they went out to meet the bridegroom.

XIII. Revelation 10 predicts a major disappointment among God's people

It is a matter of fact, that the Bible predicted that there would be a movement in history that would make a mistake in their understanding of the nature of a certain prophecy:

It becomes clear why in Revelation 10, we are to "prophesy again". It proves that the "bitter-sweet" disappointment (vs. 9) was Divinely Appointed by God, otherwise, we would not need to "*prophesy again*".

But notice that according to Revelation 10, this "prophesying again" (vs. 11) will not include a prophesying again related to "time". The 2300 day prophecy as terminating in 1844 was the last prophecy God allowed in history to be based on "time". From that point forward, all prophesying would be based on "time no longer" (vs. 6).

XIV. Understanding of scripture revealed after disappointments

It should be also noted, that it was not until after Christ's ascension into heaven (into the Holy Place) that Peter finally understood Christ's mission as he describes in Acts Chapter 2.

Likewise, it was not until after Christ moved into the Most Holy Place in 1844 that the faithful few Advent Pioneers began to understand the work of Christ in heaven's sanctuary in that year.

With this said, it is an appeal to all our Christian brothers and sisters to not throw out the baby with the bathwater when it comes to their study of what has transpired with the Advent movement. Many would be surprised, and amazed, if instead of doing Google searches to find out what critics say, if they would just pick up some of her books and read them for themselves and compare them with the Bible--for after all, she quotes scripture more than any author in history.

XV. Understanding that 2300 days of Daniel 8:14 represent years predate Miller among scores of expositors

There are some who accuse William Miller of being a false prophet. There are some who say he was not a prophet at all. I share the latter sentiment. In fact, it is true, he was not a prophet at all--hence not a false one. However, *it was Daniel himself in the very book of Daniel that DID prophesy or foretell the cleansing of the sanctuary at the terminus of the 2300 day prophecy of Dan. 8:14.* And well, Miller simply misunderstood what that meant. He thought the earth was the sanctuary, and that God would "cleanse" it by fire. Later, after the great disappointment, it was discovered that the sanctuary of Daniel 8 was in reference to the heavenly sanctuary, as per the book of Hebrews, that needed cleansing (9:23).

This cleansing took place on Yom Kippur (Day of Atonement) in Leviticus 16. So Miller was not a prophet at all. He simply was keen on math. When the Bible gives you a "time period" in prophetic explanation, we should not ignore it. Many think that Miller was the only one who came up with this. Actually, over a period of 200 years prior, *there were approximately 75 expositors the world over from every denominational background, who, many not even being acquainted with Miller had concluded that the 2300 days of Daniel 8:14 represented years, usually stretching from the time of Artaxerxes decree in Ezra chapter 7. Out of these, a large percentage concluded that the 2300 years of Daniel 8:14 terminated somewhere in the 1840s,*

namely 1843, 1844, or 1847, depending on the data they had available for knowing when the 70 weeks commenced. Some of these expositors from around the globe actually believed that the terminus of the 2300 days marked the commencement of a great revival and reformation and return to apostolic times. This was actually more synchronous in some respects with what was later discovered in greater detail, that the cleansing of the heavenly sanctuary was homogeneous with Yom Kippur (Day of Atonement).

"The bulk of these expositors expected the 2300 years to end with SOME GREAT EVENT that would INTRODUCE or PAVE THE WAY for the millennium. They looked for a MARKED INCREASE OF RIGHTEOUSNESS and peace, or the CLEANSING OF THE CHURCH-SANCTUARY FROM APOSTASY AND CORRUPTION, or the destruction of Antichrist, or the freeing of the Holy Land from the Moslems. Some premillennialists expected Christ's reign on earth with His saints; postmillennialists foresaw a marked effusion of the Spirit and gradual world conversion, preceding Christ's appearing." (*The Seventh-day Adventist Bible Commentary, Volume 4*. 1977 (F. D. Nichol, Ed.) (54–60). Review and Herald Publishing Association.)

Imagine that. Many of these expositors believed that the terminus of the 2300 years marked a revival and reformation and return toward apostolic times, of increasing righteousness, and a cleansing of the church from apostasy! In a sense, many of them were more accurate than Miller!

Adventism therefore cannot be BLAMED on Miller! Miller only helped to bring ATTENTION to this prophetic period. But Adventism's view of the sanctuary is, in many respects, more in line with what many of these men wrote.

It is a historical reality that the Second Advent Movement in the 1830s and 1840s encircled the globe even more from our records than did even the Gospel through the voice of the Apostles.

These 75 other writers and preachers throughout the world originated from all over the world, including Germany, South Africa, South America, Australia, and several different islands preached and wrote on this topic. Dr. LeRoy Edwin Froom Volume 4 of *The Prophetic Faith of Our Fathers* and J.N. Loughborough in *The Great Second Advent Movement: Its Rise And Progress* document ALL the different preachers and expositors who wrote upon this subject of world-wide interest---most who were not even influenced by one another (some never even hearing of William Miller). They were convicted that the 2300 day period ended between 1843 and 1847. In just England alone, we have men like Birks, Brock, Habershon, Plyn, Fremantle, Nathan Lord, McNeil, Winters, Cummings, J.A. McCaul, D.D., Dr. Nisbett, Rev. A. Dallas, M.A. Burgess, Routon, Gunner, Barker, Bonham, Dealtry, etc. etc. and in other parts of the world, of course, William Miller; A. J. Krupp, of Philadelphia, PA; David McGregor of Falmouth, Maine; Edward Irving of England, Archibald Mason, of Scotland; W.E. Davis, of South Carolina; Joseph Wolff who labored in various parts of Asia; Alexander Campbell in his debate with Robert Dale Owen in 1829; Captain A. Landers, of Liverpool England, Leonard Heinrich Kelber, of Stuttgart, Germany; Lacunza of Spain; Hentzepeter, of the Hague, Holland; Dr. Capadose of Amsterdam, Holland; Rau, of Bavaria; priests of Tartary, in 1821; Bible students of Yemen, in their book called "Seera;" Hengstenburg in another part of Germany; Russians on the Caspian Sea; Molokaners on the shores of the Baltic, etc. It also reached in many places in Africa, and the islands in the Pacific.

These subjects rose up in the minds of many of these men without knowledge of one another. Of course, many did interact with one another once they learned of each other's convictions, and there were no doubt some preachers influenced by other preachers. Nonetheless, the profound impact of the world-wide movement should leave an indelible imprint upon the minds of those who are earnestly and sincerely searching for truth.

The message that William Miller preached went FAR beyond his confines. It was being preached everywhere, far more than any message that has ever reached the globe.

For more thorough and comprehensive documentation, see:

- *LeRoy Edwin Froom, The Prophetic Faith of Our Fathers, Vol. 4, pp. 711-713*
- *J. N. Loughborough, The Great Second Advent Movement, pp. 84-107*
- *SDA Bible Commentary, Vol. 4. 1977 (F. D. Nichol, Ed.) (54-60)*

XVI. A knowledge of Biblical truth is progressive over the course of centuries

God used Miller no doubt to bring attention to this prophecy, and although proved to be a sincere man of God, he was subject to the erring of mortal man. The clarification put forward of this prophecy after 1844 was brought to the table, after deep searching of heart and much prayer, by men such as Hiram Edson, O. R. L. Crosier, James White, Joseph Bates, J. N. Andrews, J. H. Waggoner, J. N. Loughborough and several other prominent Adventist pioneers who could now see clearly by faith the light shining into the Most Holy Place. This is in perfect alignment with the principle that a knowledge of truth is progressive over the centuries, as clearly delineated in the following verses:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18)

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2Peter 1:19)

XVII. Why place dates on the time periods?

Some have wondered why Adventists need to even place a date at the end of the 2300 day prophecy at all. But placing a date at the end of the 2300 day prophecy is no worse than placing a date at the end of the 69 or 70 weeks prophecy of Daniel 9:24-27--just like most Protestant or Evangelical Christians do. The 70 weeks prophecy is simply the first "portion" cut off of the 2300 days. If Catholics as well as Protestants feel it is perfectly safe and acceptable according to the Holy Scriptures to place a date at the terminus of the 69 weeks or 70 weeks of Daniel 9:24-27, then so can the Adventists place a date at the terminus of the 2300 day prophecy of Daniel 8:14. There is no difference whatsoever, so long as it is recognized that the events to transpire at the terminus of these dates are not to do with the day or hour of Christ's coming, but in relation to grand prophetic themes that mark events which warn us of His soon return, and give us clues as to the final work He is performing before returning to this earth.

On a final note, it is important to lay down some principles and rules of prophetic interpretation.

XVIII. The problem with the dispensational ideology of most Christians today

In their skewed lenses of Jesuit-Psuedepigraphal prophetic interpretation that we hear from the majority of prophecy teachers today, type always ends up reverting back to type, local always ends up reverting back to local, and literal always ends up reverting back to literal.

Yet God's Word is clear. The Old Testament is the New Testament Concealed, while the New Testament is the Old Testament Revealed.

The New Testament is the expositor of the Old Testament. The New Testament defines the Antitypes of Old Testament Types.

Literal Israel and Literal Babylon served as types for the future world-wide and global struggle between Spiritual Babylon and Spiritual Israel, as clearly delineated in Revelation. If Babylon is Spiritual, so is its counterpart. Unless we choose to violate hermeneutics, and pit Spiritual Babylon against Literal Israel in Palestine. Consistency demands the following:

- *Types always point forward to Antitypes*
- *Local always points forward to Global*
- *Literal always points forward to Spiritual*

Breaking these rules could very lead us to making massive theological and eschatological shipwreck our faith.

May God help us to study diligently with the aid of the Holy Spirit and rightly divide the Word of Truth!

~Marcos C. Thaler