

# SALVATION IN SYMBOLS & SIGNS

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Corresponds to Program 42

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

## THE GREAT DISAPPOINTMENT STUDY GUIDE

### Revelation 10:8-11

In the last lesson, we learned the little book that John saw the angel holding in Revelation 10:2 was the book of Daniel. We also learned this book was sealed up until the “time of the end” (Daniel 12:4). The “time of the end” is not the same as the Second Coming, but it is a time just before it.

John saw the little book of Daniel finally open or unsealed and was told not to write what he saw, but to take the book and eat it (Revelation 10:4, 9). This means he was to read it, take it to heart, and follow it (Jeremiah 15:16). He was then told that it would taste sweet in his mouth, like honey. This means that the message would be received with joy as good news. The message was the knowledge of a literal return of Jesus, to take the redeemed of the earth home. Yet it would then turn bitter in his stomach, an experience of disappointment. Little did John know that he was acting out a vital experience yet to be fulfilled by God’s end-time people.

### The Time of the End

When did the “time of the end” begin? We find the answer in Daniel. The first place we will look is chapter 12:

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (verse 4).

This describes a time when knowledge of Daniel’s prophecies would be increased. So increased knowledge in Daniel’s prophecies is one indicator that we have reached the “time of the end.”

Now let’s look at the latter part of verse 7:

“it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

This describes a 1,260-year time period of persecution against God’s people (Revelation 12:6, 14; Ezekiel 4:6). This is another indicator. The 1,260-year time of persecution ended when we reached the time of the end.

Our next clue comes from verses 9 and 10:

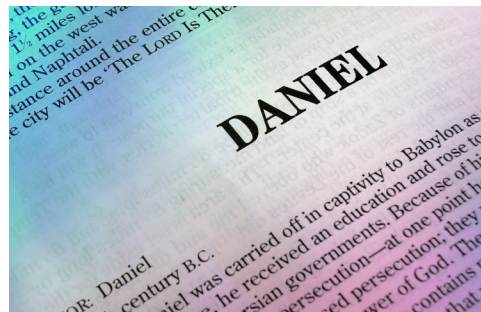
“He replied, ‘Go your way, Daniel, because the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.’”

This describes a cleansing from sin that would take place while the wicked would be unaware of the work being done for those being purified and refined.

When we put all three of these together, we discover the “time of the end” points to an increased understanding of Bible prophecy, an end to the 1,260 years of persecution, a final work of purification for the wise, while the wicked continue to refuse to understand that this prophecy is being fulfilled.

All of these markers were fulfilled beginning in 1798 when the Papacy lost its civil power and the pope was taken captive by Napoleon’s general Berthier. This marked the end of the 1,260 years of persecution by this papal state against dissenters to her doctrines and decrees.

At the same time, the Bible was being made available to people as never before, spurring an almost world-wide knowledge of Bible prophecy or knowledge being increased. Final-



“Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth.” **REVELATION 10:8**

### KEY SCRIPTURES

**Revelation 10:10** BITTER BUT SWEET

**Daniel 12:4** SEALED TILL TIME OF THE END

**Daniel 8:14** SANCTUARY SHALL BE CLEANSED

**Revelation 10:11** PROPHECY AGAIN

ly, connection was made to the longest time prophecy in the Bible that directed people to expect purification of the earth. The final verse we will consider is found in Daniel 8:14:

“And he said to me, ‘For two thousand three hundred days; then the sanctuary shall be cleansed’” (Daniel 8:14).

This is where connection is made to Daniel 12:10.

## The Adventist Movement

In the early 1800s, a man named William Miller studied the prophecies of Daniel. Applying the cleansing of the sanctuary to the common understanding of his day, he pointed people to the second coming of Christ to cleanse the earth with fire. He was licensed by a Baptist church and began preaching Jesus’ return around 1844.

Thousands responded and great revival broke out among Christian churches. The return of Jesus was a sweet message to those sick of this world. Yet when Christ did not return in the fall of 1844, many were greatly disappointed and turned away from the Biblical evidence of the 2,300-day prophecy. No one realized at the time that this very movement of 1844 had been an exact fulfillment of Bible prophecy, outlined in Revelation 10.

The day after the 1844 Disappointment, two discouraged men in New York decided to go out and try to console some nearby believers. While walking a back way through a cornfield so as to avoid the ridicule of the townspeople, one of them, Hiram Edson, stopped about halfway through the field. It seemed to him that heaven was opened to his view and he saw that, instead of Jesus coming from heaven to cleanse this earth with fire, Jesus actually had begun His final work of judgment in the second apartment of the heavenly sanctuary. He realized that the sanctuary cleansing was not Jesus’ return, but His move to the second apartment of the heavenly sanctuary to finish His work of purifying His people in the final judgment. He was then directed to study the tenth chapter of Revelation. Soon afterwards Hiram, along with F.B. Hahn and O.R.L. Crosier, carefully investigated the book of Hebrews and published what was later enlarged into a special edition of the *Day Star*, February 7, 1846.

Having discovered their mistake, not in the date, but the event, the discouraged believers who loved Jesus realized that their bitter experience had been prophesied, and they were still on the right track in their understanding of prophesy! They took joy, as they understood that Jesus was still with them, and that they should “Prophesy again” (Revelation 10:11).

In Matthew 18:16, the Bible says in the mouth of two or three witnesses let every word be established. The first witness for these believers was the end of the 1,260-year period of persecution. The papal captivity in 1798 confirmed the application of the day-for-a-year principle showing the “times, time and

half a time” extended from A.D. 538 to A.D. 1798.

The second witness was the 391-year-15-day prophecy and its remarkable fulfillment August 11, 1840. This again affirmed the day for year principle (we studied this in our last lesson).

The third witness was the 2,300-day prophecy which they took to extend from B.C. 457 to A.D. 1844 (we will look at this in more detail in a future study). When their disappointment was explained by a correct meaning of the sanctuary to be cleansed and their entire experience of joy and disappointment understood as a fulfillment of the prophecy of Revelation 10, they took heart and went forward to “prophesy again.”

So why the disappointment? It was much like Gideon and his 300. It was a test to try the heart. The disciples experienced a similar disappointment based on the first 70 weeks of the same 2,300-day prophecy. They believed Jesus was Messiah who had come to set up His kingdom on earth. They missed the event predicted by His first Advent: His death for the sin of the world. When Christ died, their hopes were dashed, but soon they learned that He had ascended to the first apartment of the heavenly sanctuary, the Holy Place, to begin mediation there (Hebrews 8:1, 2; 9:12).

What had been the death knell for the disciples soon became the cornerstone of their movement. So, too, with the Adventists who, like the early disciples, soon realized that Jesus had not come to reign on earth, but had moved into the second and final phase of His priestly work in the heavenly sanctuary. He was not coming to destroy sinners, but to finish His work of saving them.

Christ’s disciples were accused of trying to save face by stealing the body of Jesus so that they could explain away their disappointment. The Adventists were also accused of trying to save face by making up the whole idea of the sanctuary and Christ’s work in the Most Holy Place.

After Christ’s death, He ascended into the Holy Place of the heavenly sanctuary, but the Jews would not believe.

After the 1844 disappointment, Christ went into the Most Holy Place of the same heavenly sanctuary, but the Christian world would not believe.

The day after Christ’s resurrection, two disciples were walking to Emmaus when Christ drew near and opened their understanding, leading them back to Jerusalem to encourage their brethren.

The day after the disappointment, two Adventists were walking through a cornfield when the Spirit directed them to the book of Hebrews and the work of Christ as Priest in heaven, and they also went to encourage their brethren.

## The Day-for-a-Year Principle

The *day-for-a-year* principle of prophetic interpretation has proven to hold true even through the papacy. In the Council of Trent, two men were commissioned to come up with

counter interpretations of prophecy and they developed two main interpretations: Preterism and the more popular Futurism. It is estimated that over 80% of Evangelical Christians still cling to the belief of Futurism, invented by the Jesuit Priest, Francisco Ribera, in an attempt to stop the Protestant

Reformation. If you hold to this view, it's time to reconsider. There is too much at stake to trust in something other than the Word of God. May God lead and guide you as you study His Word. ★

