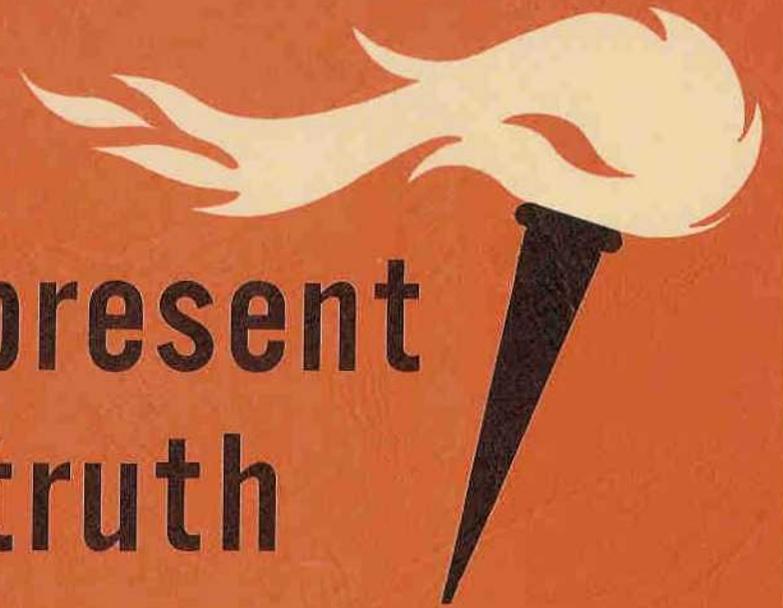


**present
truth**



DANIEL AND REVELATION

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Daniel and Revelation

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Editorial preface

The message of the Advent Movement is particularly centered in the great prophetic books of Daniel and Revelation. Looking forward to the time when this message should come into prominence, Christ declared that there should be time no longer. He saw that this mighty message would so fully reveal His love and purpose for His people that His kingdom would be ushered in for eternity.

Yet, as a people, we have studied and preached from Daniel and Revelation for a century and a quarter,—and yet time still lingers. Why? Clearly, we have not discerned the messages of these prophetic books as we should have. Our minds have been blinded to their full import.

It is time that God's people seek to more fully appreciate the truths of these two great books, But in order to do so, it is most helpful to understand the theme of each.

The following article has been prepared with this in mind. It unlocks the messages of Daniel and Revelation in such a way that your heart will burn within you. And as surely as the truths of these Scriptures become clear to our minds, just so surely may we know that truly there will soon be time no longer.

Norman Jarnes, Editor

The message of Daniel

The key to the Message of Daniel is simple but wonderfully illuminating: “Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.” *Testimonies to Ministers*, p. 113.

God had called the Jewish nation to be His chosen people and instrument upon earth. Through them He purposed to reveal His power, subdue the nations, and conquer the national foes. (Num. 23:21-24; Deut. 7:24; Ps. 18:34-40; 47:3; 149:5-9.) But through disobedience the Jewish nation forfeited divine protection. Instead of the enemy being overcome, the enemy overcame Israel. The armies of Babylon swept in from the north and overthrew the kingdom of Judah, removed the king, destroyed the sanctuary, and carried God's people into captivity.

The book of Daniel opens upon this tragic note: God's people had no kingdom, no king, and no sanctuary; and many of them, like Daniel, were captives in a heathen land.

Through a series of four prophetic outlines given to Daniel, God unfolds His purpose of *restoration*—restoration of all that was lost in the Babylonian captivity—restoration of
the kingdom
the king
the sanctuary
the people.

Daniel 2 presents, in the symbol of the stone smiting the metallic image, the *restoration* of the kingdom:

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” Dan. 2:44,45.

Daniel 7 presents the time when One “whose right it is” (Ezek. 21:27) will be *restored* as King of the Israel of God:

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Dan 7:9, 13, 14.

Daniel 8 and 9 show the very time when the true sanctuary will be *restored*:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Dan. 8:14.

Daniel 10 to 12 concerns the *restoration* of the people. This last prophetic outline is a necessary climax to the divine plan of restoration. When the angel visited Daniel in his last vision, he explicitly stated the point of the vision:

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

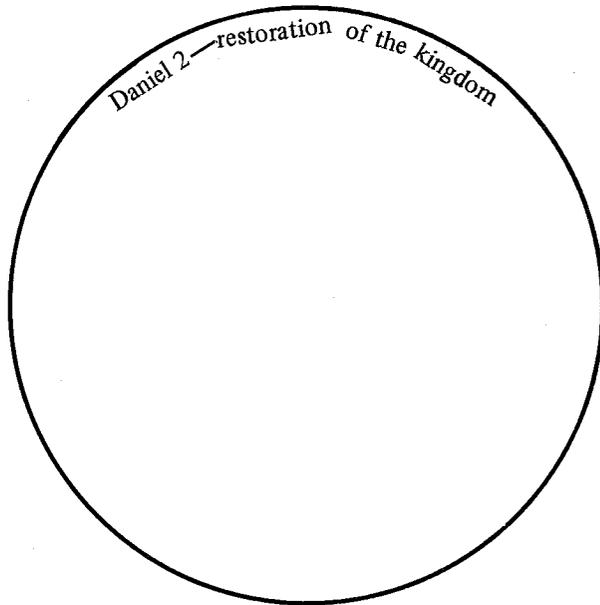
We may summarize the book of Daniel as follows:

| KEY | MESSAGE |
|---|-----------------------|
| Consider the circumstances of the Jewish nation when the prophecies were given. | Restoration |
| Kingdom destroyed | Restored (Dan. 2) |
| King dethroned | Restored (Dan. 7) |
| Sanctuary desolate | Restored (Dan. 8-9) |
| People captive | Restored (Dan. 10-12) |

The interdependence of of the fourfold restoration

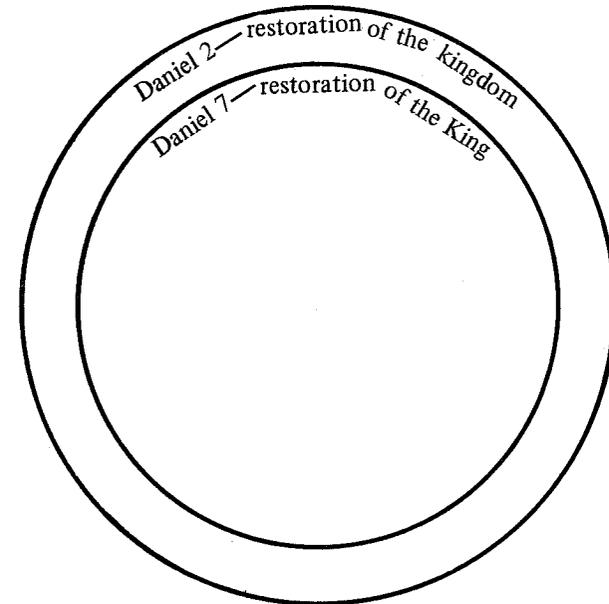
The prophetic chapters of Daniel are marvelously arranged. It is not possible to get the impact of the message of *restoration* unless we see how each outline is related to the others.

Daniel 2 is the foundation prophecy. Here is presented the restoration of the kingdom, never again to be overthrown as it was in 605 B.C. Let us illustrate Daniel 2 by a circle:



Jesus included the restoration of the kingdom in His model prayer for the disciples: "Thy kingdom come . . ." But we must realize that the restoration of the kingdom depends on the restoration of the King. The kingdom cannot come until the King

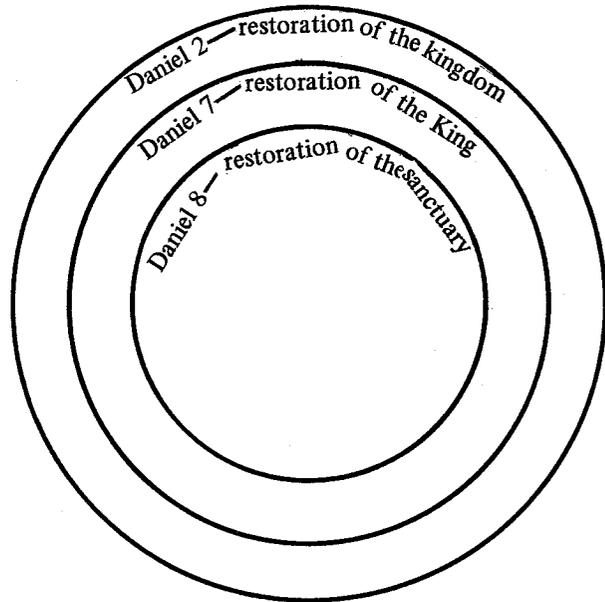
comes into the judgment and is restored to His rightful place. Hence we may illustrate the relationship of Daniel 2 and Daniel 7 by two circles:



But we must press further. Just as the restoration of the kingdom (Dan. 2) depends on the restoration of the King (Dan. 7), so the restoration of the King depends upon the restoration of His sanctuary (Dan. 8:14). Until the sanctuary is cleansed, Jesus must remain in His high-priestly attire. Oh, that we might realize that Jesus cannot receive His kingdom until His sanctuary is cleansed. May we realize that He is still the "Lamb all

mangled and bleeding” (*Early Writings*, p. 79), the One Who still endures the pain and agony of Calvary as He bears the sins of His people in the sanctuary above. (*Education*, p. 263; Num. 18:1.) Then we will come into sympathy with Jesus in His work of cleansing the sanctuary from the sins of the people.

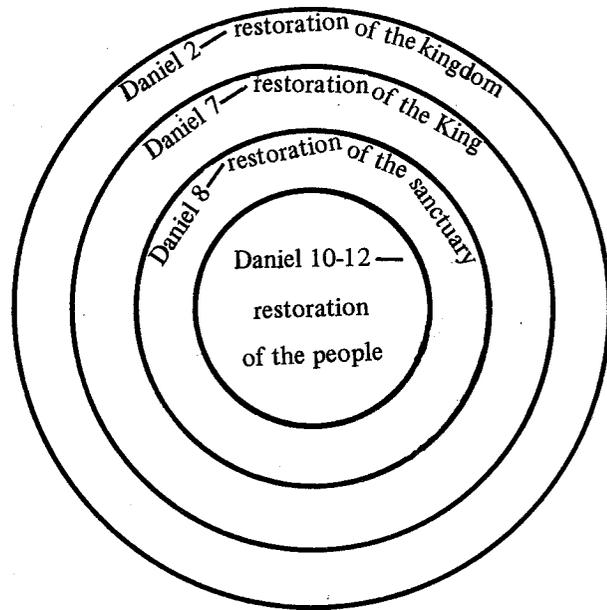
So we may illustrate the relationship of Daniel 2, Daniel 7, and Daniel 8 by three circles:



How strange it is how Satan has blinded the minds of God’s people to the meaning of Daniel’s last prophecy. While the Advent people have been relatively familiar with Daniel 2, Daniel 7, and Daniel 8 to 9, there has been a definite failure to study or understand the last prophecy. Yet this is the climax, the capstone, of the book of Daniel. The central point of Daniel 10 to 12 is not Turkey, Russia, or the Papacy. It is God’s people! That is exactly what the angel said to Daniel: “Now I am come to make thee understand what shall befall thy people in the latter days.” Dan. 10:14.

The restoration of the kingdom (Dan. 2) depends on the restoration of the King (Dan. 7). The restoration of the King depends on the restoration of the sanctuary (Dan. 8). But the climactic, concluding point is that the restoration of the sanctuary depends upon the restoration of the people of God. (Dan. 10-12.) The sanctuary is inseparable from the saints. (Dan. 8:10-14.) The saints are those who worship and dwell in the temple in heaven. (Rev. 11:1; 13:6.) It is their minds (thoughts, affections) that enter the heavenly sanctuary (*Early Writings*, p. 254); and it is the sinfulness of their minds which causes its defilement. Therefore it must be clear that the sanctuary cannot be cleansed until those who dwell therein are restored to the full moral image of God in the moral character.

Therefore we illustrate the message of Daniel by four concentric circles:



Now it becomes apparent that the restoration of God's people is the heart of the whole program of restoration. When God's people are restored to the full moral image of God, then the sanctuary will be cleansed, Jesus will be able to put on His kingly robes, and the prayers of the saints will be answered, "Thy kingdom come."

The place of the judgment

"Daniel" means "God is my Judge." The judgment is presented as the focal point of history. It is in the judgment that the stone of Daniel 2 is cut out of the mountain without hands before it smites the image upon its feet. It is in the judgment that Christ receives His kingdom. (Dan. 7:9-14.) It is in the judgment that the sanctuary is cleansed. (Dan. 8:14.) So also it is in the judgment that each saint may rejoice saying, "God is my Judge." Here Jesus blots out the sins of His people and places upon them the seal of the living God. In the time of the church's final conflict with the man of sin, Jesus is the Judge of His people. (Dan. 11:40-44.) He seals them with the perfecting latter rain (*Testimonies to Ministers*, p. 506), and causes them to sound the "loud cry of the third angel." These are the "tidings out of the east and out of the north" which trouble the man of sin. (Dan. 11:44.)

The judgment is the focal point of history because it is through the judgment that the long-looked-for restoration is able to take place. Here Jesus asks that His people be restored as if they had never fallen. (*The Great Controversy*, p. 484.) Here Jesus Himself can end His continual sin bearing in the sanctuary above and become the King of the lost dominion. "Judgment" means *restoration*; and God's people should swell the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7. This time of the judgment and this time of the blotting out of sins is indeed "the times of restitution of all things, which God hath spoken by the mouth of all His prophets since the world began." Acts 3:21.

The message of Revelation

The key to the message of Revelation is to consider God's eternal purpose for His people, to realize "that the connection between God and His people is close and decided." *Testimonies to Ministers*, p. 114. In creating man in His own image, God purposed to reveal the glory of His character of love through the human race. (Isa. 43:7; Eph. 3:10.) God and man were to be partners in a plan to secure the universe against apostasy. When Satan fell, man was to be God's instrument for the devil's overthrow. (Gen. 3:15.) The fall of man did not change that divine plan for the human race. Israel was chosen to fulfill the glorious purpose for humanity. It failed. Then the Christian Church was established to display the manifold wisdom of God to the universe. It failed. Finally, in the hour of judgment, God has raised up the Advent Movement "in which the wealth of His mercy, His love, His grace, is to appear in full and final display." *Testimonies to Ministers* p. 18.

To illustrate the close connection between the divine and the human in the fellowship of the mystery, the Scriptures call the church "the body of Christ." Now the body is the medium through which the head (mind) finds expression. Just so, God purposes that the church, His body, give a full and final expression of Jesus Christ.

The message of Revelation is summarized in the first five words of the book: "The Revelation of Jesus Christ." From the time of the first advent of the Saviour, all history has been waiting for the body of Jesus to give that full and final revelation of the love, mercy, and grace of Christ. (*Testimonies to Ministers*, pp. 18, 50.) Nothing but this revelation of Jesus through the church can fulfill the divine plan. The book of

Revelation shows how all history moves forward to the time when God will have such a people. Only after the church has given that revelation of Jesus Christ will Jesus come forth the second time without sin unto salvation.

"When the character of Christ shall be perfectly reproduced in His people, than He will come to claim them as His own." *Christ's Object Lessons*, p. 69.

In this light we may see how the book of Revelation complements the book of Daniel. The theme of Daniel is restoration,—the heart of this being the restoration of the saints, in the hour of judgment, to the full moral image of God. When the restoration of God's image takes place in the minds of the saints, then the earth will be lightened with "the revelation of Jesus Christ." Thus we may summarize the books of Daniel and Revelation in two words: *restoration* and *revelation*.

The outline of Revelation

As with the prophecies of Daniel, Revelation is divided into four distinct prophetic sections: the seven churches (chapters 1-3), the seven seals (chapters 4-8:1), the seven trumpets (chapters 8-11), and the conflict between the dragon and the Lamb (chapters 12-20). In carrying forward His purpose, the church is God's instrument and weapons of war. (Zech. 9:12-15.) All history moves forward to the time when God's instrument of conquest will be ready for the last great battle.

In the first prophetic outline we see Jesus walking in the midst of the seven candlesticks. These represent the seven phases of the true church. With unsleeping vigilance Jesus cares for His church. He trims the lamps, fills her with oil, and longs for her to shed forth the light of His love in clear, steady rays. In His hand are the seven stars, the ministers of the seven churches. He upholds them and fills them with light. In the messages given to the seven churches we see that the church is weak and defective, needing warnings, counsel, and entreaties; but it is the object of Christ's supreme regard.

In the second prophetic outline we see a book in the right hand of God. This is the book of truth — the Word of God. (E. G. White in Spaulding-Magan collection, p. 58.) No man can unfold it but Jesus, the Lamb as it had been slain; for He is the Book of life, the Truth, the Father's thought made audible. As He opens the seals, one at a time, horses appear. A horse is a symbol of the church. (Zech. 10:3.) The church is called to give to the world the revelation of Jesus Christ. The first horse was white and its rider a conqueror, representing the apostolic church which went further than any other church in giving the

revelation of Jesus Christ. But as further seals were opened, a red, black, and a deathly pale horse go forth into the world. Under these symbols we see that the church not only fails to give a revelation of Jesus but actually gives a false representation of the Lamb, for the church has a sword and it takes peace from the earth. Then it makes merchandise of the gospel; and finally it kills the fourth part of the earth (the saints) with sword, hunger, and death. The blood of souls cries unto God.

Nothing is more terrible than the wrath of the Lamb. The signs reveal His coming is near, but "who shall be able to stand?" Rev. 6:17. Chapter 7 provides the answer. The 144,000 sealed saints are prepared to stand before the Son of man, for they reflect His image fully. (Rev. 14:15; *Early Writings*, p. 71.)

In the third prophetic outline we see Jesus punishing an apostate Christendom and restraining the anger of nations until the mystery of God is finished, i.e., until Christ is fully formed in His saints.

In the fourth and most important prophetic outline we see the dragon and the Lamb in deadly conflict. The dragon works through his instruments—nations, governors, kings, and the apostate church. The Lamb's instrument of war is His church. In the time of the final conflict with the beast and his image (Rev. 13:14-17)—the time of mighty shaking of God's people (Dan. 11:40), indeed the darkest hour for the church of God -- Jesus stands for His living saints in judgment and seals the 144,000 with the perfect moral image of God. (Dan. 11:44; Ezek. 43:2; Rev. 7:2; 18:1.)

The 144,000 are nothing more or less than “the revelation of Jesus Christ in full and final display.” God created Adam to give this revelation. He failed. He chose Israel to give this revelation. It failed. Likewise, the early church has failed. Finally, God has called the Advent Movement into existence, and in it He will fulfill all that He has purposed on this earth for the human race.

God intends to display His “manifold wisdom” unto the entire universe through the church. (Eph. 3:10.) “Manifold” means “many-fold,” “many-phased,” “many aspects.” History will not be complete until God has a people to reveal the many aspects of His character of love. How many revelations of Jesus Christ are to be given? Evidently, 144,000! The 144,000 are the revelation of Jesus Christ, —144,000 revelations of as many aspects of Divine Love.

One believer by himself could not possibly display the full spectrum of the character of Christ; for while he may copy the pattern, he will never equal it. (*Testimonies*, Vol. 2, p. 549.) It will require an entire community of saints. The 144,000 are the final generation who experience the full restoration of the divine image in the moral character. They are the supplement of Christ’s glory, —“the revelation of Jesus Christ.”

It is utterly erroneous to say that God has limited the number of people who may receive the seal of the living God, for “whosoever will” may have victory over the beast and his image in the final conflict. But there will be 144,000 character types of Jesus Christ. The 144,000 are sealed in little bundles. (*Early Writings*, p. 89.) It makes no difference whether each bundle contains one soul or twenty.

It will require a period of unprecedented test to bring out the full display of Jesus Christ in the saints. Some will be placed in prison, in dungeons, or in torture chambers where they will pass long and weary days waiting for deliverance. In them the patience of Jesus will be on full display. Others will boldly proclaim the truth before thousands at the risk of life itself. Here the courage of the Lion of the tribe of Judah will be on display. Some will stand before kings and rulers and astonish judiciary authorities by their words of grace. In them the wisdom and tact of Jesus will be on display. Others will be used to heal the sick. Here the mercy and compassion of Jesus will be on display. And all together the final generation, the remnant, will give the full and final display of the love, mercy, and grace of Jesus Christ.

The sealing time of the 144,000 is likened to the rising of the sun (Rev. 7:2; Ezek. 43:2); and Ezekiel declares, “The earth shined with His glory.” John also said, “I saw another angel come down from heaven, and the earth was lightened with His glory.” The latter rain, sealing the saints, causes the third angel’s message to swell to a “loud cry.” The glory of God rests upon the sealed saints, and through this purified company the many colors of the Sun of Righteousness are put on display.

The battle of Armageddon

When the saints are sealed and the earth is lightened by the divine glory seen upon them (Isa. 60:1), the principalities and powers in heavenly places will look upon the miracle they have waited 6,000 years to behold.

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Rev. 19:6-8.

The sealed community of saints, reflecting the image of Jesus fully, constitute the New-Jerusalem bride of Christ. At last the church is without spot or wrinkle or any such thing.

Now the symbolism changes, and Christ is seen sitting upon a white horse, ready to wage the final battle with the beast and his image. (Rev. 19:11-20.) That horse is the sealed church. God’s promise through Zechariah is realized:

“Ask ye of the Lord rain in the time of the latter rain . . . the Lord of hosts hath visited his flock the house of Judah, and hath made them *his goodly horse in the battle.*” Zech. 10:1, 3.

So also, in Solomon’s love song, the bridegroom likens his bride to a company of war horses. (Cant. 1:9.)

This is another figure to show how close and decided is the connection between God and His people. God created Adam to be His war horse in the battle with Satan, but Adam failed. He called Israel to be His horse in the conflict with evil, but Israel

failed. Then the early church began as a white horse, but soon it degenerated to a red, then a black, and finally a deathly pale horse. But in the Advent Movement God has a steed that will not fail Him one jot or tittle of all that He desires.

Against the Man and His beautiful “white horse” are gathered “the beast, and the kings of the earth, and their armies.” (Rev. 19:19.)

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Rev. 17:14.

The beast and false prophet are cast into a lake of fire.

“And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.” Obad. 18.

“In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.” Zech. 12:6.

This is fulfilled at the outpouring of the seventh plague when the saints are glorified by the outpouring of the Holy Ghost. (*Early Writings*, pp. 15, 286.) Satan and his angels cannot endure the presence of the glorified saints. The wicked give up the struggle and worship at their feet. (Rev. 3:9.) The battle of Armageddon is won.

Then the Scripture is fulfilled:

“ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.” Rev. 20:1, 2.

An angel coming down from heaven is a symbol of the work of the church. (See also Rev. 18:1; 14:6-9.) The church finally becomes the antitype of the “fit man” who lays hold of the scapegoat and leads it away as captive. When the captivity of the saints is turned, they bind the king of Babylon and rule over their oppressors. (Isa. 14:1-4; Ps. 146:5-9; Rev. 2:26, 27; Dan. 7:22.) The seed of the woman bruises the head of the serpent. (Gen. 3:15; Rom. 16:20.) With man as His instrument, God wins the battle against evil. They are one in the conflict. They shall be one in the earth made new:

“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” “And they shall see his face; and his name shall be in their foreheads.” Rev. 21:3; 22:4.