

Understanding Revelation – Topic 15

No more delay!

**The key to the
Great Disappointment
of 1844**

An exposition of Revelation Chapter 10:1 to 11:2

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Introduction

The passage found in Revelation 10:1-11:2 is situated between the sixth and seventh trumpets of Revelation. While the seventh trumpet prophecy is introduced early in Revelation 10 the details are not given until Revelation 11:15 -19. In between is another two-fold prophecy. The first section covers *the Angel of time* who proclaims, "Delay no longer". The second section relates to *the two witnesses* and *the beast from the abyss*. Why are these two predictions interposed between the sixth and seventh trumpets? Revelation Chapter 10 introduces and reveals God's method of concluding the work of the gospel which occurs under the final trumpet. Satan's attempt to thwart God's plan is revealed in the beast's attack upon the two witnesses. However we are also shown how God turns this situation around and uses it to fulfill His purposes. Instead of the witnesses being destroyed they are greatly exalted.¹

An angel from heaven

I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. He had a little book open in his hand. And he set his right foot on the sea and his left foot on the land, and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices. Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them."

The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay (KJV – time) no longer.
Revelation 10:1-6

...another mighty angel...had a little book...and cried with a loud voice...

A mighty (KJV - strong) angel was also featured in Revelation 5:2. That angel also proclaims concerning a book, but it should be noted that it is a different book from the little one now referred to in Chapter 10.²

...coming down from Heaven...

This denotes that the message is from God and is therefore of great importance. In the Book of Revelation God-inspired movements are pictured as coming from above - from heaven - whereas movements inspired by Satan are symbolized as emerging from beneath - from the abyss, the sea and the earth.

¹ A.P.Cooke, *The Beast from the Abyss*, (Sydney: Self Published, 1986).

² A.P.Cooke, *The Slain Lamb and the Sealed Book*, (Sydney: Self Published, 1986).

*This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.
James 3:15 -17*

Identifying features of the angel

Clothed with a cloud

This mighty angel is *clothed with a cloud*. Clouds are associated with the Deity in Scripture. When the Deity descended on Mount Sinai

...a thick cloud on the mountain; and the sound of the trumpet was very loud; so that all the people who were in the camp trembled. Exodus 19:16

These words the LORD spoke to all your assembly, in the mountain from the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He added no more. And He wrote them on two tablets of stone and gave them to me. Deuteronomy 5:22

...Who makes the clouds his chariot... Psalm 104:3

When Jesus was transfigured on the mountain,

While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" Luke 9:34-35

At Jesus' ascension

...he was taken up; and a cloud received him out of their sight. Acts 1:9

At the Second Advent

He comes with clouds; and every eye shall see him. Revelation 1:7

I looked, and behold a white cloud, and upon the cloud one sat like the Son of man Revelation 14:14

Because clouds are associated with the Deity, this angel could be a member of the Godhead.

A rainbow on His head

...A rainbow was on his head...

This reminds us of the rainbow of Revelation Chapter 4:3 - the brilliant backdrop to the throne of God and the symbol of the covenant of God's mercy amid his judgments and justice. This is the emblem of our covenant-keeping God, the one who keeps His word, the God who can be trusted. Around the angel's head is a rainbow, a genuine halo. This indicates that He must be God the Son. The author of Patriarchs and Prophets agrees.

When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the

rainbow around the throne and **above His own head**, as a token of the mercy of God toward the repentant sinner.³

Face like the sun

...his face was like the sun...

This is a repeated description of Jesus in Revelation 1:16. The expression denotes His deity.⁴ Just as Moses, after being with God on Mount Sinai was compelled to veil his face because of its radiance, so it is with the Lord Jesus, the glorified God-man.

Feet like pillars of fire

...his feet like pillars of fire.

This echoes Revelation 1:15:

His feet like fine brass as if they burned in a furnace.

It refers to Christ's power to judge and punish evil and to tread down in destruction all those who rebel against God.⁵

Why Jesus is called an angel

If this angel is Jesus Christ in his glorified state, then Revelation 10 must contain a very important message. But why is Jesus called an angel here when in reality he is forever a man?

For there is one God and one mediator between God and men, the man Christ Jesus. 1 Timothy 2:5

Old Testament contexts

In the Old Testament the Son of God was referred to as an angel. He was called Michael the Archangel. Michael means *Who is like God?* or in the Hebrew *Who can compare with God?* The word archangel means *the chief angel*. This is still one of Christ's titles.

The term angel, or messenger, is also applied to Jesus Christ in the Old Testament in the context of the covenant - as the judge and protector of his people.

Behold, I send an Angel before you to keep you in the way and to bring you into the place which I have prepared. Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name is in Him. But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries. For My Angel will go before you and bring you in to the Amorites and the Hittites and the Perizzites and the Canaanites and the Hivites and the Jebusites; and I will cut them off. Exodus 23:20-23

³ Ellen G. White, *Patriarchs and Prophets* (Boise, ID: Pacific Press Publishing Assn., 1958), 106-107.

⁴ See 1 Timothy 6:16 where Christ is referred to as *dwelling in unapproachable light*

⁵ A.P. Cooke, *Jesus Christ, the Alpha and the Omega*, (Sydney: Self-published, 1986), See comment on Revelation 1:15.

The prophet Malachi also refers to Christ as an angel.

“Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the LORD of hosts. “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like launderers’ soap.” Malachi 3:1-2

This is a prediction of Christ’s first advent. It also applies to Christ’s coming to the Most Holy Place in the heavenly temple for judgment. As we read

He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD an offering in righteousness. “Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, as in former years. And I will come near you for judgment; I will be a swift witness against sorcerers, against adulterers, against perjurers, against those who exploit wage earners and widows and orphans, and against those who turn away an alien—because they do not fear Me,” says the LORD of hosts. “For I am the LORD, I do not change; therefore you are not consumed, O sons of Jacob.” Malachi 3:3-6

Christ is presented here as the angel of the covenant in a depiction of the pre-advent judgment scene. In the light of these Old Testament portrayals, we can see that the events of Revelation 10 occur in the same setting.

A judgment setting

...clothed with a cloud...

The cloud is also an emblem of God coming in judgment.⁶ In Daniel 7:9-10, 13 where the pre-advent judgment is described, Jesus is pictured as being conveyed by the clouds into the presence of the Most High. Clouds are also associated with Christ’s coming in judgment at the Second Advent.

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Revelation 1:7

...a rainbow on his head...

The rainbow is also associated with judgment. At the time of Noah’s flood,

It represented the union of his (God’s) mercy and justice.⁷

It is the mingling of judgment and mercy that makes salvation so full and complete.⁸

⁶ Robert Jamieson et al., *Commentary Critical and Explanatory on the Whole Bible* (Grand Rapids: Eerdmans Publishing, 1871), 10:1.

⁷ Ellen G. White, *Education* (Mountain View CA: Pacific Press Publishing Asscn, 1903), 155.

⁸ Ellen G. White, *Testimonies to Ministers and Gospel Workers*, 3rd ed. (Boise, ID.: Pacific Press Publishing Assn., 1962), 1:44-45.

...his face was like the sun...

The Angel's deity is depicted here, the all-knowing, all-seeing One, before whom *all things are naked and open to the eyes of Him with whom we have to do* (Hebrews 4:13). There is an allusion to judgment.

...His feet as pillars of fire... again, referring to Christ's power to judge and to punish evil.

The little book

Identity

The angel has in his hand a little book, open; and the identity of the book indicates judgment, for it is none other than the book of Daniel, and Daniel means *God is judge*. How do we know that the *little book* is the book of Daniel? Firstly, the book of Daniel is short, comprising just 12 chapters. Secondly, the book is declared open, implying that it was previously closed or sealed.

Then the voice which I heard from heaven spoke to me again and said, "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

The emphasis is on the word *open*. Normally one would say, "Go and take the little book which is in the hand of the angel." But instead, it says, *the little book which is open in the hand of the angel*. One would normally say, "In his hand he had a little book", or, "He was reading from a little book", but instead it reads *the little book which is open in the hand of the angel*.

Has there been any book in Scripture that was closed, or sealed up, and later opened? Only one book in all of Scripture is described as being sealed and that is the little book of Daniel the prophet.

But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase. Daniel 12:4

Go your way Daniel: for the words are closed up and sealed till the time of the end. Daniel 12:9

Thirdly, remember the angel raised his hand to heaven and swore an oath that there would be *delay* (time) *no longer*. This is derived from Daniel 12.

Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. Daniel 12:7

In Daniel 12:8 it indicates that Daniel did not understand the meaning of the angel's oath. In verse 9, however, Daniel was assured that it would be understood at the time of the end, that is, after 1798. Revelation 10 shows that the opening of the little book is the fulfillment of the promise of Daniel 12:9.

Fourthly, the angel of Revelation 10 is the same being that swore the oath in Daniel 12:7. He is described in detail in Daniel 10:5-6. In Revelation 1:13-17 we can see that this being is none other than the Lord Jesus Christ. This indicates that Daniel 12 and Revelation 10 are very closely connected.

Finally, the little book of Revelation 10 is concerned with time. *There should delay (or time) no longer.* The only other book that specializes in time is the book of Daniel. It is unique for the remarkable time periods it contains.

These evidences confirm that the *little book* is indeed the book of Daniel, which was sealed until *the time of the end* (1798 onwards).

Commencement of the time of the end

Some commentators claim that the *time of the end* commenced not in 1798, but in 1844 at the close of the 2300 year prophecy. However this conclusion is not supported by Scripture. In the book of Daniel, the expression, *the time of the end* is mentioned five times.

1. ...*the vision refers to the time of the end.* Daniel 8:17
2. *And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.* Daniel 11:35
3. *At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.* Daniel 11:40
4. ...*shut up the words, and seal the book, to the time of the end.* Daniel 12:4
5. ...*the words are closed up and sealed till the time of the end.* Daniel 12:9

Of these five statements above only the second (Daniel 11:35) helps us to determine when the time of the end commenced. This verse is speaking of the great 1260 year tribulation of the Dark Ages and it says that the tribulation would continue until *the time of the end*. So we can know that because the tribulation ended in 1798 AD this was also the beginning date for the time of the end. The author of *The Great Controversy* agrees.

That part of the prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end"... Since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment.⁹

The extent of the end-time message

...He set his right foot on the sea, and his left foot on the land

This symbolises the fact that Christ is sovereign of the sea and the Lord of the land and that His message is worldwide, sounding over land and sea.

The effect of the message

...and cried with a loud voice, as when a lion roars...

This depicts the tremendous power and effect of the message as it is proclaimed. The lion's roar creates fear, and as this message was proclaimed it created great fear in the

⁹ Ellen G. White, *The Great Controversy* (Mountain View, CA.: Pacific Press Publishing Assn., 1898), 356.

minds of many. The lion imagery may also allude to Jesus, *the lion of the tribe of Judah*, when he judges and destroys those who reject him.

The seven thunders messages

...And when he cried out, seven thunders uttered their voices. Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, "Seal up the things which the seven thunders uttered, and do not write them."

These are not seven peals of thunder, but seven distinct voices or messages. At times in the past, when God spoke, it sounded like thunder.

God thunders marvelously with his voice. Job 37:5

...the God of glory thunders... Psalms 29:3

Only those who have *ears to hear* discern that this is the voice of God. The New Testament records this phenomenon occurring on one occasion when Jesus prayed.

Father, glorify Your name. Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." Therefore the people who stood by and heard it said that it had thundered. Others said, "An angel has spoken to Him." Jesus answered and said, "This voice did not come because of Me, but for your sake." John 12:28-30.

The apostle John understood the messages of the seven thunders but God commanded him not to reveal them. Sometimes God deliberately withholds truth and here He reveals that this is His intention. During Jesus' ministry on earth, in answer to queries from his disciples, He said He had many things to tell them but *...you cannot bear them now...* (John 16:12) and this must have been the reason for withholding the message of seven thunders. Notice this comment from the SDA commentary:

The special light given to John, which was expressed in the seven thunders, was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel...proclaiming...that time should be no longer.¹⁰

Delay (time) no longer

The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay (or time) no longer Revelation 10:5-6

Jesus Christ here swears an oath on the authority of the Creator. This reveals the importance of the truth found in Revelation 10.

¹⁰ F.D.Nichol, ed. *The Seventh-Day Adventist Bible Commentary* (Washington DC: Review and Herald Publishing Assn., 1957), 7:971.

The meaning of “time”

The *time* that Christ is referring to here is neither literal time, nor the beginning of eternity, nor is it referring to probationary time (the close of the day of salvation). It is symbolic - or prophetic - time in which a day represents a year.

This claim is made on the following grounds:

- At the close of the proclamation of this message the instruction is given: *You must prophesy (or preach) again* (verse 11). This shows that the time referred to cannot be literal time – the end of the world.
- Referring to the days of the seventh trumpet, Verse 7 says that *the mystery of God would be finished*. The mystery of God represents the gospel and the finishing of it means the close of probationary time. So the time cannot be probationary time.
- Symbolic prophecy extends to the Second Advent of Christ. Since symbolic prophecy deals in symbolic time (a day for a year) this principle must also be applied for prophecies up to the Second Advent. It is an important principle of biblical interpretation.

This principle explains why the one thousand years of Revelation Chapter 20 are accepted as literal years – the chapter is describing events after the Second Advent. It follows that in this same chapter the *abyss*, or bottomless pit must also be interpreted literally. This earth will become a literal worldwide place of death, a literal prison house of Satan (see Appendix A).

On the contrary, all time periods that are brought to view within symbolic prophecy, prior to the Second Advent of Christ, will be symbolic.

Therefore to determine what manner of time is represented by the words *delay (time) no longer* in Revelation 10:6, we must examine the book of Daniel, from which Christ is quoting.

The chronological time periods of Daniel

In the book of Daniel there are four great prophetic time periods. These are all chronological time periods as follows.

- **The 3½ prophetic years of Daniel 7:25 and 12:7.** This period is mentioned seven times in Daniel and Revelation and always refers to the same time period. It is an important clue in prophetic interpretation and it calculates to 1260 years (538 AD to 1798 AD).
- **The 1290 prophetic days of Daniel 12:11** in which the *daily* would be taken away and the abomination of desolation set up = 1290 years (508 AD - 1798 AD).
- **The 1335 prophetic days of Daniel 12:12** at the end of which Daniel and the saints stand in their lot for judgment, etc = 1335 years (508 AD - 1844 AD).
- **The 2300 prophetic days of Daniel 8:14** at the close of which the *cleansing of the sanctuary*, or judgment, would commence = 2300 years (457 BC - 1844 AD). This is the longest time period in the book of Daniel.

All of these time periods are what we call chronological time periods. Thus, when the angel said in Revelation Chapter 10 that *there should be delay (time) no longer*, he was referring to the end of the chronological time periods of the Book of Daniel. It is important

to remember that the portion of Daniel which was closed up, or sealed, was that which included these chronological time periods, which are illustrated in the following table.

Chronological time periods in the Book of Daniel		
Daniel 7:25; 12:7	538 AD ←	1260 years → 1798
Daniel 12:11	508 AD ←	1290 years → 1798
Daniel 12:12	508 AD ←	1335 years → 1844
Daniel 8:14	457 BC ←	2300 years → 1844

Daniel 8:14-15 describes how Daniel sought for the meaning of the vision concerning the 2300 day period. According to Daniel 8:17, 19 it would apply in *the time of the end*, that is, after 1798. So the expression *delay no longer* applies to all the time periods of the book of Daniel. It means the cessation of all chronological time - all time periods - the cessation of all date setting in Bible prophecy. 1844 is the last date in Bible prophecy. As one commentator declared

*This message announces the end of the prophetic periods.*¹¹

*This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching...to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.*¹²

Principles governing the interpretation of time prophecies

In symbolic prophecy, *time* must be calculated as symbolic time and in literal prophecy, *time* should be counted as literal time.

Symbolic prophecy extends until the Second Advent. After the Second Advent, symbols cease. Therefore symbolic time (day for a year) likewise ceases at the Second Advent (see Appendix B).

As far as Bible prophecy is concerned there will be no dates set after 1844. However this does not mean that the year-day principle in prophecy ceased in 1844. It only means that there are no more time prophecies requiring an end date. Such passages as *the half-hour* silence in heaven of Revelation 8:1 and the *one day* for the seven last plagues in Revelation 18:8 can still apply the year-day principle.

¹¹ Ellen G. White, *Selected Messages* (Washington DC: Review and Herald Publishing Assoc, 1958), 2:108.

¹² E.G. White, Manuscript 59, 1900 in F.D.Nichol, ed., 971.

The mystery of God

But in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets. Revelation 10:7

There are two mysteries in Scripture: the mystery of iniquity and the mystery of godliness, or the mystery of God. This verse speaks of the finishing of *the mystery of God*. This is the simultaneous conclusion of the proclamation of the gospel and Christ's priestly ministry in the temple above, and signifies the close of probation.

In Scripture a mystery is something that is only understood by those who have a right to know. Jesus said,

It is given to you to know the mysteries of the kingdom of heaven but to them it is not given. Matthew 13:11

This infers that the plan of redemption is a mystery to the unbeliever.

There are seven aspects of God's truth which are classed as mysteries. These are:

1. The hidden wisdom of God which is revealed to the believer (I Corinthians 2:5, 8)
2. The incarnation – God manifested in the flesh (I Timothy 3:16)
3. That the Gentiles should be included in the plan of salvation (Ephesians 3:3-4, 9)
4. Christ in you the hope of glory (Colossians 2:25-27)
5. The union of Jesus Christ and his bride, the church (Ephesians 5: 31-32)
6. The resurrection of the saints (I Corinthians 15:51-52)
7. The seven stars and the seven candlesticks of Revelation (Revelation 1:20).

Scripture also speaks of the following, all of which have a similar focus:

- The mystery of God's will (Ephesians 1:9)
- The mystery of God (I Corinthians 4:1)
- The mystery of Christ (Colossians 4:3)
- The mystery of the gospel (Ephesians 6:19)
- The mystery of the faith (I Corinthians 3:9)

On the other side of the great controversy there are:

- The mystery of iniquity (2 Thessalonians 2:7)
- The mystery of the woman and the beast that carries her (Revelation 17:7).

Thus, when the Bible speaks of the *mystery of God* being finished, it really refers to the end of the proclamation of the gospel of Christ. Today we live in the period of the last days, of the close of the day of salvation. Soon all hope of the kingdom will be gone for the unsaved. Soon God will declare, "It is finished! It is done!" Soon the decree will sound:

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still. Revelation 22:11.

The little book is eaten

Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." And I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." Revelation 10:8-9.

The instruction to eat the little book means to mentally digest it. This expression is drawn from Ezekiel in the Old Testament.

*But you, son of man, hear what I say to you. "Do not be rebellious like that rebellious house; open your mouth and eat what I give you." Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it. Then He spread it before me; and there was writing on the inside and on the outside, and written on it were lamentations and mourning and woe.
Ezekiel 2:8-10*

Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." So I opened my mouth, and He caused me to eat that scroll. And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. Ezekiel 3:1-3

This tells us that God's word is sweet to the soul. The same truth is expressed by Jeremiah:

*How sweet are Your words to my taste, sweeter than honey to my mouth!
Psalm 119:103.*

*Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart; for I am called by Your name, O LORD God of hosts.
Jeremiah 15:16*

There are parallels between the experiences of the prophet Ezekiel eating the scroll and the prophet John eating the little book. These are shown in the following table.

Parallels between Ezekiel 2 and 3 and Revelation 10

Ezekiel 2 and 3	Revelation 10
Ezekiel given a book (scroll)	John given a book (the book of Daniel)
Commanded to eat	Commanded to eat
In his mouth <i>like honey in sweetness</i>	<i>sweet as honey</i> in John's mouth
Spoke the words of the book to literal Israel	Words of the book of Daniel proclaimed to spiritual Israel
Ezekiel experienced <i>bitterness....of spirit.</i> Ezekiel 3:14	John experienced bitterness in his stomach.

The little book is digested

The book of Daniel was mentally digested by God's people and John's prediction was fulfilled as a result of the French Revolution. At that time there was a tremendous attack upon Christianity and the Bible. This onslaught produced a marvelous reaction among the Protestant nations, a reaction that led to a remarkable revival of interest in Bible prophecy. Many godly scholars were independently led to investigate the prophecies of Daniel and Revelation. This was a fulfillment of Daniel 12:4 that *many would run to and fro and knowledge shall increase*. Dr Leroy Froom has stated that

*The French Revolution was like the explosion of the long pent-up forces of a volcano. The Papal church and state were suddenly torn from their foundation and overwhelmed in the common ruin. The sudden and violent shock sent the Protestant church back to the prophecies.*¹³

At that time the attack on the Papacy had recently rocked the world. It was a landmark in history. In their investigation of the prophecies of Daniel and Revelation, godly researchers were led to study in particular the 3½ prophetic years, or 1260 year period of Papal supremacy. They came to the conclusion that this period ended around 1798.

As a result of this discovery these Bible students were then led to investigate the next great time period – the 2300 days of Dan.8:14. It became the focus of their study. Finally most concluded that the 2300 days would end between the years 1843 and 1847 AD. During that four year period, the 2300 years would come to their close. This conclusion led to a revival of the truth of the Second Advent of Christ. It began in Britain then spread among scholars and Christians in Europe, India, Asia and America. The historian Thomas B. Macauley wrote in 1844:

*Many Christians believe that the Messiah will shortly establish a kingdom on the earth and reign invisibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of these who hold it are distinguished by rank, wealth and ability. It is preached from pulpits both of the Scottish and English church. Noblemen and members of Parliament have written in defense of it.*¹⁴

The revival of the truth of the Second Advent developed into what is referred to as *The great Second Advent movement*. It commenced in Britain, but unfortunately because of adverse forces, it was hindered in reaching its full development.

Hindering factors in Britain

There were five factors that hindered the Second Advent movement in Britain.

1. There arose a dispute concerning whether the 2300 days of Daniel 8:14 was actually 2400 days. The 2400 day version came from copies of a Vatican manuscript. This conflict diverted attention from the closing event of the period. Later it was proved that 2400 was erroneous. Maybe when the prophet Daniel forecast that the Antichrist would intend to change times and law this also applied to the time prophecy of the 2300 days. The conflict caused by this error was a serious blow to the development of the Advent Movement in Britain.

¹³ Le Roy Froom, *The Prophetic Faith of Our Fathers* (Washington, DC: Review and Herald, 1954), 3:263.

¹⁴ Thomas B. Macauley, *Critical & Miscellaneous Essays* (Philadelphia: Carey and Hart, 1844), 5:324.

2. A re-emphasis on what is called post-millennialism emerged. This was the view that the Second Advent of Christ would not occur until after the 1000 years of Revelation Chapter 20, instead of before the 1000 years. This wrong interpretation contributed to the blunting of the revival in Britain.
3. In Britain an unscriptural view that the Jews must return to Palestine before the Second Advent of Christ dominated the thinking of Christians. This was also a hindrance in the development of the Great Second Advent Movement.
4. Samuel Maitland, an Anglican scholar began to publish the Jesuit futuristic interpretation of prophecy. The system had been invented by the Jesuits after the Reformation to counter the Protestant Biblical interpretation of prophecy that the Church of Rome was the Antichrist. This Jesuit strategy had a very serious impact, for many were influenced by it then and it is widely accepted today.
5. In 1833 the Oxford Movement commenced. This was a pro Roman Catholic movement in the Church of England which commenced at Oxford University with J.H. Newman who later became a Roman Catholic Cardinal. The views of the Oxford Movement were readily accepted by many of the higher classes in Britain and this again helped to undermine the study of Bible prophecy and the truth of the Second Advent.

Revival in America and the world

The hindrances in Britain did not bring an end to the Great Second Advent Movement. Literature which had been published in Britain detailing the findings of the British scholars had been regularly forwarded to America. This information was spread among the American churches with the result that the movement began to develop and finally climaxed in America.

The leading man in the Great Second Advent Movement was William Miller. He was a Baptist lay preacher who began to preach that the Second Coming of Christ would occur around 1844. Eventually he was supported by about three thousand clergy plus thousands of lay people in proclaiming the Second Coming of Christ throughout America. It was a tremendous religious revival, ending in great disappointment. Hundreds of thousands listened, believed and prepared for the Advent. They forsook their sins and in repentance sought God. At the same time there were others who scoffed, ridiculed and misrepresented the mighty message that swept the country.

The revival message was sounded into many other lands as well. It eventually enveloped the globe. About the year 1938, the writer observed in faraway New Zealand a reference in a newspaper to an event that occurred in that country in the year 1844. The reference stated that numbers of people on a certain day in 1844 were expecting the second coming of Christ.

Again in the year 1944, while the writer resided in Adelaide, South Australia, he read a reference in a local magazine to how one hundred years before, many among the German settlers of the Barossa Valley in South Australia were likewise expecting the return of Jesus Christ in 1844.

It was in this period that the foreign mission movement was at its peak and it is claimed that the Second Advent message went to every mission station on the planet.

Effects of eating the book

The Great Disappointment

To those who believed the message, it was *as sweet as honey*. It would end the reign of sin and death, and usher in the kingdom of eternal bliss. It was the end of their trials and heartaches – truly a prospect as sweet as honey. When the day dawned and Christ did not appear, there was tremendous disappointment. It was bitter and devastating. What a test this was to the people of God! As a result, the majority who had accepted the message turned against religion and the study of Scripture.

There was, however, a minority who knew that God had led them, that God had worked for them. Hundreds of thousands had repented of their sins, and turned to righteousness which was evidence that God's hand was in the movement. So instead of turning away from God or rejecting religion, they turned back to the Bible for meaning.

Herein is a great lesson for every Christian. When disappointment is experienced in the realms of religion, always turn to God and to the Bible. The Bible is never wrong – it is our interpretation of the Bible that can be wrong.

Sincere, intelligent Christians believed that when the prediction said that the vision would be *for 2300 days; then the sanctuary shall be cleansed*, that this cleansing of the sanctuary meant the cleansing of the earth at the Second Advent of Christ. Christians at that time lacked understanding of the subject of the sanctuary. In their ignorance they concluded that the sanctuary represented the earth, or even Palestine. This was the general thinking in the religious world at the time.

Perhaps the significance of the seven thunders is that they revealed the truth concerning what would occur in 1844. If this is the case, why then did God not reveal the messages of the seven thunders? Why did He permit His people to be so bitterly disappointed?

There are two main reasons:

1. To test His people. Jesus had tested the apostles at the First Advent when Jesus was crucified. They were tested by this great disappointment.
2. To warn the world that a special event had transpired. And the world certainly was warned. The message went around the globe. Christendom was warned of the Second Advent of Christ. Had believers known all the facts concerning the prediction, they probably would never have proclaimed it as they did.

Back to the Bible

... You must prophesy again about many peoples, nations, tongues, and kings. v11

How could God's people prophesy (preach) again, when they had been so mistaken? The answer is given in the next verse. (Originally no break existed between Revelation 10:11 and Revelation 11:1).

Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months." Revelation 11:1-2

...*Rise and measure the temple...*

In 1844 there was no official temple of God on earth. The popular view of the day was that the temple or sanctuary represented the earth or maybe Palestine. God's people were in darkness as to what the temple signified. They knew that there had been Jewish temples – Solomon's temple and Herod's temple. The Greek word for *measure*, when it is applied to a building or object, means to preserve or restore it. The truth of the temple was to be restored.

...*I was given a reed like a measuring rod...*

The word *reed* is 'kanna' in the Greek, and from it we get our English word canon, which means a rule, a law, a standard, or order of doctrine or discipline. The word canon is used in the religious world as the rule or authority for the Christian. We speak of *the canon of Scripture*, or the law of Scripture, the rule of Scripture.

What the angel commanded was to take the Bible, the canon or rule of Scripture, and to examine (or restore) the temple and the altar. The truth concerning the temple and the altar had been lost to the Christian church. In the Old Testament, the prophet Daniel had revealed that the Antichrist was responsible for this.

He even exalted himself as high as the Prince of the host; and by him the daily (sacrifice) was taken away, and the place of His sanctuary was cast down.
Daniel 8:11

It was *the daily* that was taken away. The *daily* represented the ministration of Christ in the heavenly temple.¹⁵ This would be taken away, and the place of his sanctuary, that is, the heavenly sanctuary, or temple, would be cast down.

The Papacy took away the *daily* and cast down the sanctuary by setting up a counterfeit priesthood, sanctuary and altar. The altar that is to be measured or restored is the altar of incense.

The altar of incense in the earthly sanctuary was especially connected with the ministry of the priest. When the Roman Catholic system developed, the world was deceived into looking to this system of priesthood for its salvation. The great truths of Christ's heavenly sanctuary and his mediation there were *cast down* or lost.

The Protestant Reformation did not restore the truth concerning the *daily*, or Christ's ministration and the heavenly sanctuary. The reformers commenced the restoration of the truth of the gospel but they did not complete it. They emphasized the important truth of the priesthood of believers. The priesthood of believers surely needed to be restored, but the Reformers did not have light on the heavenly sanctuary and the priesthood of Christ in heaven above. That truth was rediscovered in 1844 as a result of the great disappointment. When that disappointment occurred, it motivated the people of God at that time to seek a reason.

The heavenly temple discovered

As God's people studied, they were convinced that God was in the Great Second Advent Movement. So they took the *reed* - the canon of Scripture - and with it examined the topic of the sanctuary or temple. They discovered that the temple in the Book of Revelation was the heavenly temple, the antitype of the Jewish temple of the Old

¹⁵ F.D.Nichol, ed., 4:843.

Testament. They also found that the book of Hebrews referred to this temple or sanctuary.

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. Hebrews 8:1-2

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Hebrews 9:11

In the book of Hebrews they discovered that the priestly ministry in the Old Testament sanctuary was a figure, or shadow, of Christ's ministry in the heavenly sanctuary.

who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain." Hebrews 8:5

In the earthly temple there were two holy places and so it is in the heavenly temple.

For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us Hebrews 9:24.

God's people also discovered that the first half of the Book of Revelation pictured Christ ministering in the first apartment of the heavenly temple.¹⁶ In the second half of the book Christ is seen ministering in the second apartment of the heavenly temple just as in the Old Testament type. In Revelation 11 the Deity is distinctively revealed as present in the second apartment or Holy of Holies.

Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail. Revelation 11:19

This indicates that the activities of the Deity were now where the ark is.¹⁷ Thus the latter part of the Book of Revelation reveals Christ ministering in the second apartment.¹⁸ It was also discovered that in the prophecy of Daniel 7, after the reign of the four universal monarchies, the Antichrist or Papacy would reign for 1260 years. This time period ended in 1798. The prophet then revealed an awe-inspiring phenomenon in the heavenly temple. This was the transfer of God the Father from one division of the temple to another.

I watched till thrones were put in place, and the Ancient of Days was seated; His garment was white as snow, and the hair of His head was like pure wool. His throne was a fiery flame, its wheels a burning fire; Daniel 7:9

¹⁶ Revelation 1:12-13; 4:1,5; 8:3-5; 9:13.

¹⁷ The expression, *There were lightnings and voices and an earthquake and great hail* indicates the tremendous activity associated with the Throne of God. See *Lightning, Thunderings, Voices* by the same author.

¹⁸ See Revelation 15:5-8.

Thrones were placed, or put, in position. There was a movement of thrones and the Ancient of Days did sit. God the Father was moving. He was transferring.

His throne was a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before Him. A thousand thousands ministered to Him; ten thousand times ten thousand stood before Him. The court was seated, and the books were opened. (RSV: the court sat in judgment). Daniel 7:9-10

Why would God the Father transfer His location in the heavenly temple? The answer is given.

For 2300 days, then the sanctuary shall be cleansed. Daniel 8:14

At the end of the 2300 year period (1844) the *cleansing* of the heavenly *sanctuary* or *temple* was to occur. What does this mean? It will be shown later that this activity represents a work of judgment, which was conducted in the *Holy of holies* of the heavenly temple.¹⁹ In other words in 1844 a ministry of judgment commenced in the heavenly temple. This was the key to the great disappointment of 1844. Thus the prediction of Daniel 7 reveals that after the Father was seated in the judgment:

...behold, one like the Son of man (Jesus) came with the clouds of heaven, and came to the Ancient of days, and they (the clouds) brought him near before Him. Daniel 7:13

Here Christ is described as coming to *the Holy of holies* of the awesome heavenly temple. This was the significance of the coming of Christ in 1844; it was not to the earth, but to the judgment scene in the heavenly temple. Thus the command of Revelation 11:1, after the disappointment of 1844, *to rise and measure* (or restore) *the temple and the altar*, was exactly fulfilled.

Identity of the Gentiles

The command was to not only *restore the temple*, but to *measure them that worship therein*. When the word *measure* (in the Greek) is applied to people, it means to evaluate, or to judge. In other words, evaluate or judge the people that worship in the heavenly temple. Verse 2 states:

But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.

The court represents this earth. In the court was the altar of sacrifice which represented Calvary, where the Lamb was slain for the sins of the world.²⁰ The court *has been given to the Gentiles*. The Gentiles are contrasted with spiritual Israelites, true believers, who worship in the heavenly temple. The Gentiles are non-Israelites, that is, the unconverted, the unsaved who look to the earth, in contrast to true believers who worship in the heavenly temple.

The court (or earth) is given to the unsaved (or Gentiles) and the unsaved *tread down the holy city for forty-two months* or 1260 years. Who trod down the holy city, symbolising the Christian church, for 1260 years? History shows that it was the Church

¹⁹ F.D.Nichol, ed., on Daniel 8:14, 4:844-845.

²⁰ Ellen G. White, *Testimonies to the Church* (Mountain View, CA: Pacific Press Publishing Assn., 1948), 6:366.

of Rome – the Papacy. Therefore the Gentiles represent the Papacy. This prediction is saying that the earth is given to the Papacy. The Papacy was permitted by Heaven to dominate or control the earth for 1260 years and it certainly did.

It is the earth where Papal worship is centered. Papal worship is centered in earthly things - in earthly tabernacles, an earthly priesthood, an earthly deity, an earthly sacrifice (the mass). Scripture describes such worship: *it is earthly, sensual, devilish* (James 3:15).

The difference between true and false worship is determined by the focus of that worship. Paganism's worship is centered in the earth, in earthly symbols. The worship of Apostate Protestantism, likewise, is centered in the earth, on the cross, burial and resurrection of Christ. But the center of true worship is where Christ is. The faith and devotion of believers must focus on Jesus, wherever He is now.

Christ's intercessory role revealed

There is one God, and one mediator between God and men, the man Christ Jesus. 1 Timothy 2:5

Jesus is not on the cross or in the tomb, nor is He on the earth. The apostle Paul declared:

For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow." And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.") But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. Hebrews 12:18-24

Notice the phrase, *blood of sprinkling*. This was the sprinkling of the blood of sacrifice in the sanctuary by the priest. It refers to the ministry of Jesus in the heavenly sanctuary. This is where true believers are to focus their worship. Paul declares:

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh. Hebrews 10:19-20

The believer is to centre his worship in the heavenly temple where Christ is. It is in the heavenly temple where salvation is ministered.

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Hebrews 7:25

Christ's ministry on behalf of man is centered in the heavenly sanctuary.

The sanctuary in heaven is the very centre of Christ's work in behalf of men.²¹

²¹ Ellen G. White, *The Great Controversy*, 488.

By faith we enter within the veil of the great heavenly temple, by the new living way. That way is Jesus, who said,

I am the way, the truth, and the life: no one comes to the Father, except through me. John 14:6

As one author has declared:

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in Heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. Jesus has opened the way to the Father's throne, and through his mediation the sincere desire of all who come to him in faith may be presented before God.²²

It is in the light of the heavenly sanctuary that we are to look upon the cross of Christ. In Revelation 5 Christ is presented as *the Lamb as it had been slain...in the midst of the throne*. By faith the true believer follows Jesus Christ into the heavenly temple and that is where his worship should be centred.

The investigative judgment begins

How are worshippers measured or judged in the heavenly temple? The answer is that they are judged in the pre-advent judgment, or the investigative judgment mentioned above and revealed in Daniel 7-8. Daniel 7 reveals that after Christ entered into the court session, where the Ancient of Days presided,

...judgment was made in favour of the saints of the Most High. Daniel 7:22 NJKV
...judgment was given in favour of the saints. NEB.

Thus in the heavenly temple, commencing in 1844 AD, judgment began concerning the saints of God, and in that judgment *the books were opened* and from the unerring record of every professed believer, it is determined who has been faithful and who has overcome.

Every case is coming in review before God; He is measuring the temple and the worshipers therein.²³

The grand judgment is taking place...the Lord says, "Measure the temple and the worshipers thereof". ...God is measuring you: when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped (photographed) in the books of heaven...Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day.... When we are doing our work, remember there is One who is watching the spirit in which we are doing it.²⁴

²² Ibid., 489.

²³ Ellen G. White, *Testimonies to the Church*, 7:219.

²⁴ F.D.Nichol, ed., 7:72.

This is the first way in which those who worship in the heavenly temple are being measured. The second way in which they are being measured is by a process of self-examination.

Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. 2 Corinthians 13:5

While the saints are being measured or judged above, they are to measure or judge themselves on earth below.

All who would have their names retained in the Book of Life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery.²⁵

Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: "My grace is sufficient for thee." (2 Corinthians 12:9) "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.²⁶

²⁵ Ellen G. White, *The Great Controversy*, 490.

²⁶ *Ibid.*, 289.

Appendices

Appendix A – Symbolic and literal terms

In Revelation Chapter 20 several symbolic terms are mentioned. These are carried over from previous chapters where events to transpire before the Second Advent are highlighted. To change the symbols to literal terms would be confusing so symbolic terms such as the *beast and his image...* the *mark* and the *false prophet* (vs 4, 10) are carried over into this chapter. However all the other terms are literal. These are: *bottomless pit (or abyss), thrones, judgment, resurrection, priests, four quarters of the earth, camp of the saints, lake of fire, great white throne, books and sea.* All of these have a literal application.

Appendix B – Symbolic and literal time periods

In all the symbolic prophecies that apply before the Second Advent, any time that is mentioned is always symbolic time, whereas prophecy that applies after the Second Advent is literal. To give any of the time prophecies applying before the Second Advent a literal application, as does the Jesuit Futuristic system, is contrary to an important principle of prophetic interpretation.

In all the symbolic prophecies that apply before the Second Advent, any time that is involved is always symbolic time. On the other hand the one prophecy in Revelation that applies after the Second Advent is literal and the time that is mentioned also has a literal application.

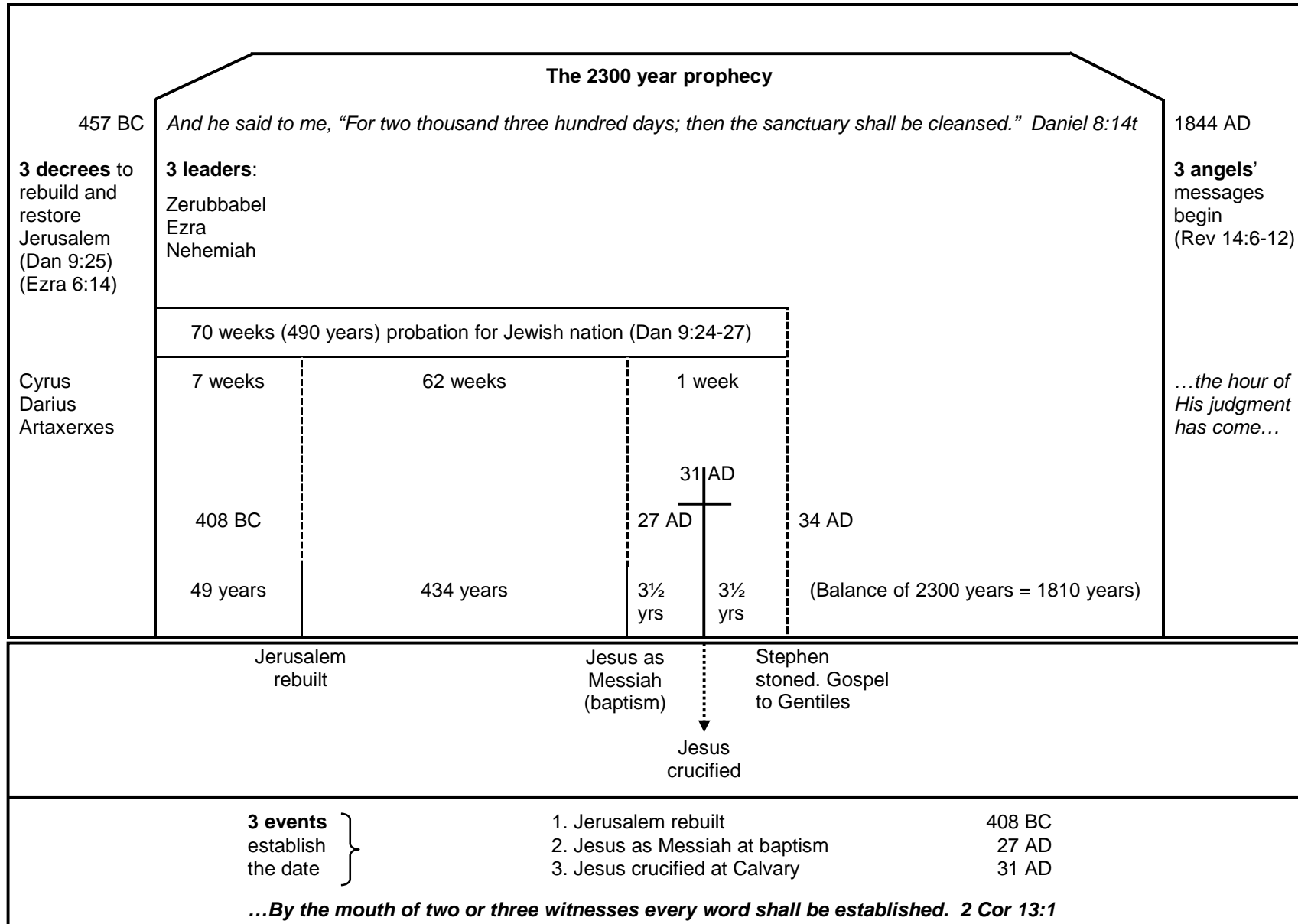
Symbolic time - before the Second Advent

Bible passage	Statement	Application
Daniel 7:12	<i>a season and a time</i>	Figurative, not literal
Daniel 7:25	<i>time times and dividing of time</i>	= 1260 years
Daniel 8:14	<i>2300 days</i>	= 2300 years
Daniel 9:24-27	<i>Seventy weeks</i>	= 490 years
Daniel 12:7	<i>time times and an half</i>	= 1260 years
Daniel 12:11	<i>1290 days</i>	= 1290 years
Daniel 12:12	<i>1335 days</i>	1335 years
Revelation 2:10	<i>ten days</i>	10 years
Revelation 8:1	<i>half an hour</i>	= 7 ½ days
Revelation 9:5,10	<i>five months</i>	150 years
Revelation 9:15	<i>hour, day, month, year</i>	391 years + 15 days
Revelation 11:2	<i>forty two months</i>	1260 years
Revelation 11:3	<i>1260 days</i>	1260 years
Revelation 11:9,11	<i>three and half days</i>	3 ½ years
Revelation 12:6	<i>1260 days</i>	1260 years
Revelation 12:14	<i>time times and an half</i>	1260 years
Revelation 13:5	<i>forty two months</i>	1260 years
Revelation 17:12	<i>one hour (figurative)</i>	not literal
Revelation 18:8	<i>one day (symbolic)</i>	probably 1 year
Revelation 18:10,17	<i>one hour (figurative)</i>	not literal

Literal time – after the Second Advent

Revelation 20: 2-5, 7	<i>1000 years</i>	1000 literal years
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Appendix C – The 2300 year prophecy



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