

The Unsealing of Daniel's Vision

"For at the time of the end shall be the vision" (Daniel 8:17)

When did Daniel's first vision take place? (read Daniel 7:1)

Answer: In the first year of Belshazzar, the king of Babylon.

What prophetic period of time did Daniel's first vision cover? (read Daniel 7:1-8, 23-27)

Answer: Daniel's vision covered the rise and fall of four earthly kingdoms (Babylon, Media-Persia, Greece, Rome; including the last of Rome's ten kings—the little horn kingdom), to a fifth and final kingdom being set up—God's everlasting kingdom on the earth.

When did Daniel's second vision take place? (Daniel 8:1)

Answer: In the third year of Belshazzar, the king of Babylon.

What prophetic period of time did Daniel's second vision cover? (read Daniel 8:1-12, 19-25)

Answer: Daniel second vision, which built upon his first vision, covered the period of time from ancient Babylon's fall to the fall of mystical Babylon (Rome). The vision ends with the sanctuary being cleansed after 2300 days.

Note: Babylon was a cryptic name used by the early Christians when speaking of Imperial Rome (see 1 Peter 5:13).

What was king Belshazzar's final indignation against the Lord of heaven? (read Daniel 5:22-23)

Answer: It was King Belshazzar's *spiritual* rebellion against God, that led to the end of his kingdom and rule.

When did king Belshazzar and his kingdom come to an end? (read Daniel 5:25-28, 30-31)

Answer: God's judgment came upon king Belshazzar and his kingdom in 538-39 BC, when in his rebellion against God, he held up the sacred golden temple cup and gave praise to the gods (idols of gold, silver, brass, iron, wood, and stone) of this world. The outcome of God's judgment: Fallen is Babylon and its false gods!

When did the Medes' and Persians' kingdom come to an end? (read Daniel 8:5-7, 20)

Answer: The fourth king of Persia (king Darius III), in the battle of Gaugamela, fell to the first king of Greece (Alexander the Great) in 331 BC.

When did the Grecian kingdom come to an end? (read Daniel 8:8, 21-23; 11:2-4)

Answer: After Alexander's death, his kingdom was divided up into four realms. The last of the four Grecian kingdoms (the Macedonians in the battle of Pydna), fell to Rome (a king of fierce countenance) in 168 BC.

When did the last remnant of the Roman kingdom (the little horn kingdom) come to an end? (read Daniel 7:23-26)

Answer: The little horn's kingdom and its temporal rule were to be taken away at the end of 1260 prophetic days (1260 years). Most Bible commentators are in agreement that the Roman papacy (Revelation's Babylon the Great) fulfills Daniel's prophecy of the little horn kingdom. Some place the end of the Roman papacy's temporal (civil) rule in 1798, while others point to 1870 as the end date.

Note: "Time, Times, and Half a Time" = $3\frac{1}{2}$ years x 360 days/lunar calendar year = 1260 years (see Rev. 12:6,14).

What time was appointed for the sanctuary to be cleansed? (read Daniel 8:14)

Answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:14). In applying the Day-Year principle of one prophetic day being equal to one literal year (see Numbers 14:34; Ezekiel 4:5-6): It was to be after 2300 years that the *heavenly* sanctuary (see Hebrews 8:2, 9:11-12) was to be cleansed by the merits of Christ's perfect sacrifice for sin.

Note: During the time of Daniel's vision, the earthly sanctuary, which was a pattern of the heavenly (Exodus 25:9), laid in ruins. Knowing that no earthly sanctuary exists today, Daniel's prophecy of 2300 days (years) can only point to one sanctuary: the heavenly sanctuary where Jesus ministers as our High Priest and intercessor today.

What was Daniel told about the end of his (2nd) vision? (read Daniel 8:17)

Answer: The angel Gabriel informed Daniel, "Understand O son of man: for at the time of the end shall be the vision" (Daniel 8:17). In other words, the last part of the vision (the cleansing of the sanctuary) wouldn't take place until the end of the 2300-days (years).

What portion of Daniel's (2nd) vision was to be shut up, and why? (read Daniel 8:26; 12:4,9)

Answer: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days" (Daniel 8:26). In other words, the portion of Daniel's vision covering 2300 days (Daniel 8:14) was not be understood until

many days in the future. *The time of the end* or the end of the 2300 days (years) marks the unsealing (understanding) of this vision, not the unsealing of the entire book of Daniel, as some claim.

Who is the angel with an open book in his hand? (read Daniel 12:1, 5-7; Revelation 10:5-7)

Answer: Revelation oftentimes expands upon Daniel's prophecies. Therefore, it is with good reason that the angel described in Daniel 12:7 is the same angel described in Revelation 10:5-6. Furthermore, when comparing scripture with scripture (Rev. 10:1-2 with Rev. 1:13-16; 4:2-3) we see that Michael the archangel (Rev. 12:7), and Michael the great prince of the saints (Daniel 12:1) are one and the same: the Lord Jesus Christ!

If the strong angel in Revelation 10 is indeed Michael (Jesus' pre-incarnate name in heaven), then **What is the "open" book that is in his hand?** (read Rev. 20:12)

Answer: In allowing the Bible to be its own expositor of truth, there is really only one "open" book mentioned in the Bible that is associated with Jesus—the *Lamb's* book of life!

What made this book both sweet and bitter to John the Revelator? (read Rev. 10:8-10)

Answer: The sweetness is the saints' acceptance of God's free gift of salvation through His Son, Jesus. The bitterness comes to those saints who by own record of sinful deeds have been judged as unfaithful to their calling and are blotted out from the Lamb's book of life.

Is there a time of Judgment for the people of God, and when does it begin? (read 1 Peter 4:17, Revelation 14:7, Hebrews 10:26-29, 31)

Answer: Since the end of the Daniel's 2300 days (years) or "the time of the end," Jesus as the saints' great high priest and king of righteousness, has entered into judgment—in reviewing all the names registered in the book of life. Those who have forsaken their first love, and are found to be unfit for heaven by their own record of sinful deeds shall be blotted out the Lamb's book of life. Seventh-day Adventists believe that 1844 marks the "hour of his judgment" and the time appointed for the cleansing the heavenly sanctuary.

When and why was God's remnant church to be raised up? (read Rev. 10:11, 12:17)

Answer: The Seventh-day Adventist church (est. in 1863), see themselves as God's remnant people upon the earth today. Furthermore, they see their mission, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10:11).

What prophetic message is being proclaimed to the world today? (read Rev. 14:6-12)

Answer: As light bearers of God's Word, Seventh-day Adventists are the only prophetic movement today proclaiming the *three angels' messages* of Revelation 14. These angels'

messages not only encompass the preaching the everlasting gospel of salvation in Jesus Christ alone, but give warning to the world of God's judgments: now (Rev. 14:7), in the past (Rev. 14:8), and yet to come in the frightful future (Rev. 14:9-11)!

Summary:

William Miller, who led the Millerite movement (1831-44), believed that 1843 marked "the time of the end" for both Daniel's 2300-day and 1335-day (year) prophecies. In addition, the cleansing of the sanctuary (Daniel 8:14) at the end of the 2300 days (years) marked the appointed time of Jesus' return and cleansing of the earth with holy fire.

Seventh-day Adventists today view "the time of the end" as starting with the end of the Roman papacy's temporal (civil) rule in 1798 and continuing until Jesus' coming. In addition, it is believed that the book of Daniel was unsealed at the time of the end (Daniel 12:4, 9). In other words, since 1798, Daniel's prophecies are open to our understanding. This is despite the fact that a fair number of Daniel's prophecies were well understood long before 1798.

As this Bible study points out, 1844 marks "the time of the end" for Daniel's vision concerning the 2300-day (year) prophecy. Furthermore, 1844 marks the time of unsealing (understanding) of Daniel's 2300-day prophecy, which history confirms with the early Adventist understanding of Christ's investigative judgment in the heavenly sanctuary.

The open book in Jesus' hand is the book of life (Rev. 10:2, 20:12). His investigative judgment of all those written the Lamb's book of life is the angel's loud cry, "Fear God, give glory to him, for the hour of his judgment is come" (Rev. 14:7). When the last name is reviewed, Jesus shall declare, "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" (Rev. 22:11). Then "at the time appointed the end shall be" (Daniel 8:19).

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the [three angels'] messages of Revelation 14." Ellen White, *The Great Controversy*, p. 425

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