

## **APPENDIX SEVENTEEN**

Summary On Dan. 8:14 And 1844



## Summary On Dan. 8:14 And 1844

1. Dan. 8:10-14 had its primary application to the days of Antiochus Epiphanes.
2. Dan. 8:14 parallels 7:9-13; 2:44, 45; 9:24; 12:1 and, in harmony with the apotelesmatic principle, it applies also to the Last Judgment ushering in the kingdom of glory.
3. As the Old Testament “Day of the Lord” prophecies had an initial application to an immediate crisis of judgment, and apply also to the last outpouring of Divine wrath, so it is with Dan. 8:14.
4. But these Day of the Lord prophecies also applied to crises between these first and last applications. Thus E.G. White can say of Matt. 24 that it applied to Christ’s generation, the last generation, but also “through the ages” (*Desire of Ages*, p. 628). The same is true in principle of Dan. 8:14.
5. The element of conditionally must always be taken into account when interpreting prophecy. Matt. 24:34 has been an embarrassment to the Christian church because this factor was not understood. Dan. 8:14 could have had its final application in 1844, if all who had laboured in the Advent movement had remained faithful. There was no necessity for an investigative judgment 140 years long before Christ could return.
6. Just as “the time of trouble” spoken of in Matt. 24 applied to A.D. 70, the Middle Ages, and will apply to the time after probation’s close, so Scripture applies Dan. 7:9-13 (which parallels 8:14) to the first Advent when to Christ the Son of Man was given all dominion in heaven and earth (Matt. 28:18); to the second coming (Rev. 14:14; Matt. 24:30) but also to recurring judgments through the ages (Luke 22:69 “From now on ...”).
7. Similarly, the Reformers applied Dan. 8:10-14 and Rev. 14:6, 7, to their message of restoration and judgment, and had the world responded to the Reformers, the end would have come in their generation. The same is true of 1844.
8. In later applications of apotelesmatic prophecies, some of the original details may either drop out, or apply in a less precise manner. Note the words of the *Seventh-day Adventist Bible Commentary* on Deut. 18:15 and Eze. 38. See 1:1019; 4:703. Thus we have no need for embarrassment over the fact that there are chronological problems in our application of the 2300 days.
9. Dan. 9:24 applies to the same crisis as 8:14, and was fulfilled by Christ’s atonement which legally abolished sin and brought in everlasting righteousness. This was the antitype of the Day of Atonement, and the second advent could have merged quickly with the first, if Israel had responded or the early church been faithful. Thus Heb. 9:27, pictures our High Priest in the second apartment waiting (in A.D. 70 or thereabouts) to come out to earth to bless the waiting congregation.
10. Scholars have seen in 9:24 not only an application to the Cross, but also to the eschatological consummation. The prophecy employs not only the Day of Atonement type, and its characteristic technical terms, but also Jubilee imagery. The Jubilee was always ushered in on the Day of Atonement, and ten forty-nines to every Jew indicated ten Jubilees leading to the last and greatest.
11. Our Lord Himself in His Olivet sermon applied Dan. 8:13, 14 and 9:24-27 to the Last

Judgment, and the end of the world. Matt. 24, 25; Mark 13; Luke 21 are actually a pesher on these prophecies. But when our Lord thus interprets the Danielic prophecies, he does so in terms of His passion at the first advent. Thus the evidence is complete that Dan. 8:14 and 9:24-27 apply to both advents, and use the Day of Atonement for each.

12. Dan. 9:24-27 has the same factors as the prophecy of Dan. 8, covering the centuries embraced by the ram, he-goat, four horns, little horn, and the cleansing of the sanctuary. It uses much of the same language and the same concepts. Here also the sanctuary is in focus, Antichrist and Christ, the abomination of desolation, the final outpouring of judgment, and the bringing in of everlasting righteousness through God's tabernacling again with men as transgression is finished and sin ended.
13. Chapters 10-12 of Daniel enlarge 8:1-14, also have Day of Atonement intimations (including the fasting motif of 10, and the casting of lots for the assignment of destiny in 12, and the judgment of 12:1-4), and allude to judgment as coming at the end of the days of 8:14.
14. Dan. 12:1 pictures a pre-advent judgment (as hinted at also in 12:13) whereby Michael "finds" all whose names are written in the book of Life, and delivers and rewards them at His coming. This is an instantaneous "finding," not a protracted process involving more than a century. E. Heppenstall has written:

The use of the term "investigative" needs to be carefully interpreted. The doctrine of an investigative judgment is not to be conceived as God's poring over the record books in order to figure out the accounts. "The Lord knoweth them that are his."

Daniel pictures the books being opened in judgment. He declares in Daniel 12:1 and 2 that "every one that shall be found written in the book" shall be delivered. This takes place when "Michael stands up." The similarities between this passage and the one dealing with the judgment in chapter 7:9 to 14 are striking. The coming of Christ to the Father to receive dominion and the kingdom, and the standing up of Michael appear to be part of the same over-all activity. The result of all this is that dominion is given to Christ. The saints share in the judgment because the kingdom of God is declared to belong to them. Michael stands up and speaks for His saints because their names are found in the book of life. (E. Heppenstall, "The Hour of God's Judgment is Come," *Ministry*, June & July, 1961)

15. But all the instances of judgment in Daniel focus chiefly on eradication of sin and sinners which vindicates both God and His people, rather than a judgment which seems to hold the saints in jeopardy. The cleansing of the sanctuary in 8:14 must be interpreted in the light of its context, and thereby means nothing less than an eradication of sin and its results — the sin brought in by the "little horn" — Antichrist — first Satan himself, and then his representatives through the ages. This is the application of the 8:10-14 prophecy made in Rev. 12, where Satan is pictured as casting down the stars to the ground, but then himself is cast out through the Atonement of Christ. Similarly in Dan. 7, the allusion to books particularly has to do with the record of the wickedness of the great Antichrist, and the Judgment there chronicled has to do with taking away his dominion and consuming it, in order that the saints might have an everlasting reward in the purged dominions of God.

16. SDA's have stood on vantage ground, far ahead of their contemporaries, when they applied Dan. 8:14 eschatologically and in terms of judgment. The fact that they also have entertained some erroneous concepts in connection with their truth no more invalidates their divine commission than the inadequate understanding of John the Baptist, and the disciples concerning the kingdom in their day.
17. Truth is progressive. E.G. White said we have but the first gleamings of the light and that the Bible is but dimly understood. Especially, said she, are we called to be students of prophecy, and particularly the prophecies of Daniel and the Revelation which, when better understood, will bring the last revival. We must, according to the Spirit of Prophecy, remember that age never makes error into truth, and that truth can afford to be fair, and that "we have many things to learn and many to unlearn." "We should never allow ourselves to use an unsound argument." "Error is never harmless and never sanctifies." That which God gives His servant now to proclaim, declared Ellen White in 1888, may not have been present truth years ago, and vice versa. See *CWE*, pp. 33-51; E.G. White's second sermon at Minneapolis, 1888. See Olsen's *Through Crisis to Victory* appendix.

Observe that Ellen White certainly believed that God permitted erroneous positions to be held for a time that should be revised at appropriate opportunities. Consider her comments upon the 1843 publication of J.V. Himes' "A Chronological Chart of the Visions of Daniel and John."

I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed. (*Early Writings*, p. 74.)

The publisher's footnote declares:

This applies to the chart used during the 1843 movement, and has special reference to the calculation of the prophetic periods as it appeared on that chart. The next sentence explains that there was an inaccuracy which in the providence of God was suffered to exist. But this does not preclude the publication of a chart subsequently which would correct the mistake, after the 1843 movement was past, and the calculation as then made had served its purpose. (*Ibid.*)

This much-valued chart arrived at the year 1843 by using the seven times of Lev. 26:18-34, the 1335 days of Dan. 12:12, as well as the 2300 days of Dan. 8:14. The mistake Ellen White had in mind was the 1843 date rather than 1844. *Great Controversy*, sixth edition says: "The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened widespread interest" (pp. 222-223).

About a dozen times Ellen White refers to "prophetic periods" believed in by those who were in the Miller movement. She says these periods extended till 1844, and that the one which seemed most clearly to reveal the time of the second advent was that of Dan. 8:14. (See *GC*, p. 324.) One is compelled to ask "What other prophetic periods reached to 1844 — these ones 'on which the message was based'?" These prophetic periods stand "without impeachment." (*GC*, p. 457.) All "repeated efforts to find new dates for the beginning and close of the prophetic periods" (*Ibid.*) are condemned. In the same volume we read that the seventy weeks is a "portion of the same great prophetic period" of the 2300 days (*Ibid.*, p. 351). So, if the seventy weeks is a portion of the 2300 days period, it is not thought of as

another period separate in itself. Besides, the ones referred to all reached to 1844 (see *EW*, pp. 251, 233-234, 236) — thus the 1260 years is not intended.

Now Ellen White herself does not anywhere itemize the “prophetic periods,” but she does tell us that Miller believed in “various chronological periods” which he thought extended to the second coming. (*GC*, p. 324.) “Prophetic periods” is a Miller phrase penned long before Ellen White wrote on the topic. (*Ibid.*) From Froom’s *Prophetic Faith*, Vol. 4:473, and from the Fitch chart published by Himes, we find that these included the seven times of Lev. 26:28-34; the 1335 days of Dan. 12:12; the hour, day, month, and year of Rev. 9:15. Miller also held that 6000 years would be “up” in 1843, as well as forty-nine Jubilees. On pages 524 and 525 of the same volume we learn that “all calculations of prophetic time were then believed by the Millerites to end sometime in or about the Jewish year 1843.” (See Damsteegt’s *FSDAMM*, p. 38, n. 190. Note particularly page 84: “1843 ... was the year of the termination of several time prophecies.”)

On the chart described by Ellen White as directed by the hand of the Lord and not to be altered, we find reference to Lev. 26; Dan. 8 and 12; Rev. 9 and 11, but nothing about the Jubilees, the 6000 years, or the Litch interpretation of Rev. 9:15. So it would seem that the “prophetic periods” referred to again and again by Ellen White (about ten times in *Early Writings* alone) would seem at least to include the 1335 days of Dan. 12. Damsteegt refers to this prophecy as applied by early Adventists. (See *FSDAMM*, pp. 73-75; 85-87; 91; 156; 168-170.)

We would suggest that in view of Ellen White’s endorsement of those sections of the 1843 chart which list prophecies culminating in 1843, that we have in this fact evidence of the principle of progressive development of truth, and the subsidiary principle that recommendation which seems both comprehensive and final may be neither. I doubt if any scholar amongst us today believes that it is possible to prove that Dan. 12:12 points to 1843 or 1844, although E.G. White in 1850 wrote that “the 1335 days were ended.” (See Damsteegt *FSDAMM*, p. 169.) The year 508 has no marked significance. According to Ellen White, God permits certain conclusions for a while which later He may cancel out. Thus even Ellen White endorsements of Oct. 22, 1844, should not be taken as Heaven’s last word. As already seen, it cannot be demonstrated that in 1844 the Day of Atonement fell on Oct. 22, and neither are any of the dates of the 2300 days prophecy absolutely certain.

Further evidence for this may be found in the fact that other dates originally endorsed by Ellen White in *Great Controversy* no longer stand historical investigation. She herself recognized that her own strong statement on Aug. 11, 1840, originally written gave too much credit to the Litch prediction. Thus the revision for the 1911 edition. As for the French Revolution dates, supposedly applying to prohibition of the Scriptures for three and half years — these are quite unreliable. Only for approximately six months did France during the Revolution war against religion and its forms. The years 538 and 1798 for papal supremacy are similarly indemonstrable, but adequate for practical purposes. Litch rightly declared long ago: “The (advent) doctrine does not consist in merely tracing prophetic periods.” (Froom’s *Prophetic Faith*, Vol. 4:527.)

18. Heaven gave symbolic prophecy as a means of sustaining interest in the important truth of Christ’s return, and apparently was little concerned that most interpreters would fall short of absolute precision in their conclusions. This was true at the time of the first disappointment of 1843, again in 1844, and third time in 1845, and similarly for others in 1851. The principle still has relevance today. Adventists moved from an interpretation

affirming the end of the world in 1844 to an ameliorated position that probation had closed; then shifted to another stand that probation had not closed for a small minority; again a later shift that probation for the world had not closed at all.

19. The removal of sin, the sealing, the midnight cry, the shaking, the marriage, and probation's close — all once seen as applying in the vicinity of 1844 are in later years applied by Ellen White to future events well over a century in the (then) future. The last lines of page 358 in *Patriarchs and Prophets* do the same with “the cleansing of the sanctuary.”
20. It is true for movements as for individuals, that those led of God are not expected to be impeccable or inerrant, but loyally advancing in faith, love, and obedience.

★ ★ ★