

## THE TIME OF THE END

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.” Dan. 12:4.

The field of Daniel’s prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:—

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; [mountain of delight of holiness, Heb. Marg.;] yet he shall come to his end, and none shall help him.” The twelfth chapter continues:—

And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise “shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.”

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy; bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time in its rapid flight, marking the

fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end; but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book relative to the end.

If the book of Daniel, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

The burden of this portion of the prophecy of Daniel, contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that "many shall run to and fro," in the time of the end, "and knowledge shall be increased." Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of scientists.

The work to be accomplished in that brief period called the time of the end, is mentioned three times in the twelfth chapter of the book of Daniel.

1. "Many shall run to and fro, and knowledge shall be increased." Verse 4. Daniel was ordered to "shut up the words, and seal the

book, even to the time of the end.” That which is sealed to the time of the end is open in the time of the end. It is, therefore, knowledge from the open book of Daniel, relative to the end, that is to increase in the time of the end.

2. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Verse 10.

3. The special work of God for the time of the end, is expressed a third time, in the words, “And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” Verse 7. In considering this passage, we shall endeavor to answer these questions: Who are the holy people? What is their power? What is the nature of the scattering? And who is it that scatters the power of the holy people?

1. Who are the holy people? They are the truly wise, that are being purified, made white, and tried, in the time of the end. These understand the open book of prophecy, while the wicked do wickedly, and none of them understand.

2. What is the power of the holy people? The power of the true church of Jesus Christ has ever been the word of God accompanied by the Spirit of God. The power of the holy people in the time of the end is the prophetic word unsealed, accompanied by the Holy Ghost.

3. What is meant by the scattering? This is illustrated by the parable of our Lord, “Behold a sower went forth to sow,” and is fulfilled in the work of the three messages of Revelation 14:6-12. The first is represented by an angel flying in “the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people,” saying, “Fear God, and give glory to him; for the hour of his judgment is come.” The second is illustrated by the angel that announces the fall of Babylon, and the third by the angel that announces wrath upon those who worship the beast and his image and receive his mark. This last message closes with words which express the position and work of the believing and obedient, who are waiting for the coming and kingdom of Christ, as follows: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.”

4. To whom does the word “he,” in verse 7, refer? The persons named in this connection are the two, one on either side of the river, Daniel, who is a spectator, the man clothed in linen, and the One that

liveth forever. The Roman power is left out of the question. The scattering is not accomplished by the prophet, nor by the two angels, on either side of the river, neither by the man clothed in linen who makes the solemn oath; but by Him by whom he makes the oath, which is the Eternal God.

The prophet had been shown the wonders pertaining to earthly empires and the coming and kingdom of Christ, presented in chapters 2, 7, 8, 11, and 12:1-4. And now a new scene opens before him, as expressed in these words: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verses 5-7.

The points worthy of especial notice in this grand, prophetic scene are as follows:—

1. The persons named. These are Daniel, the two, one on either side of the river, the man clothed in linen, and the One who liveth for ever. An angel appears to Daniel as described in chapter 10. In verse 21, he addresses the prophet in these words: "I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael your Prince." The parties who speak and act in giving and receiving this prophecy, are Daniel, the angel Gabriel, chap. 8:16, and Christ, Jude, verse 9; 1 Thess. 4:16; John 5:25, 28. Daniel is a spectator, a listener. One of the angels on either side of the river is Gabriel, the other says and does nothing. His name is unknown. The man clothed in linen is the Son of God. And he who liveth forever is the eternal Father.

2. The river. This is a symbol of time. As the river flows day and night, year after year, so time continues its ceaseless onward march.

3. Christ holding a position upon [from above, marg.] the waters of the river, as commander of the situation, shows that he reveals the prophetic periods. This is evident from the conversation of the two saints of chapter 8.

"Then I heard one saint [Christ] speaking, and another saint [Gabriel] said unto that certain saint [Christ] which spake, How long

shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he [Christ] said unto me [Daniel], Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:13, 14.

"That certain saint," Christ means Palmoni, or "the numberer of secrets." Christ is the Wonderful Numberer. It is the mystic numbers or time line given by Christ which verify the Divine inspiration of the prophecies contained in the book of Daniel.

4. The question concerning the time. This is put by the angel Gabriel to the Son of God: "How long shall it be to the end of these wonders?" Dan. 12:6. Does Christ evade this direct question? Does he inform Gabriel that he is prying into the secrets of the Almighty? that this whole matter of time is hidden from men and from angels? No, indeed. Daniel continues:—

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Verse 7.

Does Gabriel in his question "How long?" set an example to the people of God, and show that it is their privilege to repeat the prophetic inquiry, "Watchman, what of the night?" The oath of the Son of God, with both hands raised to heaven, justifies the answer by his ambassadors.

5. Christ's answer to the question of time embraces the 1260 years of papal supremacy, covering the ground from A. D. 538 to A. D. 1798. Here the time of the end is the burden of the prophecy. Hence Christ, in his answer to the question of time, passes down over Persia, Greece, and pagan Rome, and gives that prophetic measurement which reaches to the time of the end. This indefinite period commenced in 1798, and reaches to the end itself. It is during this time that the solemn, threefold message goes forth to the world symbolized by the three angels of Rev. 14:6-12, increasing knowledge upon the subject of the end, and in which many are purified, made white, and tried, prepared for the coming of the Son of man in the clouds of heaven.

The prophetic word relative to the end was sealed till that period should arrive called the time of the end, and that in this brief,

indefinite period, prophecy is unsealed, in order that the warnings symbolized by the three angels of Rev. 14:6-12 should go forth in the form of special messages of divine truth applicable to the closing work of the gospel of Jesus Christ.

It was not the design of God that the soon second advent of Jesus Christ should be proclaimed by the apostles, by the martyrs, or by the reformers. The specific work of giving these messages to the world, is reserved to the very generation that will witness the coming of the day of God and the revelation of his Son from Heaven.

The prophetic words of the apostle to the church at Thessalonica fully sustain the position taken:—

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.

“Remember ye not that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” 2 Thess. 2:1-8.

1. The subject introduced is the second coming of Jesus Christ, and the gathering of his people to him at the time of the resurrection of the dead.

2. The apostle warns the Christian church all along the centuries against looking for the Second Advent, until the close of the period of papal rule, the time, times and a half of Dan. 1:25; 12:7, which is the 1260 days [years] of Rev. 12:6, 14.

3. The mystery of iniquity worked in the days of the apostle and hindered their development of the papacy until it was removed about the year A. D. 508.

4. In his time, the papacy was revealed as a blasphemous, persecuting power, covering the time from A. D. 538 to A. D. 1798.

5. The papacy has exalted itself above God in that it has offered pardon for sins before they were committed, a thing which God has never done, and in exalting the rival Sabbath of the Roman church above the Sabbath of the Lord our God.

6. It is worthy of especial notice that the warning of the apostle against looking for the day of God too soon, closes with the close of the 1260 years of papal supremacy, just where the time of the end commences.

Daniel 12:8: And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

The prophets often “inquired and searched diligently, . . . searching what, or what manner of time the spirit of Christ which was in them did signify. Not unto themselves, but unto us they did minister the things” (1 Peter 1:11-12). We live in days; they longed to see.

Daniel 12:9. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The Spirit of God chose to employ symbols in revealing the future to the “wise.” None others understand, or even *desire* to understand. Only the humble in heart “hunger and thirst after righteousness,” who earnestly seek the enlightenment of the Spirit of God, and thus are granted to understand the mysteries of the kingdom of God. Can we not just now bow our heads in deep thankfulness to the Lord that He has seen fit to open to us this door of knowledge?

Daniel 12:11: And from the time that the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety days.

Last of all, the angel gives Daniel additional numerical evidence for the accuracy of his prophecies. Like the girders and cross-members bolted together to reinforce a heavy bridge, these time periods reinforce Daniel’s most important prophecies. The 1290 “days” are naturally to be understood as prophetic symbols, each day for a year, just as the 1260 days of Daniel 7:25 and Revelation 12:6.

We remember that the word “sacrifice” does not occur in the Hebrew words of this text, but has been supplied by translators who supposed it was required (see comments on chapter 8:13, 14; 11:31). The “daily” is a Hebrew term denoting the “continual” exercise of a self-exalting nature “in transgression,” the Hebrew word *gadal*, the evil thing that paganism was, which was taken away politically in order to

set up a worse thing—"the abomination that maketh desolate." We understand the meaning to be that the last organized resistance of paganism in Europe should be "taken away" that there should be no political opposition to the setting up of the power of the papacy to rule the world for 1260 years.

Paganism once ruled ancient Europe. Remnants of its superstitions abound in modern life. For example, our days of the week are named after pagan deities. Sunday as a day of worship is a remnant of ancient sun-worship. The belief in the immortality of the soul apart from Christ has been borrowed from paganism. Some other religious customs and holidays which have no foundation in the Bible but profess to be "Christian" can be traced to the same origin.

This political paganism was once a formidable power in Europe which seriously impeded the progress of the Roman church. The angel spoke of this situation in chapter 11:31. He now declared that from the time that paganism should be "taken away" as a political force in order to set up the papacy's power, should be 1290 years—evidently to the time when the period of papal supremacy should come to an end. Subtracting 1290 from the year 1798 when the pope's temporal power came to an end, we have the year 508.

At that time we see far-reaching changes taking place in European life. In 496, Clovis the king of the Franks (the kingdom which became France) was "converted" to the Roman Catholic faith. He immediately began to force his new-found "faith" on others. Though his pagan soldiers experienced no change in heart or conversion of character thereby, he ordered them all to march through a river and thus be "baptized." Such a superficial profession of Christian faith was much more agreeable to the natural human heart than the faith of the Savior who said, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). Clovis and his soldiers assumed a Christian name and profession.

The king of France was ever afterwards honored as the "most Christian" prince of Europe, and the "eldest son of the papacy." Clovis's baptism prepared the way for the dominance of a system of religion in Europe for 1260 years that had "a form of godliness" but denied "the power thereof" (2 Timothy 3:5). To this day, it is the custom of multitudes to make the same superficial exchange of the old paganism for an empty and powerless profession of Christianity. It knows no victory over the power of sin and love of self in the heart. Jesus said, "This people draweth nigh unto Me with their mouth, and



honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men" (Matthew 15:8, 9).

Whereas paganism was a "continual transgression," such an empty profession of apostate Christianity is a more fatal "abomination that maketh desolate."

A pagan person can be awakened to a sense of his need of a Savior from sin, but it is almost impossible to arouse the conscience and heart of a person who feels that his empty profession of Christ leaves him "in need of nothing" (Revelation 3:17). Multitudes who have been deceived by the "little horn," "the abomination that maketh desolate," remain as blind as the ancient Jews, having never learned to receive Christ into the heart as the only Sacrifice for sin and Savior from it.

The Lord has carefully drawn back the curtain in the book of Daniel and exposed the inner workings of the "mystery of iniquity." His purpose is a gracious one—to enlighten and warn us to heed the voice of the True Shepherd.

Soon after his baptism in 496, Clovis began a series of wars to bring into subjection to the Roman church the last remnants of opposition among the non-Catholic kings of Europe. Early in 497 he began a campaign against the Visigoths, conquered them, and slew their king. In the year 508, Theodoric, the last remaining king opposed to the Roman faith, fought with Clovis. Though he seemed to have the advantage over Clovis by force of arms, he made peace with him for some strange reason. It was then that political paganism died. Thus Clovis and the Roman church emerged in that year as the undisputed masters of Europe. The way was clear for the complete setting up of the papacy 30 years later in 538 A.D.

Daniel 12:12, 13: Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

It is reasonable to consider that the 1335 "days" begin at the same time as the 1290 symbolic "days." Adding 1335 years to 508 brings us to the year 1843. How can we consider that people living at that time were especially "blessed"? In what way did Daniel "stand in his lot" at that time?

We have seen in chapter 8:14 that the hour of God's judgment began in 1844. It was then that the 2300 years came to an end. Then began the judgment-hour message to "every nation, kindred, tongue

and people” of Revelation 14:6-12. Those who were living in that time—yes, we who are living today—are blessed above all people who have ever lived. “Blessed are your eyes, for they see; and your ears for they hear,” said Jesus. “Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (Matthew 13:16, 17). This is the time for “the cleansing of the sanctuary.” We see the glorious fulfillment of the angel’s inspired prophecy. We see the miraculous, sudden “increase of knowledge.” Soon we shall also see the coming of Jesus in the clouds of heaven.

Daniel did not go to heaven as soon as he died, although he was certainly a saint by his life of faith. The angel told him that he would “rest” in his grave, until the “end be.” Then he would “stand in his lot” in the judgment when the names of all who have died professing faith in Christ would be called and considered. “For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil” (Ecclesiastes 12:13).

But Daniel’s “lot” was assured. He had confessed his sins and forsaken them. All his life he had dwelt in the secret place of the Most High, under the shadow of the Almighty (Psalm 91:1). As a branch abides in the vine, he had abode in Christ, the Living Vine, through daily communion with God, through study of His word, and a constant choice to believe. Everlasting life had begun in his heart as a well-spring of water of life springing up to refresh all around him. His death was only a sleep. He will be among those of whom the Savior speaks, “They . . . shall be accounted worthy to obtain that world, and the resurrection from the dead” (Luke 20:35).