

# 1 **The Cross and the Prophecies of Daniel and Revelation**

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## 2 **Introduction**

Before we go to the book of Daniel, I want to build a background for our study.

### 3

Let us go back in our imagination to the evening of the Last Supper that Christ had with His disciples. They have left the upper room and are making their way to the garden of Gethsemane. Christ is unburdening His heart to the eleven, trying to prepare them for what is coming.

### 4

But He realizes He cannot tell them all He wants to. "I have yet many things to say unto you, but ye cannot bear them now." (John 16:20). Why is this so?

### 5

Seventy-two hours later He is meeting with them, and He opens "their understanding, that they might understand the scriptures." (Luke 24:45). What makes the difference?

### 6

He has just a short time earlier met two of their associates, and diagnosed their condition. "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25) Was He accurate in His assessment?

### 7

It appears this was the condition of all His disciples. The loss of hope expressed by the two (Luke 24:21) was a reflection of the unbelief of the eleven (Luke 24:11).

This root of unbelief was why they could not bear before what He wanted to tell them. Their unbelief meant they had no ears to hear.

### 8

But what changed?

They were still "fools" and "slow of heart to believe" when He opened the scriptures, because He said they were. Something deeper had changed.

### 9

It appears that they now were willing to admit it.

And what had transformed their willingness to see themselves as they really were?

The cross, seeing it, experiencing it. They still didn't understand it, but it had destroyed their confidence in themselves. This is the first step out of unbelief.

### 10

So the Author of faith was finally able to open the word to them, and their openness to hear His word in contrast to their own, brought them faith.

Christ could teach them "the things concerning Himself" in "Moses and all the prophets" and "the psalms" (Luke 24:27; 44). And "all the prophets" clearly includes Daniel.

### 11

Where are we in comparison to the disciples?

I sense Christ's words apply to us, "fools, and slow of heart to believe all that that prophets have spoken."

But have we given up on our own ideas yet?

Have we come to see our need, our utter dependence upon Him to show us ourselves, and to show us Himself?

## 12 **1888 Message**

In a simple way, that is what the 1888 message is all about.

And why it is so hard to see.

Imagine, three and a half years living and working with Christ, and they couldn't understand the scriptures.

Who are we to think that we are better than they?

### 13

The sooner we admit we are no better, and enter into that reality, the sooner He can do what He wants to with us. So let's learn from their experience:

"Because of their selfishness and earthliness, even the disciples of Jesus could not comprehend the spiritual glory which He sought to reveal unto them." (DA 506, 507)

14 ☐

Before the 1888 Minneapolis conference, sensing the blindness that existed, Ellen White wrote to A. T. Jones and E. J. Waggoner:

“If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth.

15 ☐

“After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy.

16 ☐

“From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the sanctuary. We do not follow Him into the sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above, united with the church below, is warring the good warfare upon the earth.

17 ☐

“There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.” {1888 26, 27}

18 ☐

So what are we told was the focus of the 1888 message?

“Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; ... the office-work of the Holy Spirit, the representative of Christ, sent-forth with divine power and gifts for men (*1888 Materials*, p. 1455)

Do you see “the things concerning Himself”?

19 ☐

Other descriptions of the 1888 message:

“To educate the people to look away from themselves to Jesus and to His righteousness” (*1888 Materials*, p. 286)

20 ☐

“Many ... were convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart.” (*1888 Materials*, p. 268)

21 ☐

This message of the righteousness of Christ is centered on the cross and all that it entails.

This is the core of the three angels' messages and especially the loud cry of the third angel (Rev. 14 & 18).

This preaching of “the everlasting gospel” (Rev. 14:6) is the final application of the blood, the last proclamation of that which Paul began to unfold.

22 ☐

1Cor 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

23 ☐

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

24 ☐

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

25 ☐

3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation,

and another buildeth thereon. But let every man take heed how he buildeth thereupon.  
11 For other foundation can no man lay than that is laid, which is Jesus Christ.

26 ☐

To understand the 1888 message, you must see how this foundation has been created.  
It is true that we must build upon it, but we cannot build as we ought unless we understand the foundation as He is, unless it is laid down in our own individual experiences.

27 ☐

For example, I may tell you **what you should do** as a Christian, but you will not understand it or have power to do it until you see and believe **what Christ has already done**.

28 ☐

A couple of simple Bible texts will hopefully suffice to illustrate this fundamental paradigm for the 1888 message.

29 ☐

John 3:16 does not start out by saying, "Whosoever believeth in Him should not perish but have everlasting life." While true, this is not the foundation, but what you should build on it.  
The foundation is what God has done: "God so loved the world that He gave His only begotten Son..."

30 ☐

Rom. 8:4 is not a stand alone sentence, "The righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."  
This is the goal, the superstructure, as it were, but the foundation is Rom. 8:3.

31 ☐

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh...."  
That is the foundation! It has been finished.  
But has it been laid in your life and mine?

32 ☐

The message of Christ crucified does not divert from the building of the house. It provides the only true foundation for it.  
Thus as we look at salvation terms that describe salvation realities, we must see the foundation beneath them.

33 ☐

When we convey God's plans for people (restoration to harmony with His law of love), we must always build that on what He has already accomplished for them in Christ (the gospel that affirms the law).  
Let's consider just two examples.

34 ☐

35 ☐

What is the foundation to the truth that God desires each to come to the legal standing that we call justification by faith, now and past the time when the declaration is made, "Let him be justified still" (Rev. 22:11)?  
The truth that through the cross of Christ He has given a legal basis for "not imputing their trespasses" unto all sinners now. (2Cor. 5:19).

36 ☐

So the message God sent around 1888 was His amazing attempt to shine a bright light on these gospel truths, that the foundation might be laid in His people's lives and "they would be prepared to do a work for others similar to the work that should be done for them." (1888, p. 267)

37 ☐

When we see the simplicity and extensiveness of this work, we will understand God's plan to bring a unity that He can recognize by pouring out His Spirit without measure. (RH, July 21, 1896 par. 2)  
And then His goal of the gospel will move toward it final realization.

38 ☐

Paul described this Christ-centered reality:

“And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

39 ☐

“For it pleased *the Father* that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

40 ☐

“And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight” (Col. 1:17-22)

41 ☐

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him.” (Eph 1:10)

42 ☐

Can we understand better that when Ellen White heard a message that gave Christ this “preeminence” by extolling His “matchless charms,” she could say, “Every fiber of my heart said, Amen.” (1888, pp. 348, 349)

43 ☐

And can we be humbled by the realization that this message was God’s method, in space and time, to “gather together in one all things in Christ.”

“The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity.” (PH002, p. 25)

44 ☐

It is my goal to draw us closer to that reality by looking at the cross as seen in both the prophecies of Daniel and of Revelation.

45 ☐

I will relate the cross to a major theme in Daniel, and another in Revelation. So I have entitled the two talks,

"The Cross and the Everlasting Kingdom in Daniel"

"The Cross and the Mystery of God in Revelation"

46 ☐

## The Connections

You may wonder how the 1888 message is related to these.

The 1888 message must be understood, as we have noted, as the beginning of the loud cry of the third angel of Revelation (1888, p1073).

47 ☐

So we must see the 1888 message in its setting in the Advent Movement and its mission. And the Advent Movement, which is the context for the Seventh-day Adventist church, cannot be understood without an understanding of the books of Daniel and Revelation.

48 ☐

Daniel’s prophecies move toward one common end: the establishment of God’s everlasting kingdom.

John’s prophecies in Revelation also move to one end: the finishing of the mystery of God.

49 ☐

Let's retrace these connections.

In order to understand the 1888 message, we must understand the purpose of the Advent Movement, of Seventh-day Adventism.

In order to understand the Advent Movement, we must understand the prophecies of Daniel and Revelation.

50 ☐

In order to understand the prophecies of Daniel and Revelation, we must understand the cross, and how it leads to the conclusions foretold.

51 ☐

The 1888 message is but God's attempt to bring this truth before the church and the world.

Almost 14 years after the Minneapolis meeting, Ellen White wrote to E. J. Waggoner this amazing statement:

52 ☐

“Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the isle of Patmos--the gospel that is termed ‘the Revelation of Jesus Christ’? ...

53 ☐

“Although we have in trust the grandest and most important truth ever presented to the world, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to tax our minds to understand and clearly to define.

54 ☐

“We are facing the most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels.

55 ☐

“All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.” {12MR 212.3}

56 ☐ **Daniel**

So finally we come to consider Daniel.

Daniel gives 4 main overviews of history, chapter 2, chapter 7, chapter 8, and chapters 11 & 12.

They cover major portions of world history, focused on the main kingdoms from his day to the end of the this present world.

They have distinct parallels with each other.

57 ☐

They show the earthly kingdoms finally being replaced by God's kingdom.

They show a battle between the truth and the lie that God's truth finally wins.

They show a defiled and desolated sanctuary that is finally cleansed.

They show a covenant conflict that is finally resolved by a fulfilled covenant.

58 ☐

“The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption.

59 ☐

“He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation.

60 ☐

“He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” (Ed190)

61 ☐

Embedded in one of the stories in Daniel is this key. Without it we cannot preach the Second Angel's Message or the Loud Cry of the Third Angel. Why is Babylon fallen?

Daniel explained it to Belshazzar, as he opened the books, as it were, and reviewed history:

62 ☐

After recounting how Nebuchadnezzar had been humbled, he told Belshazzar, “And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; ...

63 ☐

“and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.” (Dan. 5:22, 23)

64 ☐

It is this spirit of the worldly kingdoms, the proud spirit of Babylon, that cannot last. It is fallen.  
And it is the spirit of humility that is the spirit of God's kingdom, which will last forever.

65 ☐

In the Old Testament, the prophets did not usually separate clearly the first and second comings of the Messiah, of Christ.

The emphasis appears to be mostly on the second coming, but that is because it is more final, and because the first one is more local.

66 ☐

In Daniel, the comings of Messiah are pictured as:

1. Occurring during the fourth kingdom, which is pictured as having different phases.
2. Involved with the establishment of God's kingdom, which comes about supernaturally "without hands."

67 ☐

In the views given Daniel, the first coming is connected mostly with the Jewish people, in chapter 9 which appears as a side note to chapter 8.

But we must recall that the history of the Jewish people has global implications, as God's promises to Abraham were to bless the world.

68 ☐

From our perspective, we see the cross most closely connected with His first coming.

But let us not forget that in God's system, the humble things have greater meaning than those that appear more awesome.

69 ☐ **The Cross in Daniel**

Dan. 2:45 "cut out of the mountain without hands"

We usually think of this as referring to Christ's second coming. But it must include His first as well.

Christ's first coming was supernatural, especially the cross.

70 ☐

John 10:17, 18 "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

71 ☐

Dan. 7:13, 14 "*one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom...."

It is because of His first coming, His birth, life, death, and resurrection, that He is "the Son of man" that has won back the dominion lost by Adam.

72 ☐

In anticipation of this, He told His disciples at the Last Supper:

"I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke 22:29)

As another translation puts, "I covenant unto you--as my Father hath covenanted unto me--a kingdom." (Roth)

73 ☐

Thus "the new covenant in My blood" (Luke 22:20) is the basis of the everlasting kingdom.

The first coming was to announce the kingdom (Matt. 3:1, 2; Mark 1: 4, 15; Matt. 10:7), to describe it (Matt. 13), and to seal with His blood the covenant regarding it.

74 ☐

So Daniel was told, "Messiah shall be cut off, but not for Himself.... He shall confirm the covenant with many for one week." (Dan. 9:26, 27) "The prince of the covenant" "shall be broken" (Dan. 11:22).

75 ☐

It is the accomplishments of the first coming that enable the second coming.

The cross makes possible the cleansing of the sanctuary and the ushering in of God's everlasting kingdom.

76 ☐

Why has there been so many years between the first and second comings?

1. In God's plan, time had to be given for the greatest development of the spirit of self-exaltation to occur after the

greatest revelation of the spirit of self-sacrifice. (In the language of Daniel and Revelation: Babylon and Rome.)  
Study 2 Thes. 2.

77 ☐

2. The good news brought to the world at the first coming of Messiah had to be carried to the entire world as a witness, in the midst of the ripening spirit of self-exaltation (lawlessness). Study Matt. 24.

78 ☐ **The 1888 Message**

The Advent Movement was raised up, based on the prophecies of Daniel and Revelation, and given message after message, to carry the news of the cross to the whole world.

This is the fulfillment of the blood being sprinkled on the mercy seat on the Day of Atonement.

79 ☐

Have we followed Christ there by faith?

In the language of Daniel, this is the judgment by which the books are opened, and, by verdict and by execution, the kingdom is given to the Son of man, and to the saints, whom Revelation pictures as His bride.

80 ☐

Rev. 19:7, 8 "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

81 ☐

Kingdom:

Re 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

82 ☐

Also in the language of Daniel, this is the cleansing, restoration, and vindication of the sanctuary. The holy places that have been defiled by sin are at last, "without hand" returned to their original state in God's plan: a dwelling place for Him, with the principle of self-exaltation forever removed.

83 ☐

Holy:

The people, His bride are holy. Rev. 19:8 "the fine linen is the righteousness of saints"

Rev. 22:11 "he that is holy, let him be holy still"

Another corporate picture is the city. Rev. 21:2, 3 "the holy city, new Jerusalem"; "He will dwell with them"

84 ☐ **Application**

The 1888 messengers constantly worked to build on the truths of the foundation.

A. T. Jones:

"Any preaching of the sanctuary, any study of the sanctuary, any proclamation of the sanctuary, that does not preach and proclaim the finishing of transgression in the life of him who preaches it;

85 ☐

"that does not mean, and manifest itself in, the making an end of sins in his life; that does not include the making reconciliation of iniquity in him who gives the message; that does not bring everlasting righteousness into the life of him who is preaching; is not preaching the message of the cleansing of the sanctuary at all.

86 ☐

"The messenger leaves out the very thing that the angel of God, in presenting it, makes the substance of the whole story.... that kind of preaching of the sanctuary and of its cleansing will never bring the cleansing of the sanctuary, and will never bring us to the end." (What Does it Mean to Be a Church Member, p. 2)

87 ☐

E. J. Waggoner:

"The Jews were rejected because they did not know the time of their visitation; because in their hardness of heart and blindness of mind, they misapplied and disregarded the prophecies which would have made them wise unto salvation.

88 ☐

"If such was their fate, what will be our lot, if we do not take good heed to all the prophecies which pertain to his

second coming, in power and great glory, at 'the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began' (Acts 3:21),

89

“when he shall ‘give to every man according as his work shall be?’” (Prophecies Concerning the Messiah, p. 22)

90

### **Appeal**

Is it your choice

to follow Christ by faith into the Most Holy place?

to identify with His holy kingdom?

to be a witness to this gospel of the kingdom?

91