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The 1260, 1290, and 1335 Days: A Response to Futurist Interpretations of Dan. 12

By Pastor Marc A. Swearingen

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Introduction

The 1260, 1290, and 1335-day prophecies of Dan. 12 have received considerable attention from Adventist interpreters in recent years. Much of this attention stems from the fact that the traditional Adventist interpretation on these time elements has been challenged by certain futurist interpretations. This paper will seek to respond to futurist claims by presenting a defense of the traditional Adventist view.

The Traditional Adventist Interpretation

Most Adventist interpreters support the traditional view of Dan. 12.¹ This view: (1) applies the historicist approach to prophetic interpretation, which sees the fulfillment of apocalyptic passages in specific historical events extending from Bible times to the close of history;² and (2) applies the year/day principle to the apocalyptic time

¹Examples include: Frank W. Hardy, "The 1,290 & 1,335 Days of Daniel: Past or Future?" In *Prophetic Principles: Crucial Exegetical, Theological, Historical, & Practical Insights*, Ron du Preez, editor, 271-298 (Lansing, MI: Michigan Conference of Seventh-day Adventists, 2007); Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 110-120; William H. Shea, *Daniel: A Reader's Guide* (Nampa, ID: Pacific Press, 2005), 272-277; "The Time Prophecies of Daniel 12 and Revelation 12-13," in *Symposium on Revelation*, Book I, Daniel & Revelation Committee Series, vol. 6, Frank W. Holbrook, ed., 333-342 (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 333-334.

²See Richard M. Davidson, "Biblical Principles for Interpreting Apocalyptic Prophecy," in *Prophetic Principles: Crucial Exegetical, Theological, Historical, & Practical Insights*, Ron du Preez, editor, 43-73 (Lansing, MI: Michigan Conference of Seventh-day Adventists, 2007), 52-55; Kenneth A. Strand, "Foundational Principles of Interpretation," in *Symposium on Revelation*, Book I, Daniel & Revelation Committee Series, vol. 6, Frank B. Holbrook, editor, 3-34 (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 1992), 4-5.

prophecies in Daniel,³ which includes the time elements in Dan. 12. Thus, the 1260, 1290, and 1335 days equate to 1260, 1290, and 1335 literal years. The 1260 years (Dan. 12:7) began in A.D. 538 and extended to A.D. 1798. The 1290 years (Dan. 12:11) and 1335 years (Dan. 12:12) began in A.D. 508 and extended to A.D. 1798 and A.D. 1843.

Overall, these three time periods in Dan. 12 survey post-biblical history from the rise of the medieval papacy (A.D. 508, A.D. 538) to the rise of the Advent Movement (A.D. 1798, A.D. 1843). This paper also proposes that the three time elements have the express purpose of assisting the interpreter in an understanding of the 2300-year prophecy of Dan. 8:14, which serves as the central time prophecy in the book of Daniel.⁴

Common Futurist Points on Dan. 12

³The following sources provide an explanation of the year/day principle: William H. Shea, *Selected Studies on Prophetic Interpretation*, Daniel & Revelation Committee Series, vol. 1 (Washington, DC: Review and Herald Publishing Association, 1982), 56-93; Alberto R. Timm, "Miniature Symbolization & the Year-Day Principle," in *Prophetic Principles: Crucial Exegetical, Theological, Historical, & Practical Insights*, Ron du Preez, editor, 233-270 (Lansing, MI: Michigan Conference of Seventh-day Adventists, 2007). The apocalyptic time prophecies in Daniel include the 1260 years (Dan. 7:25; 12:7), the 2300 years (Dan. 8:14), the 490 years (Dan. 9:24-27), the 1290 years (Dan. 12:11), and the 1335 years (Dan. 12:12).

⁴Pfandl, *Daniel: The Seer of Babylon*, 85. In this reference Pfandl claims that Dan. 8:9-14 is, "at the heart of the prophetic messages of Daniel as well as at the center of the Adventist sanctuary doctrine." Through several textual comparisons found in the book of Daniel, this paper will emphasize below that the five time prophecies in this book, i.e. Dan. 7:25, 9:24-27, 12:7, and 12:11-12, all help to explain Dan. 8:14, which discusses the 2300-year prophecy, the longest time prophecy in Scripture.

While futurist theories on the time elements of Dan. 12 vary somewhat in specific interpretive details,⁵ they generally agree that: (1) The year/day principle does not apply to these three time elements; (2) Dan. 12:5-13 is a freestanding prophecy that describes events at the very end of human history; (3) evidence from Ellen White's writings allegedly supports a future interpretation of these time elements; (4) the close of probation and Christ's return are possible termination points for these time elements; and (5) the "abomination that maketh desolate" in Dan. 12:11 describes a future Sunday law. These points will be addressed below in subsequent sections of this paper.

The Year/Day Principle

The year/day principle appears frequently in Scripture. Num. 14:34 is a notable example of this principle, which describes how God pronounced that the children of Israel would remain in the wilderness for 40 years after the exodus from Egypt. This was due to their lack of faith in the positive report of Joshua and Caleb, who spent 40 days spying in Canaan with the other 10 spies (Num. 13:1-33). By stating that, "After the number of the days in which ye searched the land, even forty days, each day for a year,

⁵Examples: Marian G. Berry, *A Warning in Daniel 12*, revised 3rd edition (Brushton, NY: Teach Services, 2015); Kenneth Cox, *Daniel* (Coldwater, MI: Remnant Publications, 2005); Samuel Nuñez, *Las profecías apocalípticas de Daniel: La verdad acerca del future de la humanidad [The Apocalyptic Prophecies of Daniel: The Truth about the Future of Humanity]* (Mexico, DF: Samuel Nunez, 2005); Engel Yoder, "The Spirit of Prophecy & the Future Application of Daniel 12," unpublished paper, revised, May 2011. In a more recent publication on Daniel Cox presented only the traditional Adventist view. See Kenneth Cox, *Daniel: Pure and Simple* (Loma Linda, CA: Kenneth Cox Ministries, 2013), 173-179, 181. For an historical survey of Adventist thought on Dan. 12:11-12, see Abner F. Hernandez, "Adventist Eschatological Identity and the Interpretations of the Time Periods of Daniel 12:11-12," in *Andrews University Seminary Student Journal*, vol. 1, no. 1 (Spring 2015): 65-84.

shall ye bear your iniquities, even forty years” (Num. 14:34), God noted that each year of wilderness wandering was based upon each day that the 12 spies spent in Canaan.

Eze. 4:4-6 is another notable example of this principle, which describes how Ezekiel was told by God to lie on his left side for 390 days for the sins of Israel (Eze. 4:4-5) and on his right side for another 40 days for the sins of Judah (Eze. 4:6), thus totaling 430 days. By stating that, “I have appointed unto thee each day for a year” (Eze. 4:6), God equated these 430 days to 430 literal years. Although there are differing perspectives on when the 430 years took place,⁶ this passage clearly applies the year/day principle.

This principle is further confirmed through the practice of a Hebrew literary device called synonymous parallelism. This device identifies how a Bible writer can convey a specific idea with certain words and phrases, and then repeat the same idea in a parallel statement through the use of different words and phrases that have a synonymous relationship to the initial statement.⁷ For example, David stated, “I have considered the days of old, the years of ancient times” (Psa. 77:5). In this passage, “days of old” and “years of ancient times” are parallel statements. In another example, Isaiah stated, “For it is the day of the Lord’s vengeance, and the year of the recompenses for the controversy of Zion” (Isa. 34:8). The parallel statements are “day of the Lord’s vengeance” and “year of the recompenses for the controversy of Zion.”

⁶Francis D. Nichol, editor, *Seventh-day Adventist Bible Commentary*, vol. 4 (Washington, DC: Review and Herald, 1980), 589-596.

⁷Gerhard Pfandl and Angel M. Rodriguez, “Reading Psalms and the Wisdom Literature,” in *Understanding Scripture: An Adventist Approach, Biblical Research Institute Studies*, vol. 1, George W. Reid, editor, 163-181 (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 2005), 164-166.

Both of these examples show how “days” and “years” are used synonymously, and thus help to confirm the year/day principle in Scripture.⁸

When considering time prophecies and the application of the year/day principle in Scripture, there are examples that do not apply the year/day principle. These examples include: (1) Israel’s 430-year captivity in Egypt (Exo. 12:40-41; Gal. 3:17); (2) Judah’s 70-year captivity in Babylon (Jer. 25:11-12; 29:10; Dan. 9:2); (3) Nebuchadnezzar’s seven-year exile, referred to as “seven times” (Dan. 4:16, 23, 25, 32); and (4) the 1000-year desolation of the earth (Rev. 20:1-6), which begins at Christ’s return.

Futurist proponents of the time elements of Dan. 12 might see these examples as a possible reason to justify a non-application of the year/day principle. However, there are two key observations to be made about these specific examples. First, the last example above discusses a time period of 1000 literal years that is to be fulfilled after Christ’s return. Second, the first three examples above discuss time prophecies that began and were fulfilled within the context of Bible times. Yet, the time prophecies to which most Adventist interpreters apply the year/day principle (i.e. the 1260, 1290, 1335, and 2300-year prophecies) extend well beyond Bible times and conclude prior to the Second Advent of Christ.

Therefore, time prophecies that were fulfilled during the biblical era should be understood without applying the year/day principle, unless clear evidence suggests that this principle applies. If apocalyptic time prophecies extend beyond Bible times and describe events in salvation history during the post-biblical era prior to Christ’s return, they should be understood through an application of the year/day principle. The one

⁸Other examples include: Gen. 29:20-28; Deut. 32:7; Job 32:7; 36:11; Psa. 78:33; 90:9, 15; Prov. 9:11; Isa. 61:2; 63:4; Eze. 22:4; 38:8; Mal. 3:4.

possible exception to this principle is the 70-weeks' prophecy of Dan. 9:24-27. Yet, because: (1) it forms the first 490 years of the 2300 years of Dan. 8:14; (2) it provides a starting point for the 2300 years (457 B.C.); and (3) the 2300 years extend into the post-biblical era to A.D. 1844, it seems appropriate that the 70 weeks should apply the year/day principle.⁹

Does Dan. 12:11-12 Describe Literal Days?

Some futurist proponents of Dan. 12 justify the non-application of the year/day principle because the word "days" (Hebrew) in Dan. 12:11-12 is the same word used to describe literal 24-hour days in the Old Testament, and thus conclude that the 1290 and 1335 days are literal days to be fulfilled in the future. These proponents contrast this word with differing words in Dan. 7:25 ("times," Aramaic), Dan. 12:7 ("times," Hebrew), and Dan. 8:14, 26 ("evenings and mornings," Hebrew), which are all used to describe prophetic time.

The argument above, however, is inconsistent, for several reasons: (1) the word for "days" (Greek) in Rev. 11:2 and Rev. 12:6 is also used to describe literal days in the New Testament, and yet the "1260 days" in these two verses equate to 1260 years; (2) the word for "months" (Greek) in Rev. 11:3 and Rev. 13:5 is also the same word for literal months in the New Testament, and yet the "forty and two months" in these two

⁹For explanations on how Dan. 8:14 and Dan. 9:24-27 are connected, see Jacques B. Doukhan, *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile* (Hagerstown, MD: Review and Herald, 2000), 140-155; Nichol, 4:844, 850-855; Pfandl, *Daniel: The Seer of Babylon*, 85-102; Shea, *Daniel: A Reader's Guide*, 148-172, 183-195; "The Prophecy of Dan. 9:24-27," in *The 70 Weeks, Leviticus, and the Nature of Prophecy*, Daniel & Revelation Committee Series, vol. 3, Frank B. Holbrook, editor, 75-118 (Washington, DC: Biblical Research Institute, General Conference of Seventh-day Adventists, 1986); Ellen G. White, *Great Controversy* (Nampa, ID: Pacific Press, 1950), 328, 388-389, 410.

verses also describe 1260 years; (3) the word for “weeks” (Hebrew) in Dan. 9:24-27 is also used to describe literal weeks in the Old Testament, and yet the 70 weeks (490 days) in this text apply the year/day principle and equate to 490 years; and (4) the word for “times” (Aramaic) in Dan. 7:25 (used to describe the 1260 prophetic days) is understood through the year/day principle to equal 1260 years, and yet is also used in reference to Nebuchadnezzar’s literal seven-year exile (“seven times,” Dan. 4:16, 23, 25, 32).

These examples above show that terms describing both literal time and symbolic time can be used interchangeably in Scripture, and thus reveal the inconsistency of the “literal day” argument. Therefore, the use of the Hebrew word for literal days in Dan. 12:11-12 does not necessarily require that the 1290 and 1335 days are literal days to be fulfilled in the future.

Daniel’s Vision/Explanation Format

The eschatological unit of Dan. 10-12 can be divided into three sections: (1) a prologue that introduces a prophetic narrative (Dan. 10:1-11:1); (2) a prophetic narrative (Dan. 11:2-12:4); and (3) an epilogue that provides an explanation of the historical details of the prophetic narrative (Dan. 12:5-13). These divisions of Dan. 10-12 show that Dan. 12:5-13 does not constitute a freestanding vision of end-time events, as some futurist proponents of Dan. 12 have suggested, but serves as the explanation of Dan. 11:2-12:4.¹⁰ These suggested divisions also confirm the vision/explanation format found

¹⁰Pfandl, *Daniel: The Seer of Babylon*, 111-112; Shea, *Daniel: A Reader’s Guide*, 230; “Time Prophecies of Daniel 12,” 327.

in each of Daniel’s eschatological apocalypses (i.e. Dan. 2, Dan. 7, Dan. 8-9,¹¹ and Dan. 10-12). Each apocalypse consists of a vision that is followed by an explanation of various historical details discussed in the vision itself.¹²

Apocalypse	Vision	Explanation
Dan. 2	Dan. 2:31-35	Dan. 2:36-45
Dan. 7	Dan. 7:1-14	Dan. 7:15-28
Dan. 8-9	Dan. 8:1-12	Dan. 8:13-27; 9:20-27
Dan. 10-12	Dan. 10:1-12:4	Dan. 12:5-13

Furthermore, three of Daniel’s eschatological apocalypses (i.e. Dan. 7, Dan. 8-9, and Dan. 10-12) discuss time prophecies that are located in the explanation section of each apocalypse. The time prophecies in Dan. 7 (1260 days, Dan. 7:25) and Dan. 8-9 (2300 and 490 days, Dan. 8:14; 9:24-27) apply the year/day principle, and thus equate to 1260, 2300, and 490 literal years. It seems appropriate that the time elements in Dan. 10-12 should also follow this pattern. Therefore, the 1260, 1290, and 1335 days (Dan. 12:7, 11-12) should also apply the year/day principle, given that they are also found in the explanation section of Dan. 10-12 (Dan. 12:5-13). They should be understood as 1260, 1290, and 1335 years, and, similar to Dan. 7:25, Dan. 8:14, and Dan. 9:24-27, also describe various historical details discussed in their respective vision.¹³

¹¹Dan. 8 and Dan. 9 form a single apocalypse. See Donn W. Leatherman, “Structural Considerations Regarding the Relation of Daniel 8 & Daniel 9,” in *The Cosmic Battle for Planet Earth*, Ron du Preez and Jiri Moskala, editors, 293-305 (Berrien Springs, MI: Seventh-day Adventist Theological Seminary, 2003).

¹²Pfandl, *Daniel: The Seer of Babylon*, 111-112; Timm, “Miniature Symbolization,” 263.

¹³Pfandl, *Daniel: The Seer of Babylon*, 111-112; Shea, *Daniel: A Reader’s Guide*, 272; “Time Prophecies of Daniel 12,” 335.

Vision	Explanation	Time Prophecy	Interpretation
Dan. 2:31-35	Dan. 2:36-45	N/A	N/A
Dan. 7:1-14	Dan. 7:15-28	Dan. 7:25 (1260 days)	1260 years
Dan. 8:1-12	Dan. 8:13-27 Dan. 9:20-27	Dan. 8:14 (2300 days) Dan. 9:24-27 (490 days)	2300 years 490 years
Dan. 10:1-12:4	Dan. 12:5-13	Dan. 12:7 (1260 days) Dan. 12:11 (1290 days) Dan. 12:12 (1335 days)	1260 years 1290 years 1335 years

Dan. 7:25 and Dan. 12:7

Dan. 12:5-13 contains several details that form clear textual connections with other passages in Daniel, which, when understood contextually, help to support the traditional Adventist view on the time elements of Dan. 12. Once such connection can be seen between Dan. 7:25 and Dan. 12:7. Dan. 7:25 describes how the little horn would have control over the faithful for a “time and times and the dividing of time.” As stated above, this time period consists of 1260 prophetic days and describes the 1260-year period of papal supremacy, which extended from A.D. 538 to A.D. 1798. Since Dan. 12:7 (Hebrew) uses similar terminology to Dan. 7:25 (Aramaic) through the phrase, “time, times, and an half,” it seems reasonable to conclude that this text also describes the same 1260-year period of papal supremacy,¹⁴ and does not point to a

¹⁴Gary Gibbs, “The 1290 and 1335 Days Made Plain,” *Historicism.org* (April 3, 2001); accessed July 31, 2015 at <http://www.historicism.org/Documents/Gibbs1290.pdf>.

literal 1260-day period to be fulfilled in the future, as some futurist proponents have suggested.

Time Prophecies After “How Long” Questions

Dan. 8:9-14 and Dan. 12:5-13 both reveal “how long” questions that are followed by time prophecies. After discussing the activities of a little horn (Dan. 8:9-12), an angelic being asked how long this horn would be allowed to trample the sanctuary, and was told that 2300 prophetic days would transpire before the sanctuary is “cleansed” (Dan. 8:13-14). Thus, Dan. 8:9-14 reveals a “how long” question that is answered by a time prophecy of 2300 days. Since: (1) the little horn represents imperial and medieval Papal Rome, with the latter power being especially described in Dan. 8:11-13;¹⁵ and (2) the 2300 days are understood through the year/day principle and equate to 2300 years, which extended to the year A.D. 1844, this paper concludes that the “how long” question is answered by a time prophecy applying to the medieval papacy, which ruled from A.D. 538 to 1798, prior to the end of the 2300 years in A.D. 1844.

Dan. 12:5-13 follows a similar format to Dan. 8:9-14, revealing two “how long” questions that are also followed by time prophecies. An angelic being asked how much time would transpire until the “wonders” of the vision of Dan. 11:2-12:4 would be completed, and he was told that a “time, times, and an half” (1260 prophetic days) were to transpire before they would be finished (Dan. 12:5-7). Daniel asked a similar question

¹⁵Gerhard F. Hasel, “The ‘Little Horn,’ the Heavenly Sanctuary and the Time of the End: A Study of Daniel 8:9-14,” in *Symposium on Daniel, Daniel & Revelation Committee Series*, vol. 2, 378-461, Frank B. Holbrook, editor (Silver Spring, MD: Biblical Research Institute, General Conference of Seventh-day Adventists, 1986); Shea, *Daniel: A Reader’s Guide*, 177-183.

and was told that his prophecies would be sealed until the “time of the end” (Dan. 12:8-10). Two other time prophecies were then introduced as part of the answer to Daniel’s question, consisting of 1290 and 1335 prophetic days (Dan. 12:11-12).

Because: (1) Dan. 12:5-13 follows a similar format to Dan. 8:9-14, i.e. a “how long” question followed by a time prophecy; (2) Dan. 8:11-14 applies to the medieval papacy; and (3) the 2300 days of Dan. 8:14 apply the year/day principle and consist of 2300 years that extend to A.D. 1844, it seems consistent that Dan. 12:5-13 should also describe the medieval papacy and apply the year/day principle to its time prophecies of 1260, 1290, and 1335 days. Therefore, these three time prophecies should be understood as 1260, 1290, and 1335 years which extend through the history of medieval Papal Rome to the years A.D. 1798 and A.D. 1843, both of which lead up to the year A.D. 1844.

Dan. 8:9-14, Dan. 11:31-35, and Dan. 12:5-13

Other textual connections can also be seen between Dan. 8:9-14, Dan. 11:31-35, and Dan. 12:5-13 that confirm the traditional Adventist view of the time elements of Dan. 12. The passages of Dan. 8:9-14 and Dan. 11:31-35 both discuss the “daily” and the “abomination that maketh desolate” (Dan. 8:11-14; 11:31). These are terms that describe how the papacy would obscure Christ’s intercessory ministry in the heavenly sanctuary as a desolating power through the practice of a false system of salvation during the 1260-year period of its medieval supremacy (A.D. 538 to A.D. 1798).¹⁶ Since

¹⁶The “daily” (*tamid*) is associated with the morning and evening sacrifices of the earthly sanctuary, which were types of Christ’s work in the heavenly sanctuary (Heb. 8:1-5; 9:1). See Herbert Danby, *The Mishnah: Translated from the Hebrew with Introduction and Brief Explanation Notes* (London: Oxford University Press, 1958), 582-

the 1290 days of Dan. 12:11 discuss the “daily” and the “abomination that maketh desolate,” it seems consistent that this passage would follow suit with Dan. 8:11-14 and Dan. 11:31 by also discussing the medieval papacy. Because: (1) the 1290 days equate to 1290 years; and (2) the medieval reign of the papacy ended in A.D. 1798, it seems reasonable to conclude that the 1290 years also ended in A.D. 1798, which necessitates a starting point of A.D. 508. The significance of this date will be discussed in a later section below.

There are also other textual connections that exist between Dan. 11:31-35 and Dan. 12:5-13. These connections include: (1) a description of those who “understand,” i.e. the faithful (Dan. 11:33; 12:10); (2) phrases such as “try them, and to purge, and make them white” (Dan. 11:35) and “purified, made white, and tried” (Dan. 12:10), which describe the persecution of the faithful; and (3) a description of how the faithful would be persecuted until the “time of the end” (Dan. 11:35; 12:9), a phrase that will be discussed below. Since these phrases in Dan. 11:31-35 apply to the papacy during its period of medieval supremacy,¹⁷ it seems consistent that Dan. 12:5-13 would also apply to this power as well.

589. Adventist interpreters who support this view include Doukhan, 124; Nichol, 4:840-845; Pfandl, *Daniel: The Seer of Babylon*, 78-93; Shea, *Daniel: A Reader's Guide*, 177-193. Ellen White referred to the “daily” in two references: Ellen G. White, *Early Writings* (Hagerstown, MD: Review and Herald, 1945), 74-75; *Selected Messages from the Writings of Ellen G. White*, vol. 1 (Hagerstown, MD: Review and Herald, 1986), 164-168. For a source that surveys the history of Adventist teaching on the “daily,” see Denis Kaiser, “The History of the Adventist Interpretation of the ‘Daily’ in the Book of Daniel from 1831 to 2008,” M.A. Thesis (Berrien Springs, MI: Andrews University Theological Seminary, 2009).

¹⁷See Frank W. Hardy, “An Historicist Perspective on Daniel 11,” M.A. Thesis (Berrien Springs, MI: Andrews University, 1983), 226; Pfandl, *Daniel: The Seer of Babylon*, 107; Shea, *Daniel: A Reader's Guide*, 260-261; Zdravko Stefanovic, *Daniel: Wisdom to the Wise* (Boise, ID: Pacific Press, 2007), 420.

Overall, because Dan. 8:9-14 and Dan. 11:31-35 reveal similar discussions of the medieval papacy, it seems consistent that Dan. 12:5-13 should also discuss this same power, given its similar wording and phraseology. The three time periods in Dan. 12:5-13 reveal historical markers in their termination points of A.D. 1798 and A.D. 1843, which help to shed light on the central time prophecy in Daniel, the 2300-year prophecy of Dan. 8:14. The fulfillment of the 1290 years in A.D. 1798 and the 1335 years in A.D. 1843 helped to reveal the nearness of the fulfillment of the 2300 years, which were fulfilled in A.D. 1844.

The “Time of the End”

The phrase, “time of the end” is unique to the book of Daniel.¹⁸ The prophet was told that his visions would be “shut up” and “sealed” until the “time of the end,” after which “many” would “run to and fro, and knowledge shall be increased” (Dan. 12:4). Because this increase in knowledge relates specifically to an understanding of Daniel’s prophecies, the “time of the end” evidently refers to the final period of history leading up to Christ’s return, during which the faithful would gain a deeper understanding of Daniel’s visions.

As discussed above, two “how long” questions follow Dan. 12:4, both of which are answered by prophetic time periods. The first time element of 1260 days follows the

¹⁸As a uniquely Danielic phrase, the “time of the end” is found five times in Daniel: Dan. 8:17; 11:35; 11:40; 12:4; 12:9. Evidence in Dan. 12:4-9 (which equates the “end” with the “time of the end”) suggests that this phrase refers to the last period of history, which began in A.D. 1798 (at the conclusion of the 1260-year period of papal supremacy) and extends to the end of history at Christ’s return. See Nichol, 4:874-875; Pfandl, *Daniel: The Seer of Babylon*, 107; “Daniel’s ‘Time of the End,’” *Journal of the Adventist Theological Society*, 7/1 (Spring 1996): 141-149; White, *Great Controversy*, 356.

first “how long” question in reference to the “end” (Dan. 12:5-7). Since the 1260 days equate to 1260 years that extended from A.D. 538 to A.D. 1798, this termination point would witness the arrival of the “end,” or “time of the end.” Daniel’s prophecies have been unsealed since the year A.D. 1798, and knowledge about these prophecies has increased since that time.

Furthermore, the time elements of 1290 and 1335 days that follow the second “how long” question are also given in reference to the sealing of Daniel’s prophecies until the “time of the end” (Dan. 12:8-12). Similar to the 1260 years, these two time elements help to explain when the “time of the end” would arrive and when the unsealing of Daniel’s prophecies would take place. Since the 1290 and 1335 days equate to 1290 and 1335 years and concluded in A.D. 1798 and A.D. 1843, this time frame is to be identified as the time when Daniel’s prophecies would be unsealed and understood by the faithful. This understanding would especially focus on unlocking the meaning of the 2300 years of Dan. 8:14, a point that will be discussed in more detail below. Daniel was told that, during this time (the period between A.D. 1798 and A.D. 1843), his prophecies would be understood and speak truth to the people, thus “standing in their lot at the end of the days” (Dan. 12:13), i.e. at the end of the 1260, 1290, 1335, and 2300 prophetic days, which equate to literal years and met their fulfillment between the years A.D. 1798 and A.D. 1844.

The Historical Significance of A.D. 508

As a starting point for the 1290 and 1335-year prophecies, the year A.D. 508 witnessed a significant historical development in relationship to the elevation of the medieval papacy. Despite having a pagan upbringing and an extensive network of

Arian/Germanic kinsmen, the French king Clovis I (reigned, A.D. 481-511) converted to Catholicism sometime prior to A.D. 508 through the influence of his Catholic wife Chlotilda, a Burgundian princess. After driving the Arian Visigoths out of Gaul (France) through a victory over them near Poitiers in late A.D. 507, Clovis marched to Tours in early A.D. 508, where he was named an honorary Roman consul and, as a second Constantine, assumed the role of defender of the Catholic faith. He was essentially the first king of post-Roman Western Europe to convert to Catholicism and lend his military power to the papacy. This development set a precedent for future European states to assist the papal power in a military sense, thus ensuring that Roman Catholicism would become the dominant Christian faith in Western Europe.¹⁹

The Historical Significance of A.D. 538

As a starting point for the 1260-year prophecy, the year A.D. 538 also witnessed a significant historical development that would assist the papacy in its rise to medieval supremacy. The first expulsion of the Arian Ostrogoths from the city of Rome took place in this year, which was executed by Belisarius, a Roman/Byzantine general who served under the pro-Catholic Eastern Roman emperor Justinian I (reigned, A.D. 527-565). Rome and its bishop (the papacy) had been living under Ostrogothic control since A.D. 493, when the Ostrogothic king Theodoric the Great (reigned, A.D. 493-526) defeated the Heruli for control of Italy and settled his people on the Italian peninsula.

¹⁹For sources discussing the career of Clovis the Frank, see Alberto R. Timm, "A Short Historical Background to A.D. 508 & 538 As Related to the Establishment of Papal Supremacy," in *Prophetic Principles: Crucial Exegetical, Theological, Historical & Practical Insights*, 207-231, Ron du Preez, editor (Lansing, MI: Michigan Conference of Seventh-day Adventists, 2007), 209-219, 229-231; Marc A. Swearingen, "Clovis the Frank: The Oldest French Son of the Catholic Church and Founder of the French Nation," term paper (Charles Town, WV: American Military University, 2011).

Following his conquest of the Arian Vandals in A.D. 534, Belisarius invaded Italy and gained control of the city of Rome in December of A.D. 536 after an Ostrogothic garrison withdrew from the city. The Ostrogoths placed the city under siege in February of A.D. 537, but, through the resilience of Belisarius and his forces, this siege was broken 13 months later in March of A.D. 538. Although the city of Rome would be taken and re-taken at least four more times by Ostrogothic and Roman/Byzantine forces between A.D. 538 and A.D. 552, the breaking of this initial siege in A.D. 538 was the first liberation of the papacy from Arian rule, and later enabled this power to fulfill Justinian's decree of holding primacy over the Christian churches.²⁰

The Historical Significance of A.D. 1798

As the termination point for the 1260 and 1290-year prophecies, the year A.D. 1798 also witnessed a significant historical event that virtually ended the medieval supremacy of Papal Rome. Seeking to weaken papal interests in France during his rise to power, Napoleon Bonaparte ordered the annexation of Rome after a general betrothed to his sister was killed in a skirmish with pontifical troops in December of A.D. 1797. In February of A.D. 1798 the French army entered Rome, deposed the pope as head of state, pronounced the establishment of a Roman republic, and plundered the Lateran Palace. This development seriously weakened papal political power in Europe, a loss of power that would be completed with the surrender of the Papal States by A.D. 1870. Pfandl observes that it is ironic that France helped to set up the papacy in power

²⁰For sources discussing the historical importance of A.D. 538, see Timm, "A Short Historical Background to A.D. 508 & 538," 219-231; Marc A. Swearingen, "The Last Bastion of Ancient Arianism: A Brief Survey of the Rise and Fall of Ostrogothic Italy, A.D. 455-552," term paper (Charles Town, WV: American Military University, 2006).

through the conversion and dominance of Clovis, and yet also later removed the papacy from power through the dominance of Napoleon.²¹

The Historical Significance of A.D. 1843 and A.D. 1844

As termination points for the 1335 and 2300-year prophecies, the years A.D. 1843 and A.D. 1844 also witnessed some significant historical developments in salvation history. Through an in-depth study of Dan. 8:14, Millerite Adventists had initially concluded that the 2300 years would be fulfilled with the return of Christ sometime between the spring of A.D. 1843 and the spring of A.D. 1844. The seventh-month movement eventually settled on a final termination date of October 22, 1844 for Christ's return.²² Citing that the "prophetic periods reached to 1844,"²³ Ellen White observed that, "the great test on time was in 1843 and 1844."²⁴ These two years witnessed the specific termination points for the 1335 and 2300-year prophecies.

When Christ did not return in the fall of A.D. 1844, a small number of faithful Millerite Adventists engaged in further study on the subject of the cleansing of the sanctuary. Convinced that their time reckonings were accurate, they soon discovered that this cleansing did not refer to Christ's return, but to a pre-Advent judgment in the

²¹Gerhard F. Pfandl, *Time Prophecies in Daniel 12*, Biblical Research Institute Release 5 (Silver Spring, MD: Biblical Research Institute, May 2005), 9; accessed August 3, 2015, at <https://www.adventistbiblicalresearch.org/sites/default/pdf/Release%205.pdf>.

²²White, *Great Controversy*, 328-329, 368, 398-400.

²³White, *Early Writings*, 236.

²⁴Ellen G. White, *Testimonies for the Church*, vol. 1 (Boise, ID: Pacific Press, 1948), 73. See also Doukhan, 187-188; Hardy, "The 1,290 & 1,335 Days," 271-298; Nichol, 4:881; Pfandl, *Daniel: The Seer of Babylon*, 119-120; Shea, *Daniel: A Reader's Guide*, 276-277; "Time Prophecies of Daniel 12," 333-334.

heavenly sanctuary, which would cleanse the faithful from their sins in preparation for Christ's return. These faithful Adventists discovered this judgment to be the antitypical fulfillment of the Day of Atonement service from the earthly sanctuary as conveyed in the warning of the judgment hour arrival found in the First Angel's message (Rev. 14:6-7).²⁵ This discovery was an example and fulfillment of how Daniel's prophecies, especially the 2300-year prophecy, would be unsealed and understood by the faithful after A.D. 1798. The "blessing" conferred by the 1335-year prophecy applies to the faithful during this period who saw the fulfillment of the prophetic periods in A.D. 1843 and A.D. 1844, and led out in the discovery of the principal teachings of the Adventist Church. This blessing also subsequently extends to others who, since the years A.D. 1843 and A.D. 1844, have come to an understanding of the biblical truths that are foundational to the Adventist message.²⁶

Ellen White and the "Time of the End"

Ellen White used the phrase, "time of the end" in two main ways. First, she used this phrase to describe the last period of human history that would witness the unsealing of Daniel's prophecies and the proclamation of the judgment-hour message, which would extend from A.D. 1798 to Christ's return. After discussing how Daniel's prophecies were to be unsealed after the 1260 years of papal supremacy had come to an end, she observed that, "since 1798 the book of Daniel has been unsealed,

²⁵White, *Great Controversy*, 368, 389, 431-432, 435-450.

²⁶Gibbs, 10; Nichol, 4:880-881; Pfandl, *Daniel: Seer of Babylon*, 119-120; Shea, *Daniel: A Reader's Guide*, 276-277; Compare Dan 12:12 with Rev 14:13.

knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near."²⁷

Second, Mrs. White also apparently used this phrase to describe the very end of human history. One such example finds her referencing Dan. 12: "Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end."²⁸ She penned this statement in 1903, and thus was referring to a later time period well beyond A.D. 1798. This comment has led some futurist proponents to conclude that Mrs. White might be hinting at a future fulfillment of the three time periods of Dan. 12.

To consider the validity of such a claim, the interpreter must identify the warning to which Mrs. White referred in the above reference. The initial passages of Dan. 12 discuss such important events as the close of probation, the time of trouble, the deliverance of the faithful at Christ's return, the resurrection of the dead, and the eternal reign of the faithful (Dan. 12:1-3). Given this evidence, the full statement from Mrs. White containing the reference to Dan. 12 is provided in the quotation below:

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, "My Lord delayeth His coming."²⁹

²⁷White, *Great Controversy*, 356. See also Ellen G. White, *Prophets and Kings* (Boise, ID: Pacific Press, 1943), 547-548.

²⁸Ellen G. White, *Manuscript Releases*, vol. 15 (Silver Spring, MD: E.G. White Estate, 1993), 228.

²⁹*Ibid.*

This full statement seems to discuss the importance of preparation for the close of probation and Christ's return through Christian character development. Since Mrs. White often emphasized the importance of using probationary time to develop Christian character,³⁰ the warning from Dan. 12 referenced in the quotation above could relate to how the faithful should fully understand the urgency of forming Christian character before probation closes. Since Dan. 12 also discusses how the "wise" would "understand" Daniel's prophecies (Dan. 12:10), Mrs. White's warning could also point to the necessity of having a deep knowledge of these prophecies in order to prepare for the last days. Given these warnings, however, the above quotation does not necessarily imply a future fulfillment of the time elements of Dan. 12.

Ellen White on the 1290 and 1335 Days

Ellen White produced three quotations on the 1335-day prophecy, and one includes a mention of the 1290-day prophecy. In one statement she discussed the errors of "Brother Hewit," stating that, "We told him some of his errors in the past, that the 1335 days were ended and numerous errors of his."³¹ Some futurist interpreters have suggested that one of Brother Hewit's errors was that the 1335 days had ended, thus implying that Mrs. White inferred that this time prophecy has a future fulfillment. However, given all the biblical data presented above to support a past fulfillment of the

³⁰In one example Mrs. White stated that, "The characters formed in this life will determine the future destiny. When Christ shall come, He will not change the character of any individual. Precious, probationary time is given to be improved in washing our robes of character and making them white in the blood of the Lamb." See Ellen G. White, *Testimonies for the Church*, vol. 4 (Boise, ID: Pacific Press, 1948), 429.

³¹Ellen G. White, *Manuscript Releases*, vol. 6 (Silver Spring, MD: Ellen G. White Estate, 1993), 251.

1335 days, this paper suggests that Mrs. White believed that the 1335 days had already ended by the time she wrote this statement in 1852. Evidently one of Brother Hewit's errors involved the belief that the 1335 days had not ended by that time, "Otherwise we must ask, why Ellen White reprimanded brother Hewit and not her husband and all the other pioneers who taught that the 1335 years were ended?"³²

Mrs. White penned a second quotation discussing the 1335 days, which seemed to equate their completion with the unsealing of Daniel's prophecies, thus pointing to a historical fulfillment of this time prophecy:

In his vision of the last days Daniel inquired, "O my Lord, what shall be the end of these things? 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 . . . 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" [Daniel 12:8-13]. Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.³³

This quotation seems to imply that the "blessing" attached to the fulfillment of the 1335 days involved witnessing how Daniel's prophecies would be unsealed after the arrival of the "time of the end." "At the end of the days," i.e. when the 1260 "days" (years) and the 1335 "days" (years) "ended" in the years A.D. 1798 and A.D. 1843, Daniel's prophecies, especially the 2300-day (year) prophecy, would be unsealed, understood, and speak truth to the people.³⁴ As stated above, the faithful who witnessed

³²Pfandl, *Time Prophecies in Daniel 12*, 5.

³³Ellen G. White, *Sermons and Talks*, vol. 1 (Silver Spring, MD: E.G. White Estate, 1990), 225-226.

³⁴White, *Prophets and Kings*, 547-548.

the fulfillment of these time prophecies would soon discover the truth about the cleansing of the heavenly sanctuary, as well as other attendant truths that comprise the Adventist message.

In a third quotation discussing the 1335 days, Mrs. White also referenced the 1290 days. After stating that, "Twice Daniel inquired, How long shall it be to the end of time," Mrs. White quoted Dan. 12:8-13, the passage containing these two time prophecies, and qualified how they are to be understood in the next paragraph: "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world."³⁵ Similar to the second quotation above, she implied in this reference that the 1290 and 1335 days (years) were fulfilled when Daniel's visions were unsealed between the years A.D. 1798 and A.D. 1843. She also seemed to equate the conclusion of the 1335 days (years) with the proclamation of the first angel's message, which first took place in A.D. 1843.³⁶

Ellen White on the Close of Probation

Some futurist proponents of Dan. 12 suggest that the 1260 and 1290 days are literal days at the end of time, and claim that either might extend from a Sunday law to the close of probation. This conclusion is problematic, because Mrs. White conveyed that God has never revealed when probation will close:

God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall

³⁵Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1962), 114-115.

³⁶Mrs. White observed that the first angel's message was first given in A.D. 1843. See White, *Early Writings*, 232-234.

accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty . . . The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils.³⁷

Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for His appearing.³⁸

Ellen White on Time-Setting

Making a connection between the “blessing” of Dan. 12:12 and the “blessing” of those who have a place in the first resurrection when Christ returns (Rev. 20:6), some futurist theories also propose that the 1335 days are literal days that span from an end-time Sunday law to the Second Advent of Christ. However, clear Scriptural evidence shows that the time of Christ’s return has not been revealed (Matt. 24:36; Mark 13:32). Ellen White also discouraged any sort of time-setting for Christ’s return and the end of the world: “Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord’s coming is declared to be beyond the ken of mortals.”³⁹ If this futurist view is considered valid, then one need only count 1335 days from the passing of a Sunday law to determine when Christ will return, which is a form of time setting. Mrs. White did testify that God would announce the day and hour of

³⁷White, *Selected Messages*, 1:191-192.

³⁸Ellen G. White, *Maranatha* (Hagerstown, MD: Review and Herald, 1976), 108.

³⁹White, *Testimonies for the Church*, 4:307.

Christ's return to the living faithful just before it takes place,⁴⁰ but this announcement takes place after probation closes, and thus will have no affect on the eternal destiny of those who are alive at that time.

This paper also proposes that the "blessing" conferred by the 1335-year prophecy of Dan. 12:12 points to the members of a "blessed" group who have embraced the Three Angels' Messages (Rev. 14:6-12), and have died in faith since the time when Daniel's prophecies were unsealed and these messages were first proclaimed (Rev. 14:13). As stated above, the proclamation of these messages began when the First Angel's Message was first given in A.D. 1843. The Second Angel's Message followed in the summer of A.D. 1844, and the Third Angel's Message began after the completion of the 2300 years in A.D. 1844.⁴¹

Overall, the Three Angels' Messages were developed during the time when Daniel's prophecies were being unsealed and the 1335-year and 2300-year prophecies were being fulfilled in A.D. 1843 and A.D. 1844. The "blessing" extended to the faithful who witness the completion of the 1335 years is the same "blessing" conferred upon those who have died during the proclamation of the Three Angels' Messages. Because Dan. 12:2 describes a special resurrection of believers, which will take place prior to the

⁴⁰White, *Maranatha*, 287.

⁴¹White, *Great Controversy*, 389. Mrs. White confirmed that, "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed." See *Selected Messages from the Writings of Ellen G. White*, vol. 2 (Hagerstown, MD: Review and Herald, 1986), 104-105.

general resurrection of the faithful at Christ's return,⁴² this paper suggests that all believers who have died having faith in these three messages, since the time when they were first proclaimed (i.e. A.D. 1843 and A.D. 1844), will be raised in this special resurrection.

Ellen White and "Time No Longer"

Mrs. White equated the passage, "there should be time no longer" (Rev. 10:6) to represent the completion of the 2300 years in A.D. 1844, which pronounced the end of all prophetic time.⁴³ Some futurists have suggested that this passage announces the end of prophetic time (i.e. year/day prophecies), but not the end of literal time (i.e. literal days) with respect to the three time periods of Dan. 12. However, Mrs. White confirmed that time in any form (whether symbolic or literal) has ceased to be a test for the faithful since A.D. 1844:

I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God's people. The great test on time was in 1843 and 1844; and all who have set time since these great periods marked in prophecy were deceiving and being deceived.⁴⁴

⁴²Compare Dan. 12:2 with John 5:28-29. See also White, *Great Controversy*, 637. The "many" that are resurrected as described in Dan. 12:2 are contrasted with the "all" that are resurrected as described in John 5:28-29.

⁴³Rev. 10:5-6 forms a textual connection with Dan. 12:7, as these two passages describe how an angelic being raises a hand toward heaven and swears by the One who lives forever. Since Rev. 10:5-6 describes the end of prophetic time in reference to the 2300 years, which spanned through history to the year A.D. 1844, it seems consistent that Dan. 12:7 would also span through history to the year A.D. 1798, given their similar wording. In other words, both relate to time prophecies that apply the year/day principle and are to be understood in a historical sense, and do not apply the events at the very end of human history.

⁴⁴Ellen G. White, *Life Sketches of James White and Ellen G. White*, 1888 edition, Ellen G. White Writings, CD-ROM, Comprehensive Research Edition (Silver Spring, MD: Ellen G. White Estate, 2009), 222.

The above quotation uses the phrase, “definite time,” which suggests that Mrs. White viewed the year A.D. 1844 as the termination point for all prophetic periods in Daniel and Revelation, and that neither symbolic time or literal time would ever again be a test for the faithful. Yet, if the time prophecies in Dan. 12 are allegedly literal time periods in the future, as futurist proponents suggest, then time would still be a test for God’s people.

The “Abomination of Desolation”

Futurist proponents of the time elements of Dan. 12 also suggest that the “abomination of desolation” mentioned by Christ in Matt. 24:15 and Mark 13:14 is a reference to Dan. 12:11, each of which describes an end-time Sunday law. The quotations below from Mrs. White are used to support this assertion:

As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal sabbath, will be a warning to us.⁴⁵

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.⁴⁶

These quotations above certainly demonstrate that Mrs. White viewed the Roman invasion of Judea and the destruction of Jerusalem as types of end-time Sunday legislation and the subsequent destruction of the world that will follow this

⁴⁵Ellen G. White, *Testimonies for the Church*, vol. 5 (Boise, ID: Pacific Press, 1948), 464.

⁴⁶Ibid, 5:451.

apostasy.⁴⁷ However, Mrs. White never attached a specific time frame by which to allegedly date to these events.

Furthermore, this paper also suggests that Christ's mention of the "abomination of desolation" in Matt. 24:15 and Mark 13:14 was not necessarily a reference to Dan. 12:11, but rather to Dan. 9:26-27. Daniel was told that, "the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined" (Dan. 9:26). He was also told that, "for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27). Both of these passages refer to Rome as the desolating power that destroyed Jerusalem in A.D. 70, which took place 36 years after the 490-year prophecy ended in A.D. 34.

Overall, the "abomination of desolation" is discussed a four times in the book of Daniel: Dan. 8:11-14, Dan. 9:26-27, Dan. 11:31, and Dan. 12:11. In three of these references it is associated with the "daily" (Dan. 8:11-14; 11:31; 12:11), while the fourth example does not mention the "daily" (Dan. 9:26-27). Since Christ did not refer to the "daily" in either Matt. 24:15 or Mark 13:14 when He discussed the "abomination of desolation," it seems reasonable to suggest that He referred to Dan. 9:26-27 and not Dan. 12:11. Therefore, while Christ and Mrs. White did suggest a future fulfillment of the "abomination of desolation," they did not attach a time element to this event, which means that the 1290 days of Dan. 12:11 are not literal days associated with an end-time Sunday law.

⁴⁷White, *Great Controversy*, 36-37; *Testimonies for the Church*, 5:464.

Conclusions

The traditional Adventist interpretation of the time elements in Dan. 12 is based upon: (1) the application of the year/day principle to confirm that the 1260, 1290, and 1335 days equate to literal years; (2) the vision/explanation format of Daniel's eschatological apocalypses, which reveal the placement of all time prophecies in the explanation sections of these apocalypses and the consistent application of the year/day principle; (3) textual connections between Dan. 7:25, Dan. 8:9-14, Dan. 11:31-35, and Dan. 12:5-13, each of which describe historical details involving the reign of the medieval papacy; (4) the historical significance of the years A.D. 508, 538, 1798, 1843, and 1844, which serve as historical markers in prophecy to guide the interpreter toward a correct understanding of the 2300-year prophecy of Dan. 8:14, the central time prophecy in Danielic eschatology; (5) evidence from Ellen White's writings that support a historical fulfillment of these time prophecies with respect to the "time of the end," the unsealing of Daniel's visions, and an increase in knowledge about these prophecies between the years A.D. 1798 and A.D. 1844; and (6) Christ's use of the term, "abomination of desolation" (Matt. 24:15; Mark 13:14) as a reference to Dan. 9:26-27, not Dan. 12:11.

The following hermeneutical points should be considered in the study of Dan. 12: (1) the overall textual unit of Dan. 10-12 should be interpreted in a manner that is structurally consistent with Daniel's prior eschatological apocalypses and follows the vision/explanation format of these apocalypses; (2) all time prophecies that extend beyond Bible times and conclude prior to Christ's return should be understood through an application of the year/day principle; and (3) words, phrases, and patterns in Dan.

10-12 that are also found in other Danielic apocalypses should be interpreted in a manner consistent with how they are used and applied in these other apocalypses. A consistent application of these principles will help to guide the interpreter toward an accurate understanding of the time prophecies in Dan. 12. The traditional Adventist view of these time elements is based upon a faithful application of these principles.

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