

The Chiastic Structure of Daniel 12
as it relates to the 1260, 1290 and 1335
days mentioned in Daniel 12

by

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This thought paper exams the chapter of 12 in Daniel. Specifically it covers the 1260 (time, times, and half a time) in v.7, the 1290 in v.11 and the 1335 in v.12. It is a view that I believe as much as it appears to point in the direction of the context of Chapter 12 that I believe of what the actual text states. I believe that the three times periods are related to each other and that they occur after the 1844 date and are reflected as day-for-day. However, before stones are thrown at me, allow yourself a few minutes and read the paper thoroughly. Several aspects of this study I hope to have clearly presented:

- 1) We will exam of what I believe that the 1260, 1290, and the 1335 have one starting point.
- 2) That the time periods are directly related to the 1) 3 and 4th angels message about the gospel and character of God, 2) the closing of the message by the removing of the Holy Spirit toward those that continually reject it, 3) the counterfeit gospel message set-up in accordance with the establishment of the abomination of desolation, and 4) the actual 2nd coming of Christ.
- 3) The characteristics of the periods are thematic upon a spiritual warfare over God's character being presented to the world through his people. Therefore, there is a confrontation of good vs. evil that is played out through character representations on both sides, coercion vs. compelling and influential love.
As the warfare escalates into two complete character representations that have been formed in either hatred, evil and ungodliness verses compassion, love of enemy, patience, persevering godliness the universe will see what the issue over worship has become: character representation. Each group's character will have matched their leader, either of Christ or Satan.
- 4) Reviewing a chart that describes these convergent time periods.
- 5) The proximity of the time periods (day vs. year) make more biblical sense in the context of the text .

Aspects of the Starting Point

The basis of the 1260 is the ministry of Jesus himself. His ministry began at Yom Kippur in Luke 4:18,19 where he quotes ISA. 61:1,2. His ministry went for 3.5 years and ended at his death at the Passover. This timing was exact. In addition, because the **moed** or appointed times of these feasts served a spiritual purpose, they were for spiritual healing, restoration and reconciliation in a redemptive setting. Yom Kippur not only represented the Day of Atonement but was the New Year where the promised of the anointing as the Messiah in Luke 4:18, 19;

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Jesus's anointing was to 1) preach the gospel (good news) to the spiritual and physical poor, 2) heal brokenhearted people, not through social change but through his life, preach deliverance to the spiritually captive ones of Satan, 3) recover the physical but more related to the spiritual eyesight of those who recognize that they are in darkness, and 4) free those who are being oppressed. In verse 19 of Luke 4, the jubilee, being based upon Lev. 25:1-55, describes that Jesus also came to herald the favorable year of the Lord, which defined the year of jubilee, the anniversary of the children of Israel set free, and where they returned to their

inheritance (which spiritually was/is God). Therefore, Jesus fulfilled the Messianic anointing for full redemption of his people of which also in v. 19 it was a jubilee year, where Jesus heralded the favorable appointed time to his people.

Also, suffice it to say, Jesus's death was the Passover lamb slain on behalf of others ending his ministry at 3.5 years. Therefore, these two points, the beginning being Yom Kippur/Day of Atonement and the ending Pesach/Passover mark a 1260 day period or 3.5 years. Clearly God used the *moed* or appointed times to indicate his movements in redemptive ministry and history.

I believe that *Tu B' Shevat* called the feast of trees was 75 days prior to Passover of which one adds the 75 days to 1260 it comes to 1335. Therefore, the starting point for the 1260, 1290 and 1335 of Daniel 12 begin with the Feast of Trees. The Feast of Trees is found in Lev. 19:23-25 and Lev. 26:3,4. It was not a major feast as the other 7 spring and fall feasts, but it represents a purpose in time and converges with the symbolic spiritual growth of the body of Christ as we will see.

The feast of trees began rationally on the 15th of Shevat, which is our January. It was the beginning of the spring and the trees soaked up the winter rains and were becoming ready for growth and maturity to produce the fully ripened fruit by the 4th year. Let us look at Lev. 19:23-25. It states,

"When you enter the land and plant any fruit tree, you must consider its fruit forbidden. Three years it will be forbidden to you; it must not be eaten. In the fourth year all its fruit will be holy, praise offerings to the Lord. Then in the fifth year, you may eat of its fruit to add to its produce of your harvest. I am the Lord your God."

We can clearly see that the fourth year the fruit ripens. And in Jewish chronology anything that overlaps one year is counted into the next year, the same is for calculating days. Jesus was in the tomb 3 days. He died before sundown on Sabbath which was part of Friday, (day 1) rested in the tomb Sabbath (2nd day) and rose after the sun went down on Saturday night, rising Sunday (3rd day) Therefore 3.5 years is considered the fourth year as well. Any part of the day or year is considered a full day/year. Therefore, in the context of the fourth year in Lev. 19: 3-5 years would be considered part of the fourth year. Therefore, we see that the fruit on the tree reaches maturity the fourth year as a praise offering to the Lord. I believe that the KJV has it stated correctly. The fruit has now become holy (for a separate purpose vs. ordinary, common or earthly). Its purpose for becoming holy is to praise (*hillul*) the Lord. The word "praise" in Hebrew, *hillul* describes a rejoicing from the root *halal*, to shine and glorify. Therefore, the fruit that is connected to the tree has become mature and holy, so that it glorifies God. And the only thing that can glorify God is that his character is reproduced in his people (trees). They shine forth and glorify, or characterize God.

Lev. 26: 3,4 also has been a scripture reference to the Feast of Trees. It states,

"If you walk in my statutes, obey my commands and observe them. Then I will give you your rains their time so that the land will give its yield and the trees of the field will yield their fruit."

Note that obeying and acting upon what God says is a precursor for the "rains" (the spiritual power) so that the rains will give growth to the trees in order for the trees to produce and yield its fruit. And the fruit is, "love, joy, peace, longsuffering." Gal. 5:22,23

gentleness, goodness, faith, meekness, temperance." We can see the spiritual connection. One, Jesus gives us his life in order that we obey and act. Two, so that the

spiritual rains come, just as in Pentecost. Three, in order that the trees grow. Fourth and lastly, so that the trees produce fruit (character). The connection between a tree (symbolically) to a follower of Christ is through the scriptures. So it is with the spiritual side to this feast, it is about Christians (trees) growing spiritually and bearing fruit. Therefore, we can see that as Christians grow spiritually they are bearing fruit, and as the text stated in Lev. 19 this fruit is ripened the fourth year.

Let's look at a few other texts that define a godly person as a tree. In Proverbs 3 Solomon states that when a person finds wisdom they become a "tree of life" to those around them and they are happy and blessed for those who retain him or her. Another text is Isa. 61:1-3. Jesus quoted these verses in Luke 4:18, 19. However, we can see that those who are anointed of the Holy Spirit produce the fruits in Luke 4:18, which leads up to v.19 announcing the "acceptable year of the Lord," and the Jewish New Year of Yom Kippur. Verse 18 states,

"The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; heal the brokenhearted; preach deliverance to the captives and recover sight to the blind, and to set oppressed people free."

The Spirit came upon Jesus for the sole purpose to anoint him in order for him to preach good news, heal, restore, and set the oppressed free. However, in verse 3 of Isa. 61 further states the purpose and results of Jesus' ministry:

"to appoint unto them that mourn in Zion and to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, trees planted by the Lord to reveal his character."

The end purpose and results of Jesus ministry was reveal the character of God.

Other verses that reveal trees as God's people are: Isa. 7:2; 55:12; Eze. 17:24; Zec. 4:11-14. Also, Ps. 1:3 states, that these are blessed and delight in the Lord's instructions and

"..will be like a tree planted by flowing streams of water yielding its fruit at the proper time and its leaves will never die, and whatsoever he does shall prosper."

Notice that the tree is living because it is planted by a stream of living waters, and that it only why it bears fruit. Another indicator that the tree is a person is that the word "he" in both verses in Ps. 1:3 and Isa. 61:1-3 as a personal pronoun.

Also, an old Jewish custom was to plant a cedar tree for a boy and a pine tree for a girl. When two people were married, branches from these trees were used to make poles for the wedding canopy. The spiritual connected picture is a marriage tree grafted into part of the marriage canopy of which the canopy is God covering the people.

Jesus used other "tree" examples such as people "will be known by their fruit." (Mt. 7:16-20), "bearing good fruit," (Mt. 3:10; 7:17-19; Luke 6:43,44) and if there is no fruit born in the third year it was cut down (Luke 13:7). The kingdom is like a "mustard seed" growing into a huge tree (Luke 13:19).

Therefore, the tree is symbolic of those who follow God through the Spirit. The small feast of trees begins the growth of the Christian and becomes the starting point of the 1260 when the tree ripens to full maturity. As it is also the beginning point of the 1290 and 1335. The feast marked the time when the children of Israel made their conquest into Canaan. Therefore, we can see that true spiritual growth is the acting upon the Holy Spirit through God's word in order for the trees to bear fruit. The following chart describes that the beginning of each time period in Dan. 12 starts with the Feast of Trees or Tu B' Shevat. The 1260 ends with a cleansed and completed people through he

shattering process of self thereby magnifying the character of God in their lives. At the same time they are scattered throughout the world proclaiming the three and more specifically the 4th angels messages found in Rev. 14:6-12 and Rev. 18:1 respectively. Rev. 18:1 States,

“I saw another angel with great authority and the earth (people living on the earth) was lightened (made to see) his glory (character).”

Therefore, as the everlasting gospel is preached in the warning setting of the three angels message in Rev. 14:6-12, Rev. 18:1 indicates that those who give the message will display the character of God to a crumbling world. Only through Christ in his compassion, love, reconciliation, warnings, and restoration through his people, is the character of God displayed. Therefore, at the end of the 1260 the “self” of God’s people has been completely shattered and “*they are men wondered at...*” Zec. 3:8

We now turn to the 1290 in Dan. 12:11. Since the 1260, 1290 and 1335 have the same beginning point, we see that at the end of the 1290 the abomination that causes complete desolation has been set-up. This must be a universal law that (the God of forces= Satan) forces people to observe. However, at the beginning of the 1290 it states that the “daily” is removed. What does this exactly mean? First we must note that the “daily” at the beginning of the 1290 is a removal process that culminates in the total removal of the “daily” and the set-up of the abomination of desolation at the end of the 1290. The crisis upon the world had increased to a such a fever pitch that at the end of the 1290 the law is enacted. “abomination of desolation” law that is enacted at the end of the 1290 has closed the probation on this earth. However, it differs I believe is this, the law at the end of the 1290 is enacted or passed in a point of time. In other words, it’s not a law that will stretch over time, but rather through a time of crisis all nations, perhaps through the UN, it is passed and becomes immediate. However, the “removing of the daily” begins at the Feast of Trees and again stretches to the end of the 1290 near the fall feasts. However, it is a process in time that culminates into a law enacted that causes desolation. During this period the 144,000 are being cleansed (Dan.12:7) and at the same time that give a gospel message in a crisis situation. It polarizes the world, hearts are softened or hardened by the message. As an old saying goes, the same sun that melts the wax hardens the clay. There is an extra 30 days of mercy and grace that are taxed upon the 1260 before the end of the 1290 causes the abomination and desolation. The 1335 has the same start date but culminates on Yom Kippur or the Day of Atonement. The difference between the 1290 and the 1335 is 45 days. Let’s look first at the “daily” and then at the 45 days.

Let’s look what the word “daily” actually is. The word “*tamid*” and “*yom*” are the two words for daily. But the word “*tamid*,” is used in Daniel 5 times, ch.8:11,12,13; 11:31 and 12:11 and it is specifically related to the word “continual.” First we must recognize that the word “*sacrifice*” is supplied and not in the original Hebrew. However, we know that it is directly linked to the “*abomination that causes desolation*” both in Dan. 11:31 and 12:11. Therefore, it is best defined in this context. I believe that they are interconnected. If we look at both verses, ch.11:31 and 12:11 we can see that when the daily is removed THEN the abomination will cause desolation. I believe that it is directly connected to the intercession of Christ. Christ ceases interceding on behalf of man, because the human race has become polarized and have either chose godliness over ungodliness and vice versa, then there is no more NEED for a mediator.

When Christ removes himself from that role then I believe Satan will have full reign, similar to the fifth trumpet of Rev. 9. The context of both 11:31 and 12:11 have this implication. At the same time, especially in 11:31, it is a false replacement, counterfeiting the true mediation of Christ, but under force and not love. When Jesus referred to the abomination that causes desolation in Mt. 24 he was dually referring towards Jerusalem's demise and those who live at the time of the end. We know historically that there was a 3.5 year time period from 66-67 AD to 70 when Jerusalem was completely desolated. According to Milman's History over 1 million people died during that siege in Jerusalem during Passover. Therefore, I believe that at the end of the 1290 the continual intercession is removed (the *tamid*, continual) as Christ intervening on behalf of others and the establishment of an abomination (law) that will cause a full earth desolation.

When we come to the 1335 we see that there are an additional 45 days from the 1290 to 1335. I believe that this is the period of deep darkness or a time of great trouble for the 144,000. For several reasons I see this. First, the word "*blessing*" is directly linked to the second coming of Christ (See comments below). Secondly, the 1260, in v.7, builds to the 1290 and the 1290 in v.11 builds to the climatic "*blessing*" in v.12. When we look at the Chiastic structure of the chapter (see Chiastic diagram and chart) and the chart, the "*shattering*" of the people is what starts the process, of a 1) complete purified people, v.10 2) causing a ceasing of intervention from Christ, because the sanctuary has been cleansed and set-right both in heaven and the people, thus causing the daily to be removed, v.11. 3) the abomination is now set-up that will bring total destruction to the world and those who are lost v.11 4) the blessing is the 2nd coming of Christ to retrieve his people, v.12.

Another interesting point on the 1335 is that the difference of 45 days was prophetically 3 hours, and 3 hours was the amount of time that Jesus was covered with darkness, Mt. 27:45; Mark 15:33; Luke 23:44. In the book the Great Controversy page 613, the exact process is stated,

"When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."

I believe this the process mirrors the 1290 and the 1335. Because of the world's rejection of Christ this darkness is a spiritual one and the effect is that because they rejected truth they become delusional. Discernment of right and wrong has totally abandoned the unrighteous. Therefore, when probation closes darkness covers the earth and during this period God's people are protected from the plagues of Rev. 15 and 16 and I believe mirrors the 5th trumpet where Satan is released upon the world in Rev. 9

Chiastic structure of Dan. 12

Dan. 12 :1 = Michael stands up for His people

2. = Righteous/wicked = everlasting life vs. shame

3. = wise shine

4. = Book sealed / time of end

5/6. = How long shall it be till the end of these wonders?

7. = 1260 days = completely shatter holy people.

8. = What shall be the end of these things?

9. = Book sealed / time of end

10. = wise understand

10. = Righteous / wicked = purified vs. do wickedly

12. = 1335 days (Michael stands up) 'Blessed who reaches'

Note that the key point of the chiasm is the “shattering of God’s people” This shattering is none other than the destruction of self. However, many word dictionaries define the word in both terms of “shattered” and “scattered.” Could it be that God’s people will not only be shattered of self but also scattered throughout the world.

#pn Naphats (naw-fats’): Verb, Strong #: 5310 A) to shatter, break, dash, beat in pieces (Qal) 1) to shatter 2. Shattering (infinitive) B) (piel) to dash to pieces C) (Pual) to pulverize.

There are three prophetic points in Daniel 12. I believe that after looking at the context of the texts, it does not necessarily mean that they are limited to understanding these texts in previous prophetic church historical time periods. In Daniel 12 v.7 we see that a time period of "time, times and half a time," (being the 1260) are related to a shattering (and scattering) of God's people. The 1290 in v.11 links God's people to sanctuary terminology of the daily ceasing and then in the same verse it's states an abomination that is set up that in turn causes desolation. A 1335 of spoken of by the angel to Daniel in v.13 that those who reach the end of this 1335 receive a "blessing."

Traditionally the 1260 in v. 7 has been linked to a church time period of 538 to 1798. However, Rev. 13:5; and 12:14 describes this church time period more accurately. And describing the 1335, having the same start point as the 1260 (538) but ending in 1844. I believe these time periods refer to Rev. 13:5 more specifically and to Rev. 12:14 rather than Dan. 12. But if one looks at the 1844 date it represents when the temple was to be cleansed. However, only as the temple representing God's people is it in conjunction with a cleansing. In other words, when God's people are cleansed then God's temple is cleansed. When God's people take full advantage of the Life of Christ then the temple is cleansed and there is no longer a need for what the heavenly temple and high priesthood was intended for, cleansing a people. Anything that happens in heaven corresponds on earth and that on earth corresponds back to heaven. In Dan. 12:7 the 1260 relates to a shattered people, shattered of self. The Hebrew word "*naphat*" has two distinctions, shattered and scattered. So the 1260 in v.7 represents a shattering of self in God's people through Christ, and a scattering of God's people to the world in bringing the final message of God's character to the world. Therefore, as much as this may be referenced to a church time period (i.e. 538-1798) it has a stronger connotation to a people referenced through an experience with putting God's character on display as a correct picture of whom God is.

Of time, blessing and cleansing

Note Ellen White's description of the cleansing process.

*"The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon his people, and his ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for his children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace fire; **their earthliness must be removed that the image** of Christ may be perfectly reflected. {4SP 438.1}*

Also,

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. COL 68,69

But notice that it is in the context of the 1260 days that God's people are shattered. In other words, it takes the complete 1260 days before God's people are totally broken "shattered" in relationship to "self." This point is referred to in the PK p.590,

"The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed"

This warfare conflict is also found in RH Jan. 9, 1908. In other words, all of their earthliness has been removed at this point in order to reveal the fullness of the character of God. Every point in the chiasm of Dan. 12 matches perfectly, as can be seen, but a key point of this chiasm are the matching ideas of v. 1 and v. 12 (also in relationship to shattering God's people). In verse 1 the word time "et" is used in conjunction with "an experience" or even a "blessing" as related to v. 12.

The word "Blessing" is referenced here. "The phrase is also used for the time of eschatological blessing, when God will destroy Judah's enemies... as also in Dan. 12:12 the phrase marks a radical discontinuity in world events..." *Dictionary of the Old Testament and Theology, Vol. 3 p. 565*

The word "time (et)" is referenced here. What is interesting is that, out of the other 8 words in Hebrew used for "time," this word has been used prophetically in relationship to God's remnant and completed people as in Micah 5:3 which points to the prophetic account of Christ's birth,

"Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."

It also mentions God's remnant, who are a cleansed people, will return to Jerusalem in Jer.3:17

"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

However, the strongest link between this theme of "et" and Dan. 12:1 and Dan. 12:12 is found in Jer. 50:20 "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."

The word "reserve" is key as well. **raX Sha'ar** (shaw-ar'); Verb, Strong #: 7604

1. (Qal)To remain, be left over (Niphal) to be left over, be left alive, survive. (participle) = remainder, remnant.

Clearly the word "reserve" is remnant in this context. Therefore, Jeremiah speaks of a people in a specific "time" as a "remnant (reserve)" and that at this "time" their sins have been "not found" or "blotted out" as EGW states in GC p.620. She relates it in the context of Jacob's time of trouble. "*Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance." This I believe relates to Yom Kippur or the Day of Atonement. In this context, the type has met antitype for those righteous alive on earth at that "time." The 144,000 cannot bring their sins to remembrance because they have been blotted out, which contrasts against Heb. 10:1-4 where remembrance is always present in earthly*

animal sacrifices. Furthermore, it is at this precise “time” that they have been shattered fully, the end of the 1290 days. It is also at this “time,” as Dan. 12:7 states, that “*all these things shall be finished.*” I believe that the “*things*” are referenced in v. 6 as “*wonders*” all the wonders that have happened in history, i.e. Dan. 11 and what has happened to God’s people at this point, and verses 1-4 and perhaps all that Gabriel had revealed to Daniel up to this point. The word “*finished*” in v. 7, I believe relates to the end of the 1260 days, or the shattering of the holy people.

Again the word “*time*” is here used as in Dan. 12:1 and v.12 relating to a specific point directly linked to a blessed and cleansed, remnant people.

Dan. 12: 1 tells us that at this “*time*” Michael stands up for His people, and delivers them all who are found written in the book. Let’s further look at the word “*time*” in v.1, but in order to understand the “*time*” of v.1 we must look at v.12 first.

V.12 states that there is a “*blessing*” for those “*wait*” and “*come*” to the end of the 1335 days. Both Rev. 13:10 and 14:12 link the “*patience of the saints*” with the “*waiting (patience)*” and those who “*come*” (marriage supper of the Lamb) or 2nd coming.” In other words those who “*wait*” and “*come*” to the 1335 days will receive the “*Blessing*” (receive Christ personally and physically at the second coming), the great *Parousia*.

The word “*blessing*” is a key to the 1335 days. The word is used over 205 times in the Old Testament and 85 times in the New Testament. Over 40% in the Old Testament the word is related to the Second Coming of the Lord. The New Testament relates and utilizes the word “*Blessing*” in the context of the Second Coming over 40 times. And more specifically in the book of Revelation it appears 7 times and every time in the Book of Revelation it is specific to the 2nd Coming. Therefore, I believe that the 1335 days is related to the 2nd Coming. Daniel is told by the Angel that all who “*wait*” and “*come*” to the 1335 days there will be a blessing (patience of the saints). This aligns perfectly with verse 1, Michael stands up (This is the “*Blessing*” in v.12 as the chiasmic parallel confirms) for His people all who are written in the book.

The 1260, and 1290 I believe relate to the 3 ½ years of Elijah and Jesus’ ministry.
A few quotes from Ellen Whit read,

*“But there is apprehension in the hearts of the priests as they remember that at the word of the prophet the land of Israel for **three years and a half** has been destitute of dew and rain. Some **fearful crisis is at hand**, they felt sure.” P.K. p. 147*

*“Elijah had known loneliness of spirit, as for **three years and a half of famine he had borne the burden of the nation’s hatred and its woe.** Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair.” D.A. p.422*

Could it be that the 1260 and the 1290 days, or 3 ½ years, project another time of fearful crisis that falls upon the world, of which then culminates in similar fashion as Elijah’s ministry with the remnant speaking to the world as did Elijah

“And Elijah came unto all the people, and said, **How long halt ye between two opinions?** if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.” *1 Kings 18:21*

“But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half. **The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God,** that they might honor Jehovah as the only true and living God. *RH, May 26, 1891 par. 4*

Both Elijah and Jesus ministry ended with a time of Crisis or Time of Trouble. Therefore, perhaps God’s people will proclaim a message and ministry the same as Jesus, for 1260 - 1290 days (non-prophetic) 3 ½ years culminating to the 1335 days and the receiving of the “Blessing” (Christ is our Inheritance / our “Blessing”).

Again as previously mentioned the difference of that 45 days (1335 days - 1290 days = 45 days) relates to the darkness that covers the earth, from the Close of Probation to the 2nd coming of Christ. Therefore, whoever makes it through the 1290 days will receive the blessing of the 1335 days, receiving Christ (Blessing) and not experiencing the 1st or 2nd death.

The other question is, do these 1335 days fit into the 2300 day prophecy or are they separate. I believe that it is a separate experience that relates both to Elijah and Jesus ministry. Also since 1844 Ellen White states that “*Time has not been a test since 1844, and it will never again be a test*” {EW 74.2}. This is not a prophetic time period. It is not based upon a prophetic date. The beginning and ending time periods are based upon the ***moed***. The appointed feast times and periods.

Jesus was crucified the third hour Mark 15:25, and died the ninth hour, however, from the sixth till the ninth hour Jesus experience was much more intense. The 3 hours represented the Father forsaking Christ and Christ’s deep time of crisis. (“Now from the sixth hour there was **darkness** over all the land unto the ninth hour.”) Mt.27:45; Mr. 15:33; Luke 23:44. In prophetic time 3 hours equals 45 days. Therefore, could it be that God’s people will go through a “similar” experience that Christ did and by faith win the victory? Since the cross is represented prior to 1844 it can be prophetic of the future 45 days.

A Priesthood

As we have seen though the Old Testament God had used a priesthood to function on His behalf for man. So in the end the 144,000 represent that same priesthood except in spiritual lines rather than in physical duties. As momentum builds and strife on the earth becomes more increased, a priesthood of 144,000 will emerge to stand against the deceptions, falsehoods, and manipulations of Satan through the fallen world. The light will be brought forth from the throne of God through His priesthood/144,000 to lighten the earth with God’s glory, Rev. 18:1. The special work of this priesthood will be to bring out the character of God more fully and bring conviction upon the whole world.

When conviction is brought forth then “*it is time for the Lord to work for they have made void thy Law.*” Ps. 119:126. Furthermore those who have rejected the knowledge of God have rejected their opportunity to be a part of the priesthood. “*My people are destroyed for a lack of knowledge because you have rejected knowledge, I will also reject you, that you shalt be no priest to me; seeing you have*

forgotten the Law of God...” Hosea 4:6 The link is clear, reject God’s knowledge to you and you are rejected as the priesthood.

As mentioned I believe that the 1260, 1290 and 1335 days have the same beginning point. The old rare feast, the feast of Trees is mentioned in Lev.19:23. New trees were to be planted in Cannan when the people arrived. They were only to eat the FULLY ripe fruit of it in the 4th year. I believe this coincides with the priesthood as a tree, as Isa. 61: 3 states, “...*that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*” Notice metaphorically, that the trees have been planted by the Lord, for the glory of the Lord, where the fruit is produced FULLY in the 4th year. Also, the 1335 days after the feast of trees marks Yom Kippur when all of the sins have been wiped clean. How beautiful and perfectly God has prepared a people, that also coincides with Jesus ministry time on earth (3.5 years approx.) , of which FULLY matures the 144,000 priesthood at the 1290 days and of which 45 days later they have been BLESSED!

The Priesthood as it relates to Preparing the Kings of the East

Three key verses describe the relationship of the Priest to the Kings that come from the Sunrising as it relates to the fulfillment of Christ’s second coming.

1. We have seen in Dan. 12:11 how Daniel speaks of the 1335 days as the final coming of Christ as “*blessed.*” These verses in Daniel parallel Rev. 11:3 where the two witnesses prophecy for 1335 days. But nothing could be more dramatic than the drying up of the river Euphrates in Rev. 16:12. This drying up is specifically the work of God’s 144,000 priesthood. What makes this work most stunning is the word “*prepared.*” This word in Greek is **ετοίμαζω** **Hetoimazo** (het-oy-mad'-zo). The Strong definition states 2 metaphors. .
 - a. drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable
 - b. to prepare the minds of men to give the Messiah a fit reception and secure his blessings

The idea of people to level the road to make them passable is exactly what the 144,000 priesthood do. Isaiah spoke in Isa. 40:3 of John the Baptist as a highway to make “*straight*” (level) a highway in the desert (where he lived) for our Lord.” Therefore, as the last Elijah message is brought forth by the 144,000, priesthood, that same message parallels John’s message of repentance and warning to make the road level and passable for Christ to return as He brings His reward *with Him*.

Even the word “way” in Rev. 16:12 in Greek is **ὁδός** (**hodos** (hod-os') or road. Jesus referred Himself to the “road” in John 14:6 as “*the way*’ same in Greek, **hodos**. The road is prepared and made “straight” for the coming King of Kings and Lord of Lords. For any question regarding the Kings coming from the East or sunrise see Louis Were’s book “*The Kings that come from the Sun rising.*”

Recap of Dan. 12:11

v.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 two hundred and ninety days.”*

*“And from the time of the removal of the perpetual sacrifice, when the abomination of desolation shall be set up, a thousand two hundred and ninety days.” Dan. 12:11
Septuagint*

When we look close at this verse we can see that when the daily is taken away the abomination of desolation is set-up. Also upon viewing the verse an important factor is to determine who is removing and who is setting up. During the Cosmic warfare between Christ and Satan throughout the bible, especially stated in Romans 1:21-28, God allows for certain aspects of the great cosmic war to be determined based upon His people. In other words, when his people disobey he allows for outside nations to conquer them, as in Babylon and Rome. Jesus ceases the “continual” and Satan ceases the opportune time to set –up a false “continual” or “daily.” Therefore, God allows this to change to take place. By the end of the 1290 days, God’s people are sealed at this point and enter a very holy experience as related in the most holy place (the presence of God). Satan at this time occupies the holy place with a false impression, feeling, belief of God (see Early Writings p. 63). This will happen for an actual 1290 days. This is the time of trouble. The end of the 1290 marks the close of probation and making the next 45 days, until the 1335 are reached, to be a time of Great trouble, the time of Jacob’s trouble. But when they reach the 1335 days they are “blessed” with the appearance of Christ himself.