

When considering the last two prophetic time periods of the book of Daniel, the question that should naturally come to any careful and informed student of Bible prophecy, is whether these time periods should be prophetic days (each day representing a year), or literal days, and if literal, what precedent would there be for switching from the prophetic-time of the other periods in Daniel to literal-time?

First, there is Biblical precedent for switching from literal time prophecies to prophetic time prophecies in the book of Daniel itself. The prophet Daniel was studying a time prophecy given by Jeremiah:<sup>1</sup> “For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.”<sup>2</sup> God had revealed to Jeremiah a time period, expressed in literal time, and shortly afterwards revealed several time periods to Daniel expressed in prophetic/symbolic time using the day-for-a-year principle. Why would the prophecies of Daniel be expressed in symbolic time when Jeremiah had just been given a time prophecy in literal time; and how are we able to know the difference? The time period of Jeremiah is stated in a natural way of expressing time—seventy years; and the passage in which the time prophecy occurs uses non-symbolic language. Therefore, the time prophecy of Jeremiah is literal time and non-symbolic. The time prophecies of Daniel 7, 8, and 9 are stated in an unusual way for expressing time—“time and times and the dividing of time,” “two thousand and three hundred evening mornings,” and “seventy weeks;” and the passages in which these time prophecies occur are highly symbolic. Therefore, these time prophecies of Daniel outline prophetic/symbolic time using the day-for-a-year principle. The time period of Daniel 12:7—“time, times, and an half”—is a reiteration of the period already delineated in Daniel 7, and therefore should be understood to refer to the same 1,260 year period of papal supremacy. However, the final time periods of Daniel 12—the 1,290 days, and the 1,335 days, are not only stated in a natural way of expressing literal time, but also occur within a passage that is highly non-symbolic. “The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.”<sup>3</sup>

Second, there is additional evidence from the Hebrew word יום *yôm* (or *yāmîm*, plural) used for “days” in Daniel 12:11-13. This word is the same word used in Daniel 1 when Daniel asks for pulse and water for ten days and is the word used throughout the book of Daniel for literal days. Further, the word *yôm* is not used for any of the other prophetic time periods in Daniel. “It is also a fact that every time the writers of the Old Testament used the word *yôm* (day) or *yāmîm* (days), with an ordinal or cardinal number, the meaning is always literal.”<sup>4</sup> Therefore, to interpret the 1,290 days and the 1,335 days as prophetic/symbolic time, using the day-for-a-year principle, would be to make them the only exception in all of Scripture, which is a questionable method of interpreting the Bible.

Third, the context of Daniel 12 consists entirely of very end-time events, and uses sanctuary symbolism which also portrays the very final events. At the beginning of the chapter, for example, the standing up of Michael initiates the time of Jacob’s trouble which is a worse time of trouble than ever “was since there was a nation even to that same time.”<sup>5</sup> Then, the special resurrection occurs, “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt,”<sup>6</sup> and, the righteous (the wise), which turn many to righteousness “shine as the brightness of the firmament,” “for ever and ever.”<sup>7</sup> At the end of the chapter, the sanctification of the righteous is outlined, “Many shall be purified, and made white, and tried,” and the final probationary pronouncement is

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<sup>1</sup> Daniel 9:2

<sup>2</sup> Jeremiah 29:10

<sup>3</sup> E. G. White, *The Great Controversy* (1911), p. 598.3.

<sup>4</sup> Samuel Nunez, Ph.D., *Las Profecías Apocalípticas de Daniel*, 2 Vols. (Mexico, D.F.: Datacolor Impresores, 2006), 2:192.

<sup>5</sup> Daniel 12:1

<sup>6</sup> Daniel 12:2

<sup>7</sup> Daniel 12:3

made, “the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand,”<sup>8</sup> which is a parallel statement to “he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”<sup>9</sup> Finally, Daniel is told that he would rest—sleep in the grave—until the resurrection “at the end of the days.”<sup>10</sup>

In the midst of Daniel 12, sanctuary language is used that also places the context of the chapter at the very end of time. “Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?”<sup>11</sup> The man clothed in linen, standing on the water is Jesus. There is “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb”<sup>12</sup>—which heavenly throne is the ark of the covenant in the most holy. The river proceeds from the throne of God and on either side of the river is a covering cherub. Daniel sees three heavenly beings: the man clothed in linen, standing on the water; with an angel on either bank of the river. Therefore, the man in linen, above the water and between the cherubs is in the position of the throne of the universe, or the mercy seat, in the most holy place. Christ is thus revealing that the setting for the message of Daniel 12 is during the investigative judgment and therefore occurs after 1844, when those proceedings commenced.

Further, when the earthly high priest entered the most holy place on the day of atonement, he first wore the splendid embroidered coat, the linen turban on his head, and carried upon his heart the ephod and breastplate, with its twelve stones, one for each tribe of Israel.<sup>13</sup> After the atonement had been made and the intercession completed the high priest removed the robes of judgment and put on the plain white linen garments of vengeance to send forth the scapegoat.<sup>14</sup> Ezekiel 9 portrays Christ executing vengeance, clothed in linen with a writer’s inkhorn at his side.<sup>15</sup> “When Jesus rises up in the most holy place, lays off His mediatorial robes, and clothes Himself with the garments of vengeance, the mandate will go forth: ‘He that is unjust, let him be unjust still:... and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.’ Revelation 22:11, 12.”<sup>16</sup> The linen garment Christ is wearing in Daniel 12:6-7, indicates the completion of the investigative judgment and the close of probation, as signified in verse one of Daniel 12.

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<sup>8</sup> Daniel 12:10

<sup>9</sup> Revelation 22:11

<sup>10</sup> Daniel 12:13

<sup>11</sup> Daniel 12:5-6

<sup>12</sup> Revelation 22:1

<sup>13</sup> Exodus 28:30

<sup>14</sup> Leviticus 16:2-4, 10 “And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on....

“But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”

<sup>15</sup> Ezekiel 9:1-6 “He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.... And he called to the man clothed with linen, which had the writer’s inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.”

<sup>16</sup> E. G. White, *Testimonies to the Church*, Vol. 8, p. 315.1.

Therefore, the context of Daniel 12 from the beginning, in the middle, and to its conclusion is very end-time in nature, spanning the time from the close of probation (when Michael stands up) to the special resurrection, immediately prior to the second coming of Jesus. To interpret the 1,290/1,335 days, of Daniel 12, as historical and prophetic time periods (day-for-a-year), violates the context of the Scripture passage.

Fourth, the Spirit of Prophecy unequivocally places the 1,290 and 1,335-day time periods in the future: "In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then [future tense] to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God." Here, the Testimony of Jesus emphatically states that the "prophetic periods of Daniel," extend "to the very eve of the great consummation." The 1,290 and the 1,335 days are the only prophetic time periods in Daniel that could possibly be said to extend to the very eve of the great consummation (or to "the period just prior to the appearing of the son of man," or to "the last generation"), and this only if they are future, literal time periods. This statement was made in 1882, thirty-nine years after 1844, and cannot possibly be construed as applying to 1798, and 1843.

Also, "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."<sup>17</sup> The first sentence of this statement refers to the characters that must be formed by God's people "to pass through the test and proving of the last days." This is an allusion to Daniel 12:10 which speaks of sanctification and the close of probation. After admonishing us to read and study Daniel 12, the words of Jesus to Daniel from verse nine are quoted: It is a warning that we shall all need to understand before "the time of the end." The only part of the chapter that can possibly be a warning for the time of the end is the last five verses. This passage was written in 1903, nearly sixty years after the investigative judgment began in 1844. "We shall all need to understand" the warning of Daniel 12 in the future from 1903, implying that the warning was not yet understood in 1903 and would require reading and study to come to the correct understanding before the time of the end. This statement cannot possibly be referring to the traditional interpretation of these time periods which takes the 1,290 and the 1,335 days to be prophetic day-for-a-year periods and places them in the past ending in 1798 and 1843 respectively.

In Daniel 12:13 Jesus promised the prophet that he would sleep in the grave, and be resurrected "at the end of the days." "A great work will be done in a short time. A message will soon [future tense] be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony."<sup>18</sup> "Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that 'at the end of the days'—in the closing period of this world's history—he would again be permitted to stand in his lot and place."<sup>19</sup> Before Daniel died he was assured that he would be resurrected "at the end of the days." These days, therefore, can only be in the future, for

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<sup>17</sup> E.G. White, *Manuscript Releases*, Vol. 15 (1990), p. 228.2.

<sup>18</sup> E. G. White, *Manuscript Releases*, Vol. 21 (1990), p. 437.3.

<sup>19</sup> E.G. White, *Prophets and Kings* (1917), p. 547.1.

Daniel was not resurrected in 1843, rather he will rise at the end of the 1,335 days, “in the closing period of this world’s history.”<sup>20</sup>

Since the 1,290 and the 1,335 days commence with the removal of “the daily,” and the setting up of the “abomination of desolation,” the meaning of “the daily” is central to understanding the two time periods. Yet, the meaning of the daily has been a source of controversy among Seventh-day Adventists from Ellen White’s lifetime until today. Two views developed, the first, which became known as the “old view,” interpreted “the daily” as pagan Romanism, and the second, which became known as the “new view” regarded the “the daily” as referring to Christ’s daily ministration in the heavenly sanctuary. The controversy between the two views became quite heated, and those subscribing to the “old view” claimed they had the support of the spirit of prophecy, citing a statement from *Early Writings*: “I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed.”<sup>21</sup> At first glance this statement would seem to settle the question in favor of the “old view.” However, the statement was actually being taken out of context, even in Ellen White’s day. When the statement was written, there was no controversy over the meaning of “the daily;” rather the controversy regarding “the daily” was over whether or not the supplied word [sacrifice] belonged in the text. Her *Early Writings* statement was settling the fact that “the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text,” not making a statement regarding the meaning of the phrase “the daily.” When the statement was written there were some who were apparently using the supplied word [sacrifice] to claim that it was necessary to go to old Jerusalem—not unlike popular movements of today. Just a couple of sentences later, Ellen White states, “Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there.”

“Ellen White had made no mention of the daily in *The Great Controversy*, her volume dealing with prophecy. Her only use of the term is found in *Early Writings*, pages 74, 75, where she reports a vision given to her on September 23, 1850, and this in connection with the subject of time setting.

“The *Review and Herald* of April 4, 1907, carried an article from the pen of pioneer worker J. N. Loughborough, entitled ‘The Thirteen Hundred and Thirty-five Days,’ which, while not making reference to it as such, upheld the old view. As the months passed, *Review* editor W. W. Prescott found it difficult to refrain from introducing the new view of the daily, which to him carried great light. He was aware that while still in Australia, Ellen White had received a letter from L. R. Conradi, leader of the church’s work in Europe, stating that he could not harmonize his views on the question with Smith’s and that if she had any light on the subject, he would appreciate receiving it. If she had no light, he intended to publish his view—the new view. The fact that Ellen White did not reply to Conradi’s letter left the impression that she had no light on the point.

“The matter simmered, Daniells unwilling to make it an issue since he had his hands more than full in the reorganization of the work of the church and the struggle with Battle Creek problems. The matter was discussed now and again at General Conference

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<sup>20</sup> While it is true that the spirit of prophecy alludes to this verse metaphorically to say that the message of Daniel stands in its lot or has stood in its lot in the past, she also refers to the verse in a very literal way here to indicate Daniel’s resurrection, in the future, at the end of the days.

<sup>21</sup> E.G. White, *Early Writings*, (Nampa, ID: Pacific Press, 1882), p. 74, 75.

Committee meetings, with both viewpoints being considered, but no conclusion was reached...

“As careful students took time to examine all the evidence, many were led to accept the new view—A. G. Daniells and W. C. White [son of Ellen White and father of Arthur White] among them—and polarization began to develop.”<sup>22</sup>

Ellen White herself then “referred to her own relation to the matter and the fact that God had given no special revelation on it, declaring: ‘I have had no special light on the point presented for discussion, and I do not see the need of this discussion.’”<sup>23</sup>

“The advocates of the old view maintained that the wording of this statement [the Early Writings statement] placed Heaven’s endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith. The new-view advocates held that the statement must be taken in its context—the context of time setting. Ellen White’s repeated statements that ‘I have no light on the point’ (Letter 226, 1908) and ‘I am unable to define clearly the points that are questioned’ (Letter 250, 1908), and her inability to make a definite statement when the question was urged upon her, seemed to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history.”<sup>24</sup>

“At one point... Elder Daniells, accompanied by W.C. White and C.C. Crisler, eager to get from Ellen White herself just what the meaning was of her Early Writings statement, went to her and laid the matter before her. Daniells took with him Early Writings and the 1843 chart. He sat down close to Ellen White and plied her with questions. His report of this interview was confirmed by W. C. White:

‘I first read to Sister White the statement given above in Early Writings. Then I placed before her our prophetic chart used by our ministers in expounding the prophecies of Daniel and Revelation. I called her attention to the picture of the sanctuary and also to the 2300-year period as they appeared on the chart.

‘I then asked if she could recall what was shown her regarding this subject.

‘As I recall her answer, she began by telling how some of the leaders who had been in the 1844 movement endeavored to find new dates for the termination of the 2300-year period. This endeavor was to fix new dates for the coming of the Lord. This was causing confusion among those who had been in the Advent Movement.

‘In this confusion the Lord revealed to her, she said, that the view that had been held and presented regarding the dates was correct, and that there must never be another time set, nor another time message.

‘I then asked her to tell what had been revealed to her about the rest of the ‘daily’—the Prince, the host, the taking away of the ‘daily,’ and the casting down of the sanctuary. She replied that these features were not placed before her in vision as the time part was. She would not be led out to make an explanation of those points of the prophecy.”<sup>25</sup>

“Ellen White watched with growing anxiety and distress the time-consuming controversy between leading brethren on an unimportant point and one on which she repeatedly said she had received no light. On July 31, 1910, she could restrain herself no longer. She took her pen and wrote:

‘I have words to speak to my brethren east and west, north and south. I request that my writings shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders Haskell, Loughborough, Smith, and others

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<sup>22</sup> Arthur L. White, *Ellen G. White: The Later Elmshaven Years 1905-1915*, Vol. 6, p. 247.3-248.1.

<sup>23</sup> *Ibid.*, p. 249.5.

<sup>24</sup> *Ibid.*, p. 252.3.

<sup>25</sup> *Ibid.*, p. 256.2-8.

of our leading brethren, that they make no reference to my writings to sustain their views of the 'daily.'

'It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of the 'daily' is not to be made a test question.

'I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.'"<sup>26</sup>

Therefore, those who use the *Early Writings* statement to support the claim that "the daily" is pagan Romanism directly contradict the Spirit of Prophecy's own testimony. The individuals named were supporters of the "old view," who were using the *Early Writings* statement. It is therefore abundantly clear that Ellen White did not intend for the statement to define the meaning of "the daily," otherwise she would be contradicting her statement that she had no light on the subject, and that her writings could not be taken as settling the matter. Notice that she said "under present conditions, silence is eloquence," implying that there would come a time when the subject would again be an important point of discussion. Indeed, we are given instruction that this is the case: "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."<sup>27</sup>

The meaning of "the daily" has not been adequately addressed by either the proponents of the "old view," or the advocates of the "new view." Those that believe the "old view" assert that "the daily" is pagan Romanism. The adherents of the "new view" insist that "the daily" is Christ's daily ministration on our behalf in the heavenly sanctuary. Both groups have made their assertions without proper reference to the meaning of the Hebrew words translated "the daily." These two views are clearly quite opposite to each other.

As always, allowing the Bible to interpret itself is the only safe course. Considering the meaning of this word, gives us powerful evidence as to which of these two views are correct, if any. The word "daily" is תמידי *tâmîyd*, which means: continual, perpetual, always, ever, or evermore. The term "the daily," therefore, could be written "the perpetual," or "the continual."

Can the phrase "the perpetual" or "the continual" apply to pagan Romanism? The answer is no. Praise the Lord, pagan Romanism is not continual, or perpetual. The Bible says in many places that pagan Romanism would be superseded by another power.<sup>28</sup> The pagan Roman Empire disintegrated in A.D. 476. Therefore, one cannot reasonably apply the meaning of this word—daily—to pagan Romanism.

On the other hand, does the meaning of "the daily" or "the perpetual" fit Jesus' ministry in the heavenly sanctuary? The fact is, the Bible tells us that Jesus' ministry in the heavenly sanctuary is also not perpetual. It will not continue forever. Praise the Lord, there will be a point at which Christ will finish the ministration in the heavenly sanctuary, for that ministry must come to an end for sin to be eradicated. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he

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<sup>26</sup> Arthur L. White, *Ellen G. White: The Later Elmshaven Years 1905-1915*, Vol. 6 p. 257.5-258.1.

<sup>27</sup> E. G. White, *Last Day Events*, p. 15.4.

<sup>28</sup> See Daniel 2:40-41; 7:17-18.

appear the second time without sin unto salvation.”<sup>29</sup> When Christ appears the second time it will be without sin. The heavenly sanctuary will be cleansed of even the record of sin. Christ’s intercession in the heavenly sanctuary will cease at the close of probation, when every case has been decided. Therefore, Christ’s ministry in the heavenly sanctuary also cannot be called “the daily.”

The first reference by the prophet Daniel to “the daily,” occurs in Daniel 8:11. “Yea, he magnified himself even to the prince of the host, and by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down.” The Hebrew word for “host” (צבא tsâbâ) is also translated in other places as “appointed time.”<sup>30</sup> So, verse 11 might read: Yea, he magnified himself even to the prince of the appointed time, [the prince of the sabbath]. In fact, the only other place in the book of Daniel—outside of Daniel 8:10-13—where this word צבא tsâbâ’ is used is in Daniel 10:1. “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed {צבא tsâbâ’} was long; and he understood the thing, and had understanding of the vision.”

The second and third references by the prophet Daniel to “the daily,” occur in Daniel 8:12-13. “And an host was given him {the little horn or papacy} against the daily [sacrifice] by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Once again the Hebrew word for “host” (צבא tsâbâ) can mean “appointed time.”<sup>31</sup> So, verse 12 might read: And an appointed time was given him against the daily [sacrifice]. An “appointed time” of 1260 years was given for the papacy to fight against the “daily [sacrifice].” Jesus, the prince of the appointed time (Lord of the Sabbath<sup>32</sup>) has appointed a time (1,260 years) for the papacy to war against His appointed time.

What is “the daily [sacrifice]” that the little horn fights by sin,<sup>33</sup> or transgression of the law? The words for “the daily” in this passage are התמיד ha tâmîyd. In most of the other passages where tâmîyd is used in Scripture, outside the book of Daniel, only the word תמיד tâmîyd is used, not התמיד ha tâmîyd. In a few passages the word התמיד ha tâmîyd is used,<sup>34</sup> but in these instances there is a noun following, making התמיד ha tâmîyd into an adjective. Daniel uses the phrase התמיד ha tâmîyd five times and in every place he uses it as a noun, “the daily.” Because Daniel uses “the daily” as a noun, adding the noun “sacrifice,” would turn “the daily” into an adjective, violating Daniel’s usage. Therefore, the supplied word [sacrifice]<sup>35</sup> does not belong in the text.<sup>36</sup>

What then is the “daily?” The Bible defines its own meaning, with the sanctuary service providing the answers. “And upon the table of showbread they shall spread a cloth of blue... and the continual bread shall be thereon.”<sup>37</sup> Upon the table of showbread was placed the “continual bread.” The Hebrew word

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<sup>29</sup> Hebrews 9:24-28

<sup>30</sup> Job 7:1; 14:14; Daniel 10:1

<sup>31</sup> Job 7:1; 14:14; Daniel 10:1

<sup>32</sup> See Matthew 12:8; Mark 2:28; Luke 6:5.

<sup>33</sup> “...Sin is the transgression of the law.” 1 John 3:4.

<sup>34</sup> See Numbers 4:7, 16; 28:10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38.

<sup>35</sup> The King James Version either puts brackets around that word, or italicizes the word, to indicate the fact that the word was supplied by the translators. This occurs in many places, most of which require the supplied word for the sense to be rendered correctly in English. In one language, a single word might require multiple words to express it in proper English. For example, the English phrase “let us go” uses three words whereas in Spanish only one word “vamos” supplies the same meaning.

<sup>36</sup> “Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text.” E. G. White, *Early Writings* (1892), p. 74.2.

<sup>37</sup> Numbers 4:7

translated “continual” is tâmîyd—the perpetual bread. “And thou shalt set upon the table showbread before me alway.”<sup>38</sup> The Hebrew word translated “alway” is tâmîyd. “During the sojourn in the wilderness the kindling of fires upon the seventh day had been strictly prohibited.<sup>39</sup> The prohibition was not to extend to the land of Canaan, where the severity of the climate would often render fires a necessity; but in the wilderness, fire was not needed for warmth.”<sup>40</sup> This would preclude the baking of bread on the sabbath. In fact, the Israelites were specifically instructed to accomplish any food preparation, even of the manna that God provided by miracle, on Friday before the sabbath began.<sup>41</sup> However, the bread which was placed upon the table of showbread was baked fresh, once a week, on the sabbath!<sup>42</sup> This is the reason why Jesus said, “Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple.”<sup>43</sup> Christ, the bread of life, was David’s salvation. The priests profaned the sabbath by baking bread on that day, yet they were blameless because that bread represented the fresh serving of the bread of life that was to be given to the congregation every sabbath. “Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.”<sup>44</sup> Here is an important link between the word “continually” and the word “everlasting.” The Hebrew word for “continually” is—you guessed it—tâmîyd. However, the word here translated “everlasting” is ’ôlâm. The bread is set in order continually or perpetually, for an everlasting covenant. The eternal nature of the bread is directly linked, and parallel to the everlasting covenant. The bread, of course, represents the Word, which is eternal, and he who “was made flesh and dwelt among us.”<sup>45</sup> His eternal nature is represented by the perpetual bread, and is parallel to the everlasting covenant. In fact, the bread also represents the everlasting covenant. What is this everlasting covenant? “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”<sup>46</sup> The “perpetual covenant” here are the identical Hebrew words, as “everlasting covenant” in Leviticus 24:8, above. It is the very same covenant. The sabbath is the “perpetual covenant.” The “daily” bread was set in order continually every sabbath. “The daily,” or “the perpetual” is the “perpetual covenant” or the seventh-day sabbath.

Therefore, the first, second, and third occurrences of “the daily,” in the book of Daniel, in Daniel 8:11-13, could read: Yea, the Papacy magnified himself even to the prince of the appointed time, and by the Papacy the sabbath was taken away, and the place of the Prince’s sanctuary was cast down. And an appointed time was given the Papacy against the sabbath by reason of breaking God’s law, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the

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<sup>38</sup> Exodus 25:30

<sup>39</sup> See Exodus 35:3.

<sup>40</sup> E. G. White, *Patriarchs and Prophets* (1890), p. 408.4.

<sup>41</sup> Exodus 16:22-23

<sup>42</sup> 1 Chronicles 9:31-32 “And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.” See also Leviticus 24:8.

<sup>43</sup> Matthew 12:3-6

<sup>44</sup> Leviticus 24:8

<sup>45</sup> John 1:14

<sup>46</sup> Exodus 31:16, 17

sabbath, and the sin that causes desolation, to give both the sanctuary and the sabbath to be trodden under foot?

The question is asked: How long will be the vision concerning the daily (or the sabbath), and the “transgression of desolation,” to give both the sanctuary and the sabbath to be trodden down by the papal power? What is the “transgression of desolation?” “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”<sup>47</sup> A transgression that causes desolation would be a sin which God punishes with desolation. For what sin, in particular, did God warn of desolation? “As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.... If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me.... Then will I remember my covenant ... and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.”<sup>48</sup>

Of all transgressions of the law, the transgression of the sabbath of the fourth commandment—God’s perpetual covenant—brought desolation upon the land. Therefore, “transgression of desolation” is specifically the transgression of the fourth commandment. The papacy would take away the perpetual covenant—the seventh-day sabbath—in order to cause the sin of breaking the sabbath. But God has said, “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”<sup>49</sup>

This is exactly what Daniel 7:25 predicted of the little horn power: “he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.”

The question asked, in Daniel 8:13 is, in effect: How long shall be the vision concerning the seventh-day sabbath, and the sin of violating the sabbath, which causes desolation, to give both the heavenly sanctuary, and the time that God appointed to meet with his people, to be trodden under foot by the papacy?

The fourth reference in the book of Daniel to “the daily” occurs in Daniel 11:31: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” The presence of the phrase “the abomination that maketh desolate,” in the middle of the second half of Daniel 11 seems, at first glance, to be out of place. Therefore, many commentators stretch the chronological events of the last half of Daniel 11 to make verse 31 occur at the end of time (compressing the final verses), or strain these chronological events to make verse 31 refer to A.D. 508, or the A.D. 70 destruction of Jerusalem (compressing the middle verses of the chapter), depending on the event assigned to “the abomination that maketh desolate.” Further, though most seem to agree that the events described in the last half of Daniel 11 are advancing chronologically from verse to verse, no coherent explanation is given for how the recurring phrase “time appointed” (mô’êd not tsâbâ) and the related phrase “time of the end,” could occur in multiple chronologically advancing verses and yet apparently point to the same event in time. If that event in time

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<sup>47</sup> 1 John 3:4

<sup>48</sup> Leviticus 26:35, 40, 42-43

This was fulfilled many times especially in the Babylonian captivity. Nehemiah 13:15-18 “In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day.... There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath ... in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.”

<sup>49</sup> Exodus 20:8-11

is defined, then each of these chronological verses must refer to the same event in time, and must make sense with that date inserted in place of the phrases "time appointed," and "time of the end."

First, the abomination of desolation must be defined. Jesus personally defines the "abomination of desolation" for us. In Matthew 24 the disciples pointed Jesus to the beauty of the temple, and in response Jesus told them that the time was not far distant when not one stone would be left upon another. In their shock and amazement, the disciples, imagining that the destruction of Jerusalem must be the end of the world, asked Jesus two questions:

1. "When shall these things be?" (the destruction of Jerusalem) and,
2. "what shall be the sign of thy coming, and of the end of the world?"

Jesus responded by giving a blended prophecy of the two events. "His words were not then fully understood; but their meaning was to be unfolded as His people should need the instruction therein given. The prophecy which He uttered was twofold in its meaning; while foreshadowing [1] the destruction of Jerusalem, it prefigured also [2] the terrors of the last great day."<sup>50</sup> To explain himself Jesus refers to "the abomination of desolation, spoken of by Daniel the prophet."<sup>51</sup> Daniel speaks of the abomination of desolation in three places, Daniel 9:27, 11:31 and 12:11. The first clearly refers to the destruction of Jerusalem. The last two clearly cannot refer to the destruction of Jerusalem. Therefore, there must be a second abomination of desolation spoken of by Daniel the prophet. To what then do they refer? Luke gives us the exact definition of the first abomination of desolation: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."<sup>52</sup> Rather than using the phrase "abomination of desolation," as Matthew does, Luke interprets the abomination as Jerusalem being compassed with armies. The armies standing "in the holy place," as Matthew says, is not describing the armies inside the holy place of the temple, for once that occurred there was no opportunity for anyone to flee. Instead, the phrase is a reference to the holy ground which extended outside the city walls. In the days of Nehemiah, the Jews were being tempted to buy things on the sabbath from the pagan merchants who set up shop just outside the city wall. Nehemiah informed the merchants that if they did not leave, he would have them arrested, and then he designated an area some distance outside the city walls as holy ground into which no Gentile was allowed to enter. This provision was to protect the sanctity of the sabbath. "When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction."<sup>53</sup> The abomination of desolation was the idolatrous standards or flags, exalting the worship of the sun god, being placed in the holy ground, outside the city wall, in opposition to the sabbath of the Lord.

Ezekiel 8 gives us a very good clue as to the nature of the second abomination of desolation. After being shown progressively greater abominations, Ezekiel is shown the culmination of abominations in Ezekiel 8:16. Here, about 25 men, in the house of God, are worshipping the rising sun in the east. To do this they must turn their backs towards the temple, thus turning their backs on the law of God. They are worshipping the sun, instead of the Creator of the fourth commandment who made the sun. The same scenario will be brought to play in the end of time when men will be required to worship the sun god, on Sunday, in place of the Creator on the sabbath. For this reason, immediately after mentioning the abomination of desolation (Matthew 24:15) Jesus emphasizes the importance of sabbath keeping in

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<sup>50</sup> E. G. White, *The Great Controversy* (1911), p. 25.3.

<sup>51</sup> Matthew 24:15

<sup>52</sup> Luke 21:20

<sup>53</sup> E. G. White, *The Great Controversy* (1911), p. 25.4.

Matthew 24:20 when he says “pray that your flight be not in the winter neither on the sabbath day.” The spirit of prophecy crystallizes the two separate events that are the abomination of desolation. “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.”<sup>54</sup> Therefore, both the Bible and the spirit of prophecy define the abomination of desolation as two events: 1. the first siege of Jerusalem and 2. the decree enforcing the papal sabbath (Sunday worship) at the end of time.

Second, the recurring “time appointed” (mô’êd not tsâbâ’) of Daniel is introduced in Daniel 8:19, where it is defined as a point in time that signals the beginning of the “last end of the indignation,” of the “time of the end.”<sup>55</sup> The angel informs Daniel in verse 17 that the vision of the 2,300 evening mornings of verse 14, would not occur until “at the time of the end.” Therefore, “the time appointed” refers to the period appointed in the previous vision of chapter 7 (time and times and the dividing of time) for the little horn power to “wear out the saints of the most high,” the termination of which would initiate the “time of the end.” The 2,300 year prophecy could not end, then, until history had entered the period called “the time of the end,” for Daniel 7:25-26 says<sup>56</sup> that the judgment follows the “time and times and the dividing of time;” and, the termination of the 2,300 year prophecy is the commencement of the judgment. Therefore, this “time appointed” is the 1,260 years of papal supremacy which ends in 1798, the termination of which ushers in “the time of the end.” “But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. ‘The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1,260 years. This period ended in 1798.”<sup>57</sup> Just as predicted by inspiration, it was not until the close of the 1,260 year period in 1798, that the message of the judgment was widely understood and proclaimed.

These definitions allow us to return to the fourth reference in the book of Daniel to “the daily,” which occurs in Daniel 11:31: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.” In the midst of a chronological narrative in which each verse moves forward in time, verses 27b-32 are a parenthetical statement demarcated by a simple Hebrew literary structure called a parallelism, in which the same concept is given in two parallel halves, with the first half stating the information in one way and the second half repeating it in another way, with greater detail. Sometimes a parallelism is given with the parallel thoughts using different phrases, which interpret each other (such as Revelation 12:1-6 and 12:7-17). At other times marker words or phrases are used that repeat in each half of the parallelism. These verses have four parallel marker phrases.

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<sup>54</sup> E. G. White, *Testimonies*, Vol. 5 (1883), p. 464.

<sup>55</sup> And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19

<sup>56</sup> Dan 7:25-26 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

<sup>57</sup> E. G. White, *The Great Controversy* (1911), p. 355.3-356.1

The Future Days of Daniel 12  
by Martin Klein, May, 2019; rev. August, 2019

| First half (a)    |        | Second half (b)   |       |
|-------------------|--------|-------------------|-------|
| 1. time appointed | 11:27b | 1. time appointed | 11:29 |
| 2. return         | 11:28  | 2. return         | 11:29 |
| 3. holy covenant  | 11:28  | 3. holy covenant  | 11:30 |
| 4. do exploits    | 11:28  | 4. do exploits    | 11:32 |

There are a number of phrases in this passage that, when defined by Scripture, allow the whole passage to be clearly and simply understood:

Daniel 11:27b ...for yet the end shall be at the time appointed<sup>1a</sup>.

Daniel 11:28 Then shall he return<sup>2a</sup> into his land with great riches; and his heart shall be against the holy covenant<sup>3a</sup>; and he shall do exploits<sup>4a</sup>, and return to his own land.

Daniel 11:29 At the time appointed<sup>1b</sup> he shall return<sup>2b</sup>, and come toward the south; but it shall not be as the former, or as the latter.

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant<sup>3b</sup>: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits<sup>4b</sup>.

The “time appointed” refers to the termination, in 1798,<sup>58</sup> of the 1260 year period allotted to papal supremacy, which also commences the “time of the end.” In other words, the “time appointed” is from A.D. 538-1798 and the time of the end is from 1798 until the end of time.<sup>59</sup> Notice that in verse 27 “the time appointed” was yet in the future.

The culmination of the “time appointed,” in 1798, corresponds directly to the deadly wound of the sea beast of Revelation 13.<sup>60</sup> The prophesied healing of that wound, then, is synonymous with the “return into his land” of Daniel 11:28, 29. Indeed, history shows that the papacy returned to his land with the restoration of its political power. On February 12, 1929, almost as if speaking prophetic words, the San Francisco Chronicle published a front page article entitled, “Heal Wound Of Many Years.” The article reported that on the prior day, February 11, Mussolini, dictator of Italy, signed a concordant with the Vatican granting them back their political power and lands. From where did the “great riches” come, with which he returned to his land? Within months of the popes return to his land, the economies of the world were devastated by the Great Depression.

The “holy covenant” is the ten commandments: “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.”<sup>61</sup> But his covenant is especially the portion of the commandments that identifies the Law-giver: “Blessed is

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<sup>58</sup> Just as the Bible predicted, the papacy gained its political power in A.D. 538 with Justinian's recovery of Rome from the Ostrogoths for the papacy. Precisely 1260 years later, on February 15, 1798, Napoleon's general Berthier took Pope Pius VI captive (who died in exile), bringing an end to the papacy's status as a nation. At this time they lost most of their lands and buildings. Later, on September 20, 1870, the last of the papal states were lost, when Italian troops seized the city of Rome again leaving the pope a virtual prisoner. The wound was delivered to the head of the beast. A beast in Bible prophecy is a political power. Therefore it was the monarchy of the papacy that was wounded, not the ecclesiastical power. It was the state of the papacy that received “as it were,” a deadly wound; the church continued to function during this time; popes continued to be elected; functioning as prime bishop, but not as head of the Vatican State. The words of Scriptures were fulfilled exactly.

<sup>59</sup> See E. G. White, *The Great Controversy* (1911), p. 355.1-356.2.

<sup>60</sup> Revelation 13:3

<sup>61</sup> Deuteronomy 4:13; Exodus 34:28

the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant.”<sup>62</sup>

The “do exploits” in verse 28 refer to the exploits of the papacy to undo all the reformation has done, to reestablish their lost supremacy, and manipulate the world’s last superpower to cause the earth to “make an image to the beast.” In a unique twist, the first half of the parallelism reveals the papacy doing exploits, but in the second half of the parallelism, it is God’s people doing the exploits—the loud cry of Revelation 14 and 18:4 goes to all the world. So, this parallelism gives a brief parenthetical outline of history from 1798 to the second coming. Daniel 12:7 gives an almost identical outline: “...it shall be for a time, times, and an half [terminating in 1798]; and when he shall have accomplished to scatter the power of the holy people [the Loud Cry—the Gospel goes to all the world], all these things shall be finished [the second coming of Jesus].” Jesus quotes the last part of Daniel 12:7 giving a similar outline: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”<sup>63</sup>

Ships in Bible prophecy indicate military and economic power.<sup>64</sup> The “ships of Chittim” is often footnoted to be the “ships of the west” or “ships of Cyprus” (which is west from Palestine). During the time outlined by this parenthetical statement (from 1798 to the second coming), what military and economic power is rising in the west, promoting principles that “come against” the papacy? This can be nothing other than the United States of America. But, is there more Biblical evidence for this? Many commentators say Chittim is Cyprus—can this be ruled out? Pioneer authors suggested everything from Rome, to Africa, Carthage, Italy, the Huns, Hungary, Cyprus and “ships of the west.” Scripture reveals evidence which rules out each of these suggestions: Ezekiel specifies, “the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.”<sup>65</sup> First, according to this verse, Chittim must have more than one island, since “isles” (plural), are indicated. This rules out Cyprus, because it is but one island. It also rules out Rome, Carthage, Huns/Hungary, as they are not/have not islands. Africa might seem to fit the ivory part, but is not known for any significant islands, except Madagascar—which has no ivory. How does Ezekiel’s description relate to America? America has a place famous for its islands—over 300 islands—the Aleutian Chain in Alaska. Alaska also has ivory—walrus ivory, and also large numbers of frozen woolly mammoths. Even secular scientists<sup>66</sup> admit that live mammoths were still present in Alaska as recent as 1650 B.C. The United States of America<sup>67</sup> was the only power rising into prominence in the west during the period specified, with many islands having ivory. Indeed, it was the principles of civil and religious liberty, republicanism and Protestantism, that grieved the papacy. Revelation 12 prophesies that the land of America would provide a temporary escape in which the pure woman (God’s church) would find refuge.

“The people that do know their God shall be strong, and do exploits.” How do we know that we know our God? “And hereby we do know that we know him, if we keep his commandments.”<sup>68</sup> The exploits of the people of God are to turn others to righteousness: “And they that understand among the people shall

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<sup>62</sup> Isaiah 56:2,6

<sup>63</sup> Matthew 24:14

<sup>64</sup> Ezekiel 27:9,27

<sup>65</sup> Ezekiel 27:6

<sup>66</sup> Secular scientist usually greatly expand estimates of historical timeframes.

<sup>67</sup> We clearly see America in the book of Revelation (Rev. 13:11-17); should we not expect to see America in the book of Daniel? “The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.” E. G. White, *Manuscript Releases*, Vol. 1, p. 99.3.

<sup>68</sup> 1 John 2:3

instruct many,”<sup>69</sup> “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”<sup>70</sup>

Having defined each phrase in verses 27b-32, whose meaning is not immediately apparent (or defined previously), inserting those definitions into this passage, yields the following paragraph:

11:27b ...in the future, the papacy’s political power will come to an end in 1798.

11:28 After this, the papacy shall return into his land with great riches in 1929; and then his heart shall be against the holy Law of God; and he shall persecute, the remnant, which keep the commandments of God, and have the testimony of Jesus.

11:29 After 1798 he shall return in 1929 and come toward the south; but it shall not be as the former, or as the latter.

11:30 For the military and economic power of America shall come up against him: therefore he shall be grieved, and as he returns, he shall have indignation against the holy sabbath: so shall he do; he shall even return, and have intelligence with apostate Protestantism who has forsaken the holy sabbath.

11:31 And the military and economic might of America shall stand on the side of the papacy, and America and the papacy together shall pollute the sanctuary, and shall take away the sabbath, and they shall place the decree enforcing the papal sabbath.

11:32 And such apostate Protestants as do wickedly against the sabbath shall the papacy corrupt by flatteries: but the people that keep the commandments shall be strong, and give the loud cry.

Recognizing this parallelism clears up all difficulties relating to the chronological order of this chapter. Once this parenthetical statement gives us a preview from 1798 to just before the second coming, the subsequent verses continue chronologically from where they left off in verse 27a, prior to 1798.

This brings us to Daniel’s fifth and final mention of “the daily.” “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. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”<sup>71</sup> Using the meanings of the previous definitions this phrase could read: And from the time that the perpetual covenant of the seventh-day sabbath is taken away, and the Sunday law is set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The starting point for both time periods are the same with the 1,335 days extending forty-five days beyond the 1,290 days, and a blessing being pronounced on those that make it to the termination of the longer period. The period defined at the beginning of the chapter that would need a special blessing—specifically the blessing of being delivered—is the great time of Jacob’s trouble. Therefore, the period of time from the end of the 1,290 days to the conclusion of the 1,335 days is the time of Jacob’s trouble during which period the death penalty, prophesied in Revelation 13, is in force.

After the implementation of the Sunday laws, at the beginning of the 1,290 days, God’s people are filled with the Holy Spirit from the outpouring of the latter rain, which causes the message to swell to a loud cry. This is the last warning for our planet. “In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

“The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God’s people are to be true

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<sup>69</sup> Daniel 11:33

<sup>70</sup> Daniel 12:3

<sup>71</sup> Daniel 12:11-12

to the trust committed to them....”<sup>72</sup> Those honest hearted individuals who are God’s people, yet still in Babylon, escape before it is too late. Warning plagues fall to wake up any that will heed the warning. Once the people of God have been sealed, probation closes and the seven last plagues begin to fall. “I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.”<sup>73</sup> “These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God”<sup>74</sup> The death decree against the saints, triggered by the seven last plagues, begins the time of Jacob’s trouble, “such as never was since there was a nation.”<sup>75</sup> A special blessing is pronounced for “he that waiteth, and cometh to the... end of the days.” The saints are “left alone to wrestle with a man until the breaking of the day.”<sup>76</sup> For forty-five days they cling with superhuman strength, as did Jacob, to the merits of their divine Saviour. “Jacob’s experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ’s second coming. The prophet Jeremiah, in holy vision looking down to this time, said, ‘We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jeremiah 30:5-7.”<sup>77</sup>

“The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass.”<sup>78</sup>

“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.” The first sentence of this statement refers to the characters that must be formed by God’s people “to pass through the test and proving of the last days.” This is an allusion to Daniel 12:10 which speaks of sanctification and the close of probation. After admonishing us to read and study Daniel 12, the words of Jesus to Daniel from verse nine are quoted: “It is a warning that we shall all need to understand before ‘the time of the end.’”<sup>79</sup> The only part of the chapter that can be a warning for the time of the end is the last five verses. This passage was written in 1903, nearly sixty years after the investigative judgment began in 1844. “We shall all need to understand” the warning of Daniel 12 in the future from 1903, implying that the warning was not yet understood in 1903 and would require reading and study to come to the correct understanding before the time of the end. This statement cannot possibly be referring to the traditional interpretation of these time periods which takes the 1,290 and the 1,335 days to be prophetic day-for-a-year and places them in the past ending in 1798 and 1843 respectively. “There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was not received by them. We are not placed where our fathers were; consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God

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<sup>72</sup> E. G. White, *Early Writings* (1882), p. 119.3-120.1.

<sup>73</sup> *Ibid.*, p. 36.1-2.

<sup>74</sup> E. G. White, *Early Writings* (1882), p. 36.2.

<sup>75</sup> Daniel 12:1

<sup>76</sup> Genesis 32:24-30

<sup>77</sup> E. G. White, *Patriarchs and Prophets* (1890), p. 201.1.

<sup>78</sup> E.G. White, *Manuscript Releases*, Vol. 16 (1990), p. 334.2.

<sup>79</sup> E.G. White, *Manuscript Releases*, Vol. 15 (1990), p. 228.2.

in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are accountable also for the additional light which is now shining upon us from the word of God.”<sup>80</sup>

The final verse of the book of Daniel states, “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”<sup>81</sup> Jesus promised Daniel that he would sleep in the grave, and be resurrected at the end of the days. “Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the end of the days’—in the closing period of this world’s history—he would again be permitted to stand in his lot and place.”<sup>82</sup> Before Daniel died he was assured that he would be resurrected “at the end of the days.” These days, therefore, can only be in the future, for Daniel was not resurrected in 1843, rather he will rise at the end of the 1,335 days, “in the closing period of this world’s history.”

“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

“‘And I heard, but I understood not: then said I, 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. 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. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“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. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.”<sup>83</sup>

This passage interprets what Daniel meant by his questions: “How long shall it be to the end of time?” Ellen White interprets the questions to refer to the end of time, or the second coming of Jesus, not the beginning of the time of the end (1798). The book of Daniel also “carries us forward to the last scenes of this earth’s history.” For this to be the case, it must carry us beyond 1844.

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<sup>80</sup> E.G. White, *The Great Controversy* (1911), p. 164.1

<sup>81</sup> Daniel 12:13

<sup>82</sup> E.G. White, *Prophets and Kings* (1917), p. 547.1.

<sup>83</sup> E.G. White, *Testimonies to Ministers and Gospel Workers* (1923), p. 114.6-115.4.

Although most objections to the future view of the 1,290/1,335 days have been positively covered in the above arguments, we will, in conclusion, address in more detail, some of the most prominent objections to a future interpretation of the final days of Daniel twelve.

The first objection is that a future interpretation of the 1,290/1,335 days of Daniel 12 is futurism. This argument is a logical fallacy that qualifies to be classified as both a question-begging epithet, and a faulty appeal to fear. A question-begging epithet is when a person introduces biased language to turn people away from the position of another, without providing logical evidence. The idea is to make the hearer afraid (which is also a faulty appeal to fear) to investigate the evidence because it has been associated with some dangerous doctrine (futurism) that has not been properly defined. Futurism is a specific doctrine invented by the Papacy through a Jesuit named Francisco Ribera. The Protestant reformers all identified the anti-Christ as the Papal power, therefore, to take the heat off the Papacy, Ribera reinterpreted the prophecies that identified the anti-Christ as the Papacy, claiming that the anti-Christ would come in the future just before the second coming, would persecute the Jews and reign in a rebuilt temple in Jerusalem. This is futurism and nothing more. Allowing the Biblical and Spirit of Prophecy evidence to interpret the final days of Daniel 12 as future and literal is no more futurism than Ellen White placing the seven last plagues as literal and in the future when many of the early pioneers originally viewed them as historical and symbolic (as taught by William Miller<sup>84</sup>). The Spirit of Prophecy, in fact, places the majority of prophetic revelation primarily in the future: "In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then [future tense] to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God."<sup>85</sup>

The second objection, is that Uriah Smith, and other pioneers did not place these time periods in the future. This argument is problematic for two major reasons. First, the original understanding of these time periods was that they extended to the second coming. True, they thought the second coming was to be in 1843, then 1844, therefore the 1,335 had to extend to the special resurrection immediately prior to the appearance of Christ in the clouds of glory. Thus, their position only differed from this present position in the matter of whether the time periods were literal, or prophetic day-for-a-year. Second, the Spirit of Prophecy's own position is that they did not have all the light that would be revealed, nor were all of their positions correct, and in fact, that some things in Smith's writings, in particular, should be corrected. "Should the Lord reveal light after His own plan, many would not respect or comprehend it; they would ridicule the bearer of God's message as one who set himself up above those who were better qualified to teach. The papal authorities first ridiculed the reformers, and when this did not quench the spirit of investigation, they placed them behind prison walls.... We should be very cautious lest we take the first steps in this road that leads to the Inquisition. The truth of God is progressive; it is always onward, going from strength to greater strength, from light to greater light. We have much reason to believe that the Lord will send us increased truth, for a great work is yet to be done... Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding. The greatest care should be exercised lest we do despite to the Spirit of God by treating with indifference and scorn the messenger, and the messages, God sends to His people, and so reject light because our hearts are not in harmony with God."<sup>86</sup> "There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error.

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<sup>84</sup> Miller's Works, Vol. 2, p. 219.1.

<sup>85</sup> E. G. White, *The Review and Herald*, September 25, 1883 par. 6.

<sup>86</sup> E. G. White, *The Signs of the Times*, May 26, 1890 par. 2.

The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, 'I am rich, and increased with goods, and have need of nothing.' But Jesus says to these self-complacent ones, Thou 'knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, 'Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.'<sup>87</sup> "Then in this connection, obviously speaking of *Thoughts on Daniel and the Revelation*, which she held in high esteem, she wrote:

'In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books.'<sup>88</sup> Further, Uriah Smith was one of the most prominent in rejecting the message of righteousness by faith. Mrs. White spoke of him in this manner, "Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest."<sup>89</sup>

The third major objection to a literal 1290/1335-days in the future, is that it would predict the day of Christ's second coming which the Bible says "no man knoweth," and the Spirit of Prophecy warns against. First, such a view of the 1290/1335-days cannot predict the date of Jesus' coming, and I will share why shortly. Secondly, while I would not attempt to predict the year of the second coming with this prophecy, the Bible does not say we will not know the year of his coming, it says: "Watch therefore: for ye know not what hour your Lord doth come."<sup>90</sup> "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."<sup>91</sup> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."<sup>92</sup> Although we should not try to predict the year of the second coming, Scripture never says anything about not knowing the month or year of Jesus' coming, only the day and the hour. In fact, the Bible says we will "know that it is near, even

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<sup>87</sup> E. G. White, *The Review and Herald*, December 20, 1892 par. 1.

<sup>88</sup> Arthur White, *Ellen G. White*, Vol. 6, p. 258.2-3.

<sup>89</sup> E. G. White, *1888 Materials* (1987), p. 714.2

"It is obvious that Uriah Smith's views on righteousness by faith and the law in Galatians changed not one whit throughout his lifetime. His tearful promise to Ellen White in 1891 proved to be more than he could keep. Yet he did not withdraw from church fellowship as did Jones and Waggoner, but remained as one of the 'loyal opposition' on this point."  
Eugene Durand, *Yours in the Blessed Hope, Uriah Smith* (Washington, D.C.: Review & Herald Publishing Assoc., 1980), p. 268.

<sup>90</sup> Matthew 24:42

<sup>91</sup> Luke 12:39-40

<sup>92</sup> Matthew 24:36

at the doors.”<sup>93</sup> When something is even at the doors, it is very near. Some will say that the Bible says He will come as a thief in the night, implying that we simply cannot know anything about the imminence of Christ’s coming. However, reading the entire passage gives a very different picture: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”<sup>94</sup> If the Lord’s coming overtakes us as a thief in the night, we are on the wrong side! “Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”<sup>95</sup> The closer we are to the second coming; the more accurate will be our perception of its nearness. The Spirit of Prophecy tells us that there will come a time when even the day and the hour will be known: “The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them.”<sup>96</sup> The reason why a literal future 1,290/1,335 days cannot be used to predict the exact date or “definite time,” as the Spirit of Prophecy refers to it, is because in this view it does not stretch fully to the second coming, rather terminating with the special resurrection,<sup>97</sup> a short time before the second coming. Neither the Bible, nor the Spirit of Prophecy enumerates the intervening time between the special resurrection and the second coming, therefore the day and hour is not specified by the prophecy, even if the final time periods are taken to be literal and future. “The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then [future tense in 1883] to transpire.”<sup>98</sup>

The fourth major objection is “that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them...”<sup>99</sup> However, the remainder of this statement reads as follows: “that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” Notice the very careful wording: “His hand was over and hid a mistake in some of the figures.” There was one mistake (a mistake), that affected more than one time period (figures, plural). The same mistake that led them to conclude that the 2,300 day prophecy terminated in 1843, also led them to place the termination of the 1,335 days in 1843. Once that mistake was rectified, and the termination of the 2,300 days was understood to be in the autumn of 1844, the numbers for the 1,335 days long longer reconciled, for if the termination of the 1,335 days was moved to 1844, the termination of the 1,290 must necessarily move to 1799, which would no longer coincide with the termination of the 1,260 days in 1798. God intended that none should fully understand this mistake until his hand was removed. Of course, as they believed the Lord was returning the second time in 1844, in their view, all time prophecy must terminate before that date.

The fifth and final major objection used to deny the possibility of a future/literal interpretation of the 1,290 and 1,335 days must be considered. This objection is made because of a statement from the spirit of prophecy about no prophetic time after 1844. A portion of this quote is as follows: “...After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest

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<sup>93</sup> Matthew 24:33

<sup>94</sup> 1 Thessalonians 5:2, 4-6

<sup>95</sup> Revelation 3:3

<sup>96</sup> E.G. White, *The Great Controversy* (1911), p. 640.2.

<sup>97</sup> See E.G. White, *Early Writings*, p. 285.1-287.2, for an outline of the sequence of the two resurrections in relation to the second coming. Notice that the special resurrection is described at paragraph 285.1, while the second coming is not described until 286.2, with the general resurrection being described in paragraph 287.1.

<sup>98</sup> E. G. White, *The Review and Herald*, September 25, 1883 par. 6.

<sup>99</sup> E.G. White, *Early Writings*, p. 74.1.

reckoning reaches to the autumn of 1844.” Taken alone, this statement seems to rule out a future understanding of the days of Daniel 12. However, a careful look at the context of the statement and of the intentional wording used in this statement (and many similar statements) reveals the consistency of the God-given messages. Notice the use of the word “definite.” Ellen White uses this word to qualify the word time. Here is the rather lengthy context of the above statement:

“After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

“This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”<sup>100</sup>

In the very passage that seems, at first glance, to rule out future/literal time periods in Daniel 12, she again refers first to future events that will be disclosed in their order, and then to Daniel standing in his lot, in the future (“shall stand”), at the end of the days. She continues by saying that no further light would be shed on these prophecies until the earlier messages did their work. Finally, she states that the time that the angel said would be no longer, was the prophetic time that terminated on a specific date, in 1844. Even a cursory overview, of the context of the 102 times the phrase “definite time” is used in the spirit of prophecy shows that it means specific date. Most often it refers to October 22, 1844. As highlighted earlier, a literal 1,290/1,335-days cannot give a specific date, or definite time, for the second coming, even after the implementation of Sunday laws. The spirit of prophecy does not say that there will not be another message based upon time, but that we will not have one based upon definite time. In each similar statement, she carefully qualifies the word time with the word “definite.” Further, this statement was given because individuals were endeavoring to fix new dates for the termination of the 2,300 year prophecy to arrive at another future date for the coming of the Lord. Therefore, according to the context she was referring alone to the definite time of the 2,300 years. “After... 1844... there can be no definite tracing of the prophetic time [the 2,300 years].” “The longest reckoning reaches to the autumn of 1844.” The longest reckoning of the 2,300 days could only reach as far as 1844. The passage itself defines what is meant by the statement “This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord.” The 2,300 year prophecy ended in 1844, and could not be made to reach further. “The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the

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<sup>100</sup> E.G. White, *Manuscript Releases*, Vol. 19 (1990), p. 320.1-321.1.

The Future Days of Daniel 12  
by Martin Klein, May, 2019; rev. August, 2019

prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.”<sup>101</sup>

What is the purpose of the message of a future 1,290 and 1,335 days, which cannot lead us to a definite time (or specific date)? Jesus gives us this message so that in the darkest hour we will have hope to carry on just a little while longer.

“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.’” “A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.”<sup>102</sup> “By the increase of knowledge a people is to be prepared to stand in the latter days.”<sup>103</sup>

“He that testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus.”

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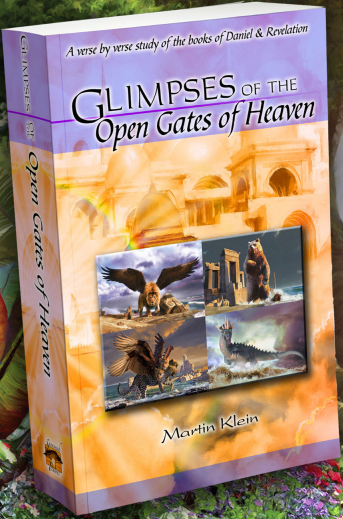
<sup>101</sup> E.G. White, *The Great Controversy* (1911), p. 457.1.

<sup>102</sup> E.G. White, *Manuscript Releases*, Vol. 2 (1990), p. 20.1.

<sup>103</sup> E.G. White, *Selected Messages*, Vol. 2 p. 105.1.

A VERSE BY VERSE STUDY OF THE BOOKS OF DANIEL AND REVELATION

# GLIMPSES OF THE *Open Gates of Heaven*



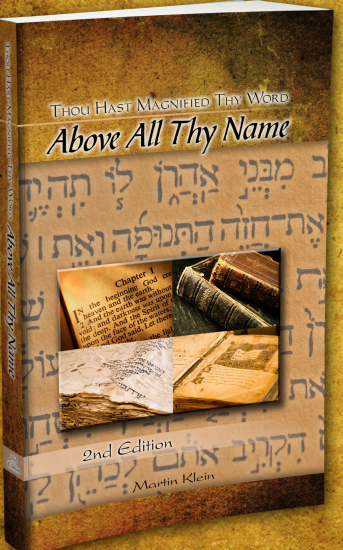
AFTER THIS I LOOKED, AND, BEHOLD, A DOOR WAS OPENED IN HEAVEN: AND THE FIRST VOICE WHICH I HEARD WAS AS IT WERE OF A TRUMPET TALKING WITH ME; WHICH SAID, COME UP HITHER, AND I WILL SHOW THEE THINGS WHICH MUST BE HEREAFTER. REVELATION 4:1

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