

Appendix 1

Seventh-day Adventists Writers on the 1260 Days

Historicist Commentators

1843 Chart

Three horns plucked up and little horn rises which is the commencement of the Papal power. The commencement of time, times and a half, or 1260 yrs. terminated 1798.

Uriah Smith (1871)

When the question was asked, "How long . . . the vision . . . to give both the sanctuary and the host to be trodden underfoot?" the answer mentioned a definite period of 2300 days, followed by an indefinite period in the cleansing of the sanctuary. So in the text before us, there is given the period of a time, times, and a half, or 1260 years, and then an indefinite period for the continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? – Probably because this power is the one which does more than any other in the world's history toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "When he shall have accomplished to scatter the power of the holy people"? To whom does the pronoun "he" refer? According to the wording of this scripture, the antecedent would at first seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible we are to interpret them according to the facts of the case, and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So, here, the little horn, or man of sin, after being introduced by the particular mention of the time of his supremacy, 1260 years, may be the power referred to by the pronoun "he." For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, his power is still felt to a certain extent, and he continues his work of oppression as far as he is able, until when? – Until the last of the events brought to view in verse 1, the deliverance of God's people. When they are thus delivered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders described in this great prophecy is reached, and all its predictions are accomplished.¹

¹ *The Prophecies of Daniel and the Revelation*, rev. ed. (Nashville: Southern, 1944), pp. 320-21.

Stephen N. Haskell (1901)

This prophetic period of twelve hundred and sixty years began in 538; the law of God was changed, and the Sabbath of the Decalogue was trampled under foot of men. Both the law of God and the saints of God were bound for "a time, times, and a half" by the power which exalteth itself above Jehovah, as described in Dan. 7:25. The persecution tended only to scatter the power of the holy people; and at the time of the end both the law of God and the people were restored. The "time, times, and a half" ended in 1798. Since that time the Word of God has been freely circulated among the people.² (pp. 263-64)

Louis F. Were (1949)

Spiritual Rome's power to "scatter" or *break* "in pieces the power of the holy people" was "finished" in 1798; her power to deceive true Israelites who accept God's last-day Message was "finished" in 1844; after "the mystery of God" is "finished," then she would be "finished" with entirely. (p. 125)³

Taylor Bunch (1950)

Two Persecution Periods. The answer of Michael brings to view two periods of papal supremacy and persecution, one a definite time period and the other indefinite. The first is the 1260 years of papal rule and persecution recorded in six other Bible prophecies. See Dan. 7:25; Rev. 11:2, 3; 12:6, 14; 13:5. This period began in 538 A.D. and ended in 1798. The second period mentioned is of a shorter duration and takes place "in" or "at" the time of the end. This short period of papal persecution is mentioned in Dan. 11:35; 12:9, 10; Rev. 12:17; 13:10-18. This last persecution of God's people will come after the deadly wound of the papal power is healed and the papal supremacy is temporarily restored so that "the persecutions of the past are repeated." In these final persecutions of God's remnant people apostate Protestantism will play an important part.⁴

Seventh-day Adventist Bible Commentary, vol. 4 (1955)

A time, times, and an half. That is, the 1260-year period, A.D. 538-1798, which is first introduced in ch. 7:25 (see comments there).⁵

² The Story of Daniel the Prophet (Battle Creek: Review and Herald, 1901), pp. 263-64. Reprint ed. (Nashville: Southern, 1977).

³ *The King of the North at Jerusalem, God's People Delivered: The Relationship Between Daniel 11:45 and 12:1* (Australia: 1949). Reprint ed. (Berrien Springs: First Impressions, 1985).

⁴ *The Book of Daniel.* Leaves of Autumn Books, Inc. 209 pp.

⁵ The Seventh-day Adventist Bible Commentary, vol. 4 (Washington, DC: Review and Herald, 1955), p. 880.

Peter C. Jarnes (1967)

What basic reasons may be advanced for the period of from 538 A.D. to 1798 A.D. being the time of papal supremacy? Dan. 7:25; 11:35; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5; cf. GC 356, 439, 266-267; S.D.A. Encyclopedia, 1023, 1025.⁶

Taking 508 as the starting point there was to be 1290 days of years till the "time of the end" when an understanding of these prophecies would be attained to. By simple addition 1290 years from 508 would take us to 1798 A.D.⁷

George McCeady Price (1967)

The deadly wound and its healing make clear that the system of anti-Christianity represented by the leopard beast was to exercise its despotic, persecuting power during two distinct periods of time. The first would be long – 1260 years. The second will be short – "when he cometh, he must continue a short space." (Revelation 17:10.) These two periods of beastly dominance (persecution) are separated by a period of inaction, called "captivity" in Revelation 13:10 – the period of the deadly wound.⁸

Robert D. Brinsmead (1970)

By comparing this passage [Dan 12:6] with Revelation 10:1-6, it is found that Christ Himself is the Man clothed in linen. In Daniel 12 He swore that the book would be sealed up till the end of the 1260 days. (See Revelation 12:6, 14.) In Revelation 10 He swears that the book is unsealed. . . . This refers to the termination of the long period of Papal persecutions in A.D. 1798.⁹

Edwin R. Thiele (1970)

In Dan 7:25 God revealed that the saints would be delivered into the hands of the antichrist for "a time and times and the dividing of time." And in Dan 8:17, 9, 26 the revelation was given that the 2300 day-years would reach to the time of the end. Both the 1260 years and the 2300 years are concerned with the time of the end, and both of these prophecies are directly involved in Daniel twelve. The prophecy of the 1260 years concerns the period which God in His wisdom had granted to the powers of darkness to manifest themselves for what they were and what they would do if divine restrictions were removed. That period ended in 1798, after which there was a great work to be done in the world in preparing a people for the second coming of Christ.¹⁰

⁶ *Daniel Syllabus* (Lincoln: Union College, 1967), p. 29.

⁷ *Idem*, p. 101.

⁸ *Time of the End* (Nashville: Southern, 1967), pp. 64-65.

⁹ *The Vision by the Hiddekel* (Denver: International Health Institute, 1970), p. 95.

¹⁰ *Outline Studies in Daniel* (Angwin: Pacific Union College, [1970]), p. 178.

Roy Allen Anderson (1975)

Then Daniel overhea[r]d one asking the question, "How long shall it be till the end of these wonders?" And the answer came from the one clothed in linen, "It shall be for a time, times, and an half." That, of course, is the same period mentioned in chapter 7, verse 25 – the 1,260 prophetic days or years which began in A.D. 538 and ended in 1798.¹¹

These Times Magazine Special Issue (n.d.)¹²

Verses 5-7. This question and its answer summarize the key to the length of time which had to pass before history would come to its era of climax. Only after the final enemy of God's people had had ample time to demonstrate its nature would God bring to a finish all opposition to Him and His people. . . .

Verse 11. The 1290 days mentioned here in connection with the 1260 days points out the period from the taking away of the "daily" to the time of the end, or 1798.¹³

C. Mervyn Maxwell (1981)

The 1260 "days" or years (538-1798) of rising and then declining influence of Roman Catholicism over the minds of men exactly fulfill the **"time, two times, and half a time"** of Daniel 7 and further confirm our understanding that the Roman Catholic Church is the fulfillment of the little horn.¹⁴

Michael raised His hands and swore a solemn oath. When the Son of God swears by the Living God, the message that follows is important. The message in this case was that at the *end* of the 1260 years of Daniel 7:25 (see page 124), years characterized by a great persecution of the saints of God, wonderful new light would dawn on the end-of-time prophecies in the book of Daniel.¹⁵

Leslie Hardinge (1996)

Jesus described this span to John as "42 months," and "1260 days." Starting in 538 AD, these 1260 historic years extended to 1798. The epoch was fulfilled when the "awesome events," which brought about "the scattering of the power of the holy people," came to an end.¹⁶

William H. Shea (1996)

The only time of persecution that is described in any detail in the preceding chapter is the one given in 11:32-35. These three and a half times must, therefore, be connected with that

¹¹ *Unfolding Daniel's Prophecies* (Mountain View: Pacific Press, 1975), p. 177.

¹² There is no date of publication, but I purchased my copy in 1977 and I believe it had come out only shortly before that.

¹³ *Idem*, p. 33. No dates are mentioned here, but in the discussion of vs 11 and 12 it is clear that

¹⁴ *God Cares*, vol. 1 (Mountain View: Pacific Press, 1981), pp. 124-25.

¹⁵ *Idem*, p. 291, emphasis in original.

¹⁶ *Jesus Is My Judge* (American Cassette Ministries Book Division: 1996), p. 232.

persecution. The same three and a half times are also mentioned in 7:25 where they are also connected with persecution. We have a parallel equation, therefore:¹⁷

Daniel 7:25	Daniel 11:32-35	Daniel 12:7
3 1/2 times of persecution	a time of intense persecution	3 1/2 times of persecution

Jeff Pippenger (1999)

"The time of the end," in verse thirty-five, is historically located as occurring at the "time appointed." Other prophecies in Daniel and Revelation identify the 1260 year time period in which papal Rome would rule the world. These prophecies establish the starting point for this rule as A.D. 538 and the termination point as 1798. Through the phrase "the time appointed" we see Daniel identifying when "the time of the end" would occur in history. 1798 is the time of the end, and 1798 is where Daniel 11:40 and our study begins.¹⁸

Sister White states that scenes similar to, and much of the history of Daniel eleven, will be repeated. Our study of Daniel 11:40-45 reveals a sequence similar to verses 30-36, which she especially identified as scenes to be repeated. The historical record and prophetic testimony describing the first rise of the Papacy in A.D. 538 is parallel to the sequence which began with the fall of the Soviet Union.¹⁹ (p. 133)

Jacques B. Doukhan

But for now, from the depths of our darkness, we may only year: "How long?" The question is stated twice in the book, once by Daniel, once by the angel. Daniel 12 answers it by presenting three periods of time. The first is already familiar to us: "a time, times and half a time" (verse 7). It is the period mentioned in chapter 7 during which the little horn would exert its oppressing power and lasting until 1798. Yet Daniel remains perplexed. "I did not understand" (Dan. 12:8). He wants to know more about the time of the end: "What will the outcome of all this be?"

The next two periods cover approximately the same length of time (1290 days and 1335 days) and are related to the first period (1260 days). Like the 1260 days, the 1290 and 1335 days should be understood in terms of years.²⁰

Heidi Heiks (2005)

Seven times this prophetic time period of 1260 years is mentioned in Daniel and Revelation and, in every instance, one and the same event is identified. By repetition, God established and emphasized it.²¹

¹⁷ *Daniel 7-12, vol. 2: The Abundant Life Bible Amplifier* (Nampa: Pacific Press, 1996), p. 218.
¹⁸ *The Final Rise and Fall of the King of the North* (Jeff Pippenger: 1999), p.35. Revised ed. (2003).
¹⁹ *Idem*, p. 133.
²⁰ *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile* (Hagerstown: Review and Herald, 2000), pp. 186-87.
²¹ *508 538 1798 1843 Source Book (Preliminary)* (Knoxville, IL: Hope International, 2007), p. 76.

Right on time, 1260 years after 538 brings the time to 1798, when the deadly wound was inflicted upon the papacy, the Antichrist. That act reversed the "setting up" process. The Catholic Church was stripped of her civil or state backing, by which the counterfeit church had formerly had the power to compel the conscience. Neither could she continue to administer persecution. That time prophecy had officially ended.²²

Stefanovic (2007)

Just as is the case with the period of 1,260 days, the 1,290 and 1,335 days should be understood in terms of years. Moreover, the last two periods cover approximately the same length of time.²³

Futurist Commentators

Desmond Ford (1978)

If we could place the words *the historical antichrist during the Dark Ages* where Wordsworth has – "under Antiochus" – the explanation would seem even more appropriate for Christians. Fausset suggests that "it is possible that the year-day and day-day theories are *both* true." And it may well be that prophecies which have been fulfilled in years during the Christian age will have yet a final apotelesmatic fulfillment in days.²⁴

M. G. Berry (1990)

Note: An application of Daniel 12:7-13, which uses the time-honored "Literal Approach," recognizes the literal language, and applies the literal "days" timelines to the future is **NOT** promoting "Futurism." Neither is such an application giving Daniel 7, 8 and 9 a "Dual Application." Rather, it simply **extends** the Historicist principles of prophetic interpretation, merely adding the **final segment** of fulfilling prophecy!

An application of the three timelines of Daniel 12, which places the fulfillment in the future, links the past persecutions of Papal Reign (538-1798) to that which is predicted in Revelation 13 and which are still future.²⁵

²² *Idem*, p. 77.

²³ *Daniel: Wisdom to the Wise* (Nampa: Pacific Press, 2007), p. 451.

²⁴ *Dnyʹl* (Nashville: Southern, 1978), p. 283, emphasis in original. In my 1984 M.A. ("An Historicist Perspective on Daniel 11," Andrews University) I listed Ford among both historicists and futurists.

²⁵ *A Warning in the 1260, 1290, 1335 – Dan. 12.* (Brushton, NY: TEACH Services, 1990), p. 85, emphasis in original.

Kenneth Cox (2005)

". . . When the power of the holy people has been completely shattered" (12:7) (i.e. Dispersed), meaning the power of the holy people as witnesses will be poured out like rain during the loud cry. For three and half years the last warning message will be given (1,260 literal days makes 3 1/2 years – see Closer Look Daniel 12:11) and thousands will be converted just like on the Day of Pentecost in Acts 2:41.²⁶

Samuel Núñez (2005)

These "wonders," as we will see later, refer to the extraordinary acts of God which are mentioned at the beginning of the structure of Daniel 12 (Dan. 12:1-3), and are of an eschatological character, because they occur *during* the "time of the end." In the same way, the removal of the "daily service" and the setting up of the "abomination of desolation," which is mentioned at the end of the structure of Dan 12 (Dan. 12:11), are events of an eschatological character, because they also occur *during* the "time of the end." Only the period of a "time, times and half a time," which appears in the center of the structure de Daniel 12, pertains structurally and exegetically to *the period* which precedes the "time of the end."²⁷ (Emphasis in original.)

²⁶ *Daniel: A Closer Look at the Book that Tells What Will Happen in the End Times* (Coldwater, MI: Remnant Publications, 2005), p. 149. Cox offers two explanations, but supports the one expressed in the present quotation.

²⁷ *Las profecías apocalípticas de Daniel: La verdad acerca del futuro de la humanidad* (Mexico, D.F.: Samuel Núñez, 2005), p. 162.