

The 1290 and 1335 Days Made Plain
April 3, 2001
Gary Gibbs

Since before our church's inception, Adventists have utilized the historicist method to interpret Bible prophecy. Historicism teaches that Bible prophecy presents a survey of church history and world events from when the prophet wrote down to the end of time and the setting up of God's kingdom. This method, repeatedly used by the Spirit of Prophecy, is Heaven's certified way to interpret prophecy.

Recently, however, prophetic interpretations based upon "futurism" have been introduced into Adventism.¹ Futurism teaches that many of the time outline prophecies are to be fulfilled right before Jesus returns. This teaching originated with Francisco Ribera (1537-1591), a Catholic Jesuit scholar, to defend the Catholic Church against the Protestant teaching that the antichrist is the papacy. Ribera "taught that the Antichrist would be a single individual, who would rebuild the temple in Jerusalem, abolish the Christian religion, deny Christ, be received by the Jews, pretend to be God, and conquer the world—and all in this brief space of three and one-half literal years!"² While not accepted by Protestants in the sixteenth century, it was revived by Protestants in the nineteenth century. Today, futurism is the orthodox teaching within evangelical Protestantism. This has left Adventism as the largest single Protestant denomination still teaching historicism. But now the enemy is seeking to take down even this last stronghold against error. Futurism is seeking to infiltrate God's remnant church.

Adventists' unique brand of futurism addresses the prophecies of Daniel and Revelation that have been more or less ignored by Adventist evangelists. Because some have not found what they consider to be a satisfactory historical interpretation they have resorted to futurism to develop their peculiar views. The trumpets and dated prophecies of Daniel and Revelation are being given an Adventist futuristic spin and presented as new light. What many unsuspecting Adventists are unaware of is that these futuristic views run counter to sound biblical methods of interpretation and the Spirit of Prophecy.

Right here I want to make it clear that people who promote futurism may be dedicated Adventists and love the Lord. My intent is not to question anyone's motives or character. Nor do I want to insinuate that I am the final authority on this topic. We need to recognize that there are different opinions on these more complex prophecies and we may never achieve total agreement on them. There are, however, some principles of interpretation that need to be carefully considered before accepting "new light."³

In this paper I seek to examine what the Bible and Spirit of Prophecy teach regarding the 1290 and 1335 days prophecies of Daniel 12:11-13. A futuristic interpretation of these time periods is now being promoted within Adventism. Ignoring the sound

¹ Several individuals have sought to do this. Some of them are Robert Hauser, Larry Wilson, Charles Wheeling, and others.

² Leroy Froom, *Prophetic Faith of Our Fathers*, Vol. 2, p. 489

³ Ellen White counsels in *Testimonies to Ministers*, page 55, "False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."

interpretation principle of “a day for year,” the 1290 and 1335 days are being represented as the literal number of days that will transpire between the close of probation, the plagues and second coming. While these time prophecies have been difficult for some to understand, a futuristic and literal reckoning is not the answer. In this paper we will examine why we can’t accept futuristic interpretations and propose a view that is consistent with historicism and the Spirit of Prophecy for the reader to consider.

Where do the 1290 and 1335-day prophecies fit into the prophetic timeline? To answer this we first need to understand the context of Daniel 12.

DANIEL’S SEALED BOOK

Someone once quipped that a text quoted out of context is a pretext. This is certainly true about futuristic interpretations. To correctly interpret the elusive time periods of Daniel 12 we must understand their context. The first three verses of the chapter clearly continue the prophecy that begins in chapter 10:1. This vision traces the rise and fall of empires from Persia to the Second Coming and is a detailed enlargement of the prophecy of Daniel 8.⁴ The concluding three events in the sequence outlined in this prophecy are the time of trouble and deliverance, the resurrection, and the establishment of the saints in heaven. (Daniel 12:1-3)

The next thing to happen is a dialogue between Daniel and the angel where the prophet seeks to understand his vision. The angel declares that these prophecies are to be shut up until the time of the end. Right here is where we need to focus on a crucial, but most often overlooked point. It provides the key to unlock the 1290 and 1335 days.

Which specific part of Daniel does the angel say is to be sealed until the time of the end? The only prophecy ever sealed in Daniel is found in chapter 8:13, 14, and 26. While the angel Gabriel is commanded to make Daniel understand the vision of chapter 8 (verse 16), the portion that concerns the “vision of the evenings and mornings” (i.e. the 2300 days) is never explained. Instead, Gabriel instructs Daniel to “Shut thou up the vision; for it shall be for many days.” (Verse 26)

Daniel immediately faints and when he recovers the startled prophet says, “I was astonished at the vision, but none understood it.” (Verse 26) Which part doesn’t he understand? Gabriel has explained every feature except the 2300 days and he commands that it be shut up until the time of the end.⁵

Notice the words of Daniel 12:4 are remarkably similar to chapter 8:26. “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.” Down through history portions of Daniel have been understood and blessed God’s people. However, the 2300 days prophecy of Daniel 8:13, 14 is specifically designated as a last day prophecy that will only find its full significance at the time of the end.

⁴ The fact that Daniel 12:1-4 is part of the vision of Chapter 10 and 11 is recognized by the SDA Bible Commentary, Volume 4, on pages 856 – 857: “Daniel 10:1 introduces the final section of the book, ch. 10. providing the setting in Daniel’s experience for his fourth great prophecy, recorded for chs. 11 and 12. The main body of the prophetic narrative begins with ch. 11:2 and closes with ch. 12:4, the remainder of ch. 12 being a sort of postscript to the prophecy.”

⁵ Even after Gabriel returns in chapter 9 to answer Daniel’s prayer to understand the temple’s restoration and the 2300 days of chapter 8, the details of it are never revealed to him. Instead, only the first 490 days is unveiled. Even though this provides the key to dating the 2300-day prophecy the angel never gives the details concerning its fulfillment. It remains a sealed book until the time of the end.

The sealed book of Daniel 12:4 is the prophecy concerning the 2300 days judgment. The Spirit of Prophecy confirms this. “The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. 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.”⁶

With this established, we need to ask the question, What is the significance of the 2300 days? If you answer, “The judgment,” you are only partly correct. Let’s consider the frequently overlooked relationship between the 2300 days and abomination of desolation.

2300 DAYS AND THE LITTLE HORN

Don’t miss the crucial connection between the 2300 days prophecy and the abomination of desolation presented in Daniel 8:13, 14. “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?* And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Daniel 8:13, 14. Emphasis mine.) This is the same abomination of desolation mentioned in Daniel 11:31.

Often in our prophecy seminars we study the 2300 days only in regards to its fulfillment in 1844. Zooming in on the phrase “Unto two thousand and three hundred days; then shall the sanctuary be cleansed” we proceed to show how the Bible defines the cleansing of the sanctuary and sets the date for the judgment. While this is an appropriate approach when teaching new Christians, it has an inherent weakness. Rarely do we find the time to explore the context of Daniel 8:14 and explain how the 2300 days answer the question posed in verse 13. Therefore, how the taking away of the daily and the setting up of the abomination of desolation relates to the cleansing of the sanctuary in 1844 is not widely understood. This leaves people vulnerable to false interpretations that can lead them away from the truth.⁷

In verse 12 the little horn desecrates the sanctuary. This is defined within the prophecy as “casting the truth to the ground.” (Dan. 8:12) The question next posed in verse 13 asks, “How long will the beast get away with this attack on truth and God’s people?” The answer in verse 14 is, “At the end of the 2300 days God will restore the truth of His sanctuary and will enter into the judgment that will vindicate His truth and saints.” This was fulfilled in 1844.

It is this vindication of the truth and the restoration of all the Bible doctrines lost in the Dark Ages that would not happen until God entered into the antitypical judgment beginning in 1844. And it is this unique feature that the angel did not explain to Daniel in chapter 8:26, 27. Comprehension of this prophecy was reserved for those who would live in the time of the end. Shortly we shall explore why this prophecy could only be revealed

⁶ Ellen White, *The Great Controversy*, page 355.

⁷ Desmond Ford took advantage of this ignorance when he suggested that our traditional interpretation of the cleansing of the sanctuary in Dan. 8:14 was incorrect.

at the time of the end and not before. For now we need to look at when the angel designated the time of the end would begin.

THE SEALED BOOK OPENS IN AD 1798

In Daniel 12:6 and 7 the aged prophet hears the question of his heart asked. ‘When will the time of the end arrive for these things to be unsealed and understood?’ The answer is “It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Verse 7)

The “time, times, and an half” is not new. It’s the same 1260 days given to Daniel in chapter 7:25 and was fulfilled from AD 538 to 1798 when the little horn made war against the saints and prevailed against them.

Can we really be sure that the 1260 days of chapter 12:7 is the same period that the Papacy would reign? Yes, without a doubt. Remember, the question asked in Daniel 12:4 concerns the vision of chapter 11. There must be something in the vision about “when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Dan. 12:7) It is easy to find this connection in Daniel 11:32-35 where the papacy is described as scattering and destroying God’s people. In the Hebrew text the link is compelling.⁸ In six occasions the identical Hebrew root words are used both in chapter 12:7 and 11:32-35 to describe the scattering of God’s people. There is no mistaking the fact that the three and one-half times of chapter 12:7 measures the length of persecution predicted in chapter 11:32-35. This also is confirmed in Daniel 7:23, Revelation 11:3, 12:6, 14, and 13:5 where the same period of persecution is described.

Therefore, it is in 1798, at the completion of the 1260 years, that the time of the end begins. The angel is telling Daniel that the 2300 days judgment and the abomination of desolation will remain a sealed book and not be understood until sometime after 1798.

This intense investigation of Daniel’s sealed prophecies after 1798 is foreshadowed in the phrase “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” (Daniel 12:4) The phrase “run to and fro” describes the process used to roll out the sacred Scripture to study it.⁹ Knowledge regarding Daniel’s sealed prophecies would increase at the time of the end because people would turn to his book and study it.

How was this portion of Daniel’s vision fulfilled? At the turn of the 18th and 19th centuries a remarkable renaissance in prophetic study was ignited by the recent capture of the pope by France. Bible students around the world delved into Daniel and Revelation with special attention given to the time prophecies. Here they came up with similar

⁸ See Dr. William Shea, pp. 24-26, “Comments on Larry Wilson’s *Questions on Revelation*, 3rd Edition (1993), copyright by the Biblical Research Institute, Silver Spring, MD (1993)

⁹ SDA Bible Commentary, Volume 4, page 879, “Knowledge shall be increased. This clause may be considered the logical sequel to the immediately preceding clause: When the sealed book is opened at the time of the end, knowledge concerning the truths contained in these prophecies will be increased (see PK 547; cf. Rev. 10:1, 2).”

conclusions such as the fall of the papacy in 1798 and the termination point for the 2300 days prophecy.¹⁰

It is clear from the context of Daniel 12 and history that the sealed prophecies are those concerning the abominations of the beast and how it is connected to the 2300 days judgment. It would be in the “time of the end,” after the year 1798, that these things would begin to be unveiled.

The Spirit of inspiration confirms this insight. “But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.”¹¹

While Daniel heard that these perplexing prophecies would not be made plain until after the 1260 days, he still was left in the dark. “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” (Dan. 12:8) Again, God tells Daniel that this is not for him to understand right now. It is instead for those loyal followers of God who live after 1798. “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.” (Dan. 12:9, 10)

With the crucial context established we can now understand the enigma of the 1290 and 1335 days. But before we move into it, let’s summarize what we’ve learned.

1. The 2300 days prophecy is connected with the abomination of desolation and the judgment. “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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*” (Daniel 8:13, 14. Emphasis mine.) The reason this is important is the 1290 days refer to the abomination of desolation. Understanding its relationship to the 2300 days helps us know when to place the 1290 days. From here on, when I refer to the 2300 days, I do so in this context.
2. The 2300 days prophecy is sealed in Daniel 8:26 (repeated in Daniel 11:31-39) and remains the sealed portion of Daniel. It is this prophecy that is referenced in Daniel 12:4.
3. The 2300 days prophecy is prophesied in Daniel 12:6, 7 to begin to be unsealed after the 1260 years (1798). A revival in prophetic study and understanding took place at that time.
4. Even though Daniel is told that understanding is reserved for the time of the end, he persists in his prayer to peer into the future. God resolutely refuses to pull back the veil. Again, the angel states that only those who live in the time of the end will understand. (Daniel 12:8-10)

¹⁰ SDA Bible Commentary, Volume 4, page 879: “Numerous expositors in England, Joseph Wolff in the Middle East, Manuel Lacunza in South America, and William Miller in the United States, together with a host of other Bible students of the prophecies, declared, on the basis of their study of the prophecies of Daniel, that the second advent was at hand.”

¹¹ Ellen White, Great Controversy, page 356.

1290 DAYS MADE PLAIN IN CONTEXT

It is at this juncture that the angel utters what for many are cryptic words. Unraveling the apparent mystery doesn't have to be terribly difficult. Simply notice the context is the angel elaborating on why he can't give Daniel a more detailed explanation of this prophecy right now. Daniel isn't left without hope. The angel reassures him with the thought that the people who need his prophecy will benefit from it at the appropriate 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.” (Daniel 12:8 –10)

“Daniel,” the angel said, “This is way too far in the future for you to comprehend. But it will start to become clear after 1798 to the people who need it. They will study your prophecies and will discover how the abomination of desolation was set up. They will experience the restoration of the sanctuary message to its rightful place in 1844. You can't understand this right now. But your writings will not be wasted. They will fulfill their purpose in the lives of those for whom they are intended.”

Then come the mysterious sentences, “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.” (Dan 12:11, 12) What do we know about the two time periods of 1290 and 1335 days?

First, nowhere else in Daniel or the Bible are the 1290 and 1335 days mentioned. Therefore, the immediate context must provide the clue. Since the setting is how Daniel 8:13-14 will be understood after 1798 at the end of the 1260 days, then the 1290 days must be connected to the 1260.

Another indicator that this is the case is the intimate linguistic connection between these verses and chapter 11:31. The language is the same on five accounts, not only in the English, but also in the original Hebrew. The key words in chapter 12:11 are “daily,” “taken away,” “abomination,” “desolate,” and “set up.” Their respective parallels in chapter 11:31 are “take away,” “daily,” “place” (same in the Hebrew as “set up”), “abomination,” and “desolate.”¹² We've already seen that Daniel 11:32-35 concerns the papal reign of AD 538 – 1798; therefore, the linguistic and contextual evidence demands that the 1290 days overlap this time period because the same events are described.

A futuristic interpretation of the 1290 days as a literal time period just before the return of Christ cannot be supported by the text. Hebrew scholar Dr. William Shea observes the 1290 days “do not measure off events which occur in the time of the end [i.e. after AD 1798]. They occur before that era. We know this because the 1290 days of Daniel 11:31 and the 1260 days of Daniel 11:32-35 occur in this prophecy *before* the time of the end appears in Daniel 11:40. This makes it impossible to connect the 1260 and 1290 time periods with anything that has to do with the second coming of Christ and

¹² See Dr. William Shea, pp. 26, 27, “Comments on Larry Wilson's *Questions on Revelation*, 3rd Edition (1993), copyright by the Biblical Research Institute, Silver Spring, MD (1993)

the beginning of the millennium, as has been advocated by futurist or dispensationalist interpreters.”¹³

This should settle the issue that the 1290 days can't be futuristic. So how were they fulfilled? Let me suggest a fulfillment that is historic.

The taking away of the daily to set up the abomination of desolation must take place within this 1290 days period. According to Daniel 11:31 and 8:10-14 this had to happen prior to 1844 and during the active phase of the papacy.

So what are the dates for the 1290 days? A study of Daniel 8:11, 12 reveals that the abomination that makes desolate happens when the little horn attacks the high priestly ministry of Jesus and casts the truth of His salvation plan to the ground and stamps upon it. “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. And an host was given him against the daily sacrifice by reason of transgression, *and it cast down the truth to the ground*; and it practiced, and prospered.” (Dan. 8:11, 12. Emphasis mine.)¹⁴

Before the little horn could set up the abomination of desolation it had to become the dominant ruling religious power. (Daniel 7:8) This ascension to power began with the conversion to the Catholic faith of the Frank king Clovis and his victory over the Arian Visigoth in AD 508.¹⁵ This significant event cleared the little horn's way to take away the daily and set up the abomination. Clovis' conversion soon led the other leaders of Western Europe to follow with their support. The Papacy's alliance with Clovis ultimately enabled him to ascend to the highest level of political prestige and power. This in turn provided the platform upon which Papal Rome established a pervasive system of counterfeit worship that cast the truth to the ground. Thus a 508 – 1798 fulfillment reveals that this time prophecy elaborates on the theme of how the little horn could gain the power that would enable it to attack the sanctuary truth. Many Bible students also find it significant that the French who empower the Papacy in 508 are the ones who strike the deadly wound which removes the Papacy in 1798. The 1290 days thereby completes the circle explaining the rise and fall of the medieval Papacy.

Even if a person finds some reason not to accept a 508 – 1798 dating for the 1290 days, they still have to find a fulfillment that concludes by 1798. The linguistic context allows no other option. As Dr. Shea says, the 1290 days “do not measure off events which occur in the time of the end [i.e. after AD 1798]. They occur before that era. We know this because the 1290 days of Daniel 11:31 and the 1260 days of Daniel 11:32-35 occur in this prophecy *before* the time of the end appears in Daniel 11:40. This makes it impossible to connect the 1260 and 1290 time periods with anything that has to do with the second coming of Christ and the beginning of the millennium, as has been advocated by futurist or dispensationalist interpreters.”¹⁶

¹³ Dr. William Shea, p. 27, “Comments on Larry Wilson's *Questions on Revelation*, 3rd Edition (1993), copyright by the Biblical Research Institute, Silver Spring, MD (1993)

¹⁴ The “daily” of Daniel cannot refer to paganism since it is a sanctuary image which typified Jesus' salvation plan. Furthermore, the context of Daniel 8:11, 12 clearly states that the taking away of the daily and casting the sanctuary to the ground is “casting truth to the ground.” The “truth” cannot be a reference to paganism.

¹⁵ Uriah Smith, *The Prophecies of Daniel and Revelation*, rev. ed. (Nashville, 1944), 320.

¹⁶ Dr. William Shea, p. 27, “Comments on Larry Wilson's *Questions on Revelation*, 3rd Edition (1993), copyright by the Biblical Research Institute, Silver Spring, MD (1993)

1335 DAYS MARKS A CRUCIAL DATE

The next time-prophecy of Daniel 12:12 must also be seen in this same context. “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” (Daniel 12:12) Also dating this prophecy from the beginning of the 1290 days of Daniel 12:7 (i.e. AD 508) we come to 1843.

Why is 1843 so important to mention in prophecy? First, because it dates when God’s last warning message will devue. But more importantly, there is a very vital relationship between the preaching of the three angel’s message and the abomination of desolation that the Papacy set up in the church. The 1260 and 1290 day prophecies concern themselves with the fact that God’s truth will be overcome by the papacy for a time. But the 1335 and 2300 days answer the question of when the abomination of desolation will begin to be reversed. In 1843 we see the beginning of the restoration of the sanctuary truth along with other truths obliterated by the dark reign of the papacy.

Simply stated, in chapter 12 the prophet Daniel expresses his concern about the attack on truth he saw in the vision of chapter 11:31-39. He wants to know when it will be reversed and he persists in asking God for insight. God’s response is that the people who live at the end of the 1335 days will see this blessed event. At this time of earth’s history Daniel’s sealed prophecy will stand and fulfill its appointed purpose.

THE SPIRIT OF PROPHECY CONFIRMS THE 1335 DAYS

The Spirit of Prophecy validates this connection of the 1335 days with 1843. Notice how the servant of the Lord applies Daniel 12:8-13.

“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.*”¹⁷ (Emphasis mine.)

There it is. Daniel’s sealed book of the 2300 days stood in its lot and is unsealed at the end of the 1335 days when the first angel’s message was preached.

When was the first angel’s message given? The pen of inspiration reveals, “The first and second messages were given in 1843 and 1844.”¹⁸

¹⁷ Ellen White, Testimonies to Ministers, page 115.

¹⁸ Ellen White, Selected Messages, Volume 2, page 104.

It is this simple. The 1335 years brings us to 1843 when the first of the three angels began to sound their messages. This is significant because the three angel's message is when God restores the truth trampled by the papacy. It is in the three angel's message of Revelation 14:7-14 that all the truths of God's Word, lost during the 1260-year papal supremacy, are restored.

Specifically these restored truths are: the need to keep God's commandments (Eccl. 12:13); how to glorify God in all we do including our eating and drinking (1Cor. 10:31); the hour of God's judgment begins in 1844 (Dan. 8:14); we should worship God as Creator by remembering to keep his seventh-day Sabbath holy (Ex. 20:8-11); Babylon represents the confused fallen state of the Catholic and apostate Protestant churches (Rev. 14:8); the beast, his image, and the mark of the beast are fulfilled in Catholicism and Protestantism uniting to enforce the observance of a false Sabbath day (Rev. 14:9); the wicked will perish in the fires of hell (Rev. 14:10-11); the saints of God are designated by their faithful obedience to all of God's ten commandments through the merits and faith of Jesus (Rev. 14:12); the dead rest in their graves awaiting the resurrection (Rev. 14:13); and Jesus' second coming is the grand climax of this earth's history (Rev. 14:14, 15; Matt. 13:39).

Just as the prophecies predicted, every doctrine undermined by the papacy during its 1260 year rule begins to be restored in 1843 with the sounding of the first angel.

RESTORATION OF TRUTH

Let's step away from the prophecies for a moment and get practical. How does this prophecy impact our eternal welfare? The answer to this question is found in another question. How vital is the restoration of truth to God's salvation plan?

Apparently it is important enough to God for Him to predict in Daniel the very year that this process would begin. Many people have accepted the mistaken notion that the doctrine a person embraces doesn't influence their destiny. But this isn't the case. Tell a coin collector that what he accepts as an authentic antique coin doesn't matter and he will laugh. He knows that many fake coins are passed every day to people who pay for them as though they were originals. For those who accept the counterfeits, the value of their coin collection is diminished by the counterfeit.

When we accept counterfeit truths we are weakened by it. Truth is designed to sanctify. (John 17:17) Like yeast in dough, it changes whatever it permeates. To the degree that truth is lost or rejected, in that same degree we aren't sanctified. Therefore, in order for God to have a sanctified people at His return, all the truths of God's Word must be restored before Jesus returns. This restoration is essential to the salvation of lost souls because truth must enter people's lives and transform them from the inside out.

The restoration of truth is connected in Acts 3:19-21 with the investigative judgment that began in 1844. "Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment],¹⁹ when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive [margin: retain] *until* the times of

¹⁹ This is the way this verse is quoted on page 611 in the 1888 version of The Great Controversy by Ellen White.

restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21 Emphasis mine) Before Jesus can return all the truths of God’s Word must be restored so that people’s sins can be blotted out of their lives and in the judgment.

This is why the truths lost by the papacy will begin to be restored in 1843. Thus, “blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Notice the emphasis is on those who wait. Daniel was having a difficult time waiting for the time when his prophecies would be unsealed and the truth restored. Those who lived when the 1335 days were completed in 1843 saw Daniel’s prophecies fulfilled.

DANIEL STANDS IN HIS LOT

What does it mean for Daniel to “stand in his lot at the end of the days”? (Dan. 12:13) Adventist futurists propose Daniel will be resurrected at the end of a literal 1335 days in the special resurrection of the just at Jesus’ return. While denying they are setting a time for the second coming, we must recognize that this denial is rhetorical. If the 1335 days are dated from the national Sunday law and span to the resurrection as is proposed by Adventist futurists, then those living at the time of the national Sunday law will have a date for Jesus’ return. So in reality, Adventist futurists do set a date for the second coming. We might not have the exact date today, but when the Sunday law is passed we will have it. This setting of dates is against the explicit command of God and reminds us to “beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance.”²⁰ (See Matt. 24:36)

We don’t need to guess what “standing in his lot” means. We have an inspired commentary that confirms what we’ve learned from our Bible study. “To Daniel many wonderful things were presented in vision. ‘I heard, but I understood not,’ he said. ‘Then said I, O my lord, what shall be the end of these things?’ The angel answered: [Dan. 12:4, 10, 13, quoted]. *The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before.*”²¹ Daniel is already standing in his lot. He did so when the light of his teachings on the 2300 days began to go to the world as never before in 1843.

BROTHER HEWIT AND THE 1335 DAYS

Some students have misunderstood a singular statement by Ellen White concerning the 1335 days. They interpret her remarks about the false teachings of a Brother Hewit to mean that the 1335 days had not been fulfilled when she wrote this letter in 1850. Here is what Mrs. White wrote regarding Brother Hewit’s erroneous teachings:

“One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We

²⁰ Ellen White, Testimonies to Ministers, page 55.

²¹ Ellen White, Manuscript 176, 1899. (Can be found in Volume 4, SDA Bible Commentary, page 1174 and Volume 21 of Manuscript Releases, page 407) Emphasis mine.

told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

“I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.”²²

Unfortunately, we do not have any record of what Mr. Hewit taught. What we do know is the pioneers were united in their belief that the time periods did not extend beyond 1844. The very year of the reference to Hewit, in September 1850, Mrs. White warned against those who were continuing to set dates for Christ’s return.²³ From the historical context, it is clear that Mrs. White was telling Hewit that he was in error and correcting him for using the 1335 days to set a date. There is nothing in this statement that should lead us to place the 1335 days in the future as literal time.

Tim Poirier, associate director of the Ellen G. White Estate, points out the following. “Notice that if you repeat the subject and verb in front of each part of the sentence, you will read her statement in this way: ‘We told him of some of his errors in the past, [we told him] that the 1335 days were ended and [we told him] numerous errors of his.’ If we were to interpret her statement the other way [i.e. that the 1335 days have not been fulfilled as of 1850], we would certainly expect to find something in her writings or in the pages of the Review speculating about when the 1335 days might be ending.”²⁴

1260, 1290, 1335 AND 2300 DAYS LINKED

By linking the four crucial time prophecies of his book, Daniel 12 enables us to see how the papacy, its removal of truth and erecting abominations, the judgment and 2300 days, and the restoration of truth are all interrelated. This is the very purpose for which Daniel’s repetitive prophecies are designed. Each subsequent time outline prophecy of Daniel repeats and enlarges upon the previous prophecy. Daniel 12 is the last prophecy and gives the fullest enlargement by focusing our attention upon the significance of 1798 - 1844 when a major transition in prophetic history transpires. It pulls all the time prophecies of Daniel together and shows their interconnected relationship.

ADVENTIST FUTURE?

Recently, we have seen an interpretation of the 1290 and 1335 days that disconnects them from their biblical and historical contexts and places them as literal time, day-for-a-day, immediately preceding Jesus’ return. With the above evidence of

²² Ellen White, Volume 16 of Manuscript Releases, pages 208-209.

²³ See Early Writings, page 75.

²⁴ E-mail from Tim Poirier dated April 17, 2000 answering a query on the Hewit statement.

Scripture and the Spirit of Prophecy these teachings should be carefully scrutinized before being adopted. Once we start down the slippery slope of futurism we may find it difficult to cling to the clear teachings of historicism that have made this church such a powerful influence for God in this world.

The servant of the Lord warns against futuristic applications of prophecy that have already been fulfilled historically. “Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error.”²⁵

The prophet of God continues in the same document to reveal the consequences of such futuristic teachings. “And those who are seeking to understand this message will not be led by the Lord to make an application of the Word [i.e. a future reapplication of prophecy] that *will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today*. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today.”²⁶

While we may not see how seemingly benign teachings could produce such disastrous results, we need to trust the farsighted inspired wisdom of God’s prophet. It is better to give up cherished teachings than to be found ignoring the counsel of God and being used, even though it be unwittingly, by the enemy to counteract God’s truth.

If the reapplication of historic prophecies to the future is not God’s truth, what should we be teaching in these last days? Exactly what the prophet says. The “truths which have had their place and done their specific work for the time, in the history of the faith of the people of God... They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error... The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today.”²⁷

The historic position of the remnant church has lost none of its luster. Now is not the time to forsake the solidly forged message hammered out by the Adventist pioneers on the anvil of careful Bible study. The former light must check new light. And when we do accept “new light” may it be the insights that confirm the historic position.

²⁵ Ellen White, Selected Message, Book 2, page 102 – 103.

²⁶ Ibid.

²⁷ Ibid.