

A Context for the Time Periods of Dan 12:11-12

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Introduction

What we believe about the 1290 and 1335 “days” will follow from our understanding of the passages in which these time periods appear. Contextual information will include literary structures within Dan 12, exegetical relationships between Dan 8, 11, and 12, and intertextual relationships between Dan 12:7, 11, and 12 and also the book of Revelation.¹

Dan 12 is the concluding portion of Daniel’s fourth and final prophetic narrative, making up the last quarter of the book. The center of this narrative is Dan 11 (=11:2-12:4), with 10 (=10:1-11:1) as an introduction and 12 (=12:5-13) as a conclusion. The structure of Dan 10-12 is pervasively chiasmic and, in a manner consistent with this, the verses of Dan 12 come in groups of three (5-7, 8-10, 11-13 = ABA), such that 5-7 and 11-13 correspond to each other thematically and 8-10 are the center of the structure. We discuss each verse group in turn.

Dan 12:5-7 (A)

5 Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.

6 And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders [*ad-māṭay qē hāppēlā ôl*]?”

7 And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time [*ḥmōēd mōca dīm wā ē l*], and that when the shattering of the power of the holy people comes to an end [*ûk kallôt nappē yad-am-qōdes*] all these things would be finished [*tikleynâ kol- elleh*]. (Dan 12:5-7)²

¹ The present paper was read in Fallbrook, CA, on November 16, 2014, at a symposium sponsored by the Daniel 12 Study Group. I appreciate the input of those present at the symposium and the kindness of the organizers who invited the present paper. In what follows I am writing primarily in dialogue with the published commentary of Samuel Núñez, *Las profecías apocalípticas de Daniel: La verdad acerca del futuro de la humanidad*, vol. 2 (México, DF: 2006). Kenneth Cox is another member of the Study Group who has published on this topic (*Daniel* [Coldwater, MI: Remnant Publications, 2009]; *Daniel Pure and Simple* [Loma Linda, CA: Kenneth Cox Ministries, 2013]). For an earlier exposition by the present writer, see Hardy, “The 1,290 and 1,335 Days of Daniel 12: Past or Future?” in Ron du Preez, ed., *Prophetic Principles: Crucial Exegetical, Theological, Historical & Practical Insights*, Scripture Symposium Number 1 (Lansing, MI: Michigan Conference of SDA’s, 2007), pp. 271-98. George Reid (formerly with BRI) and Elias da Souza (currently with BRI) have offered comments and suggestions. Others have read it as well, but these commented. I alone am responsible for the use made of their good counsel.

² Unless otherwise indicated, Scripture quotations in English are taken from *The Holy Bible: English Standard Version* (ESV), copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission, all rights reserved.

The first verse of the concluding section (12:5) sets the scene for what follows. This need not detain us here. In 12:6 an angel asks a question (“How long shall it be till the end of these wonders?”) and 12:7 another angel gives the corresponding answer (“it would be for a time, times, and half a time”).

Question 1

There are five distinct references to ending points in Dan 12:6-7 (*ʿad-māṭay, qēṣ, ʾmôʿēd môʿdīm wāḥešī, ūkʿallôt, tikleynâ*). All else equal, the least economical hypothesis would be that five different things are happening and together they reach five different ending points. The most economical hypothesis would be the reverse of this, i.e., that only one thing is happening and this one thing is referred to five times. Below I argue for the latter position. There is only one ending point in 12:6-7.

Hebrew *ʿad-māṭay*

Any time period must have a beginning point, a duration, and an ending point. Otherwise it is not a time period. If there is no duration, nothing ends and what we would otherwise call an end is only an isolated data point – a moment of time. This is not what we have here. All three elements are present in the question’s answer (12:7). We can assign relative emphasis to these, but cannot remove any of them. Emphasizing the end to the exclusion of the beginning or the duration would imply altering the question, making it equivalent to *māṭay* (“When?”),³ whereas what the text actually says is *ʿad-māṭay* (“Until when?”). It is the *ʿad* (“Until”) part of *ʿad-māṭay* that indicates a duration of time. The duration cannot be removed without removing this word.

It is possible, though not necessary, to translate *ʿad-māṭay* literally. Waltke and O’Connor gloss it more freely as, “How long?” (18.1f; 30 n. 11). We can say that Waltke and O’Connor is not a lexical authority and got it wrong. (The volume’s primary subject matter is syntax.) But the eight volume *Dictionary of Classical Hebrew* (DCH) is not about syntax and allows both readings: “Until when? i.e. how long?”⁴ I grant that the context of 12:6 is strongly oriented toward the end of a process (*ʿad-māṭay qēṣ happelāʾôt*, lit., “Until when the end of the wonders?”), but we should not press this emphasis to such a degree that we change the intent of the question. Hebrew *ʿad-māṭay* (“Until when?”) is not merely an alternative form of *māṭay* (“When?”). When the wording changes, we’re no longer asking the same question.

Another factor that distinguishes *ʿad-māṭay* from *māṭay* is that *māṭay* is solely a request for information, whereas *ʿad-māṭay* goes beyond this to express a desire for change. There are some 30 examples of *ʿad-māṭay* in the Old Testament (Exod 10:3, 7; Num 14:27; 1 Sam 1:14; 1 Sam 16:1; 2 Sam 2:26; 1 Kgs 18:21; Neh 2:6; Ps 6:4; 74:10; 80:5; 82:2; 90:13; 94:3; Prov 1:22;

³ “Thus, *ʿad-māṭay* must be translated ‘until when’ or ‘when,’ but not ‘for how much time,’ since the questioner who uses it expects to receive an answer that would indicate the end of the time, and not its duration” [Por lo tanto, *ʿad-māṭay* debería traducirse ‘hasta cuándo’ o ‘cuándo’, pero no ‘por cuánto tiempo’, ya que el interrogador que la usaba esperaba recibir una respuesta que le indicara la terminación del tiempo, y no su duración.] Núñez, *Profecías apocalípticas*, p. 60. See also p. 197.

⁴ J. A. Clines, gen. ed. (Sheffield: Phoenix, 1993-2011), 6:262.

6:9; Isa 6:11; Jer 4:14, 21; 12:4; 13:27; 23:26; 31:22; 47:5; Dan 8:13; 12:6; Hos 8:5; Amos 8:5; Hab 2:6; Zech 1:12) and 28 of them clearly represent a plea for help.

Dan 12:6 is our case in point, so we temporarily set that passage aside. Neh 2:6 is used in a neutral sense and both a period of time and an ending moment figure in the question (“How long will you be gone [*ad-māṭay*, a period of time], and when will you return [*māṭay*, a moment of time]?”).⁵ I cannot detect any particular emotional content in the king’s question to Nehemiah, but in the other twenty-eight examples *ad-māṭay* implies something is wrong and urges that corrective action be taken. I submit that *ad-māṭay* in Dan 12:6 is consistent with the twenty-eight examples and functions as a cry for relief. A neutral meaning would be possible, but doesn’t match the sense of the passage. A positive meaning for *ad-māṭay* could have developed within Hebrew, but did not. No examples of such usage are attested in the Old Testament.

Hebrew *happ^elā^oôṭ*: Is a good antecedent required?

In a majority of cases (Exod 15:11; Isa 9:6[5]; 25:1; 29:14; Ps 77:11, 14; 78:12; 88:10, 12; 89:5; 119:129) *happ^elā^oôṭ* describes the wonderful deeds of YHWH. The word is used this way mostly, but not always. In biblical language, as in our own day, people can marvel at things that are incredibly good or at things that are incredibly bad (see Rev 17:6b).⁶ The sense a writer gives the term must be determined from context.

An negative example of a form closely related to *happ^elā^oôṭ* (i.e., *p^elā^oîm*) is found in Lam 1:9, which describes the fall of Jerusalem from the perspective of the losing side:

Her uncleanness was in her skirts;
 she took no thought of her future;
 Therefore her fall is terrible [*p^elā^o îm*];
 she has no comforter.
 „O Lord, behold my affliction,
 for the enemy has triumphed!“
 (Lam 1:9, ESV)

In this verse ESV translates *p^elā^oîm* (masc.) as “terrible.” We could challenge the translation and say, no, her fall was “wonderful,” but from the writer’s perspective it didn’t feel wonderful and such a gloss would not fit the context of this unrelentingly negative passage. “She [Jerusalem] has no comforter.” “O Lord, behold my affliction.” “For the enemy has triumphed!” While God is unswerving in His desire to do us good (Heb 12:6, quoting Prov 3:12), the context of this verse requires that we understand *p^elā^oîm* negatively. From this it is clear that a positive antecedent for *happ^elā^oôṭ* in Dan 12:6 is not required. It is possible for Hebrew writers to use words in this group either positively or negatively, depending on the requirements of context.

⁵ Notice that one clause uses *ad-māṭay*, the other *māṭay*, and that together the two clauses form one sentence. Standing in parallel, as these predicates do, we must interpret them comparably with respect to emotional content. We must see an emotional element in the second predicate, or an absence of emotion in the first. I see no emotion in either clause. The king is simply asking for information.

⁶ The Greek word in Rev 17:6b is *ethaumasa . . . thauma mega* “I marveled greatly.”

Hebrew *happēlāḥōt*: Is a good antecedent available?

A good antecedent is not required in Dan 12:6, but is one available? The events of Dan 12:1-3 are certainly wonderful. Could this be the needed antecedent? Below we consider vs. 1 separately from vss. 2 and 3.

Dan 12:1. Dan 12:1 contains three references to time, all of which say essentially the same thing. The first of these says, “At that time [*ûbāḥēt hahî*] shall arise Michael, the great prince who has charge of your people.”⁷ “That time” in 12:1 cannot be a reference back to “the time of the end” in 11:40. If it did, 11:40-43, as well as 44-45, would have to co-occur with or follow 12:1. I submit that 12:1 refers only to 11:44-45 and that when the king goes out “with great fury to destroy and devote many to destruction” (11:44), that is the “time of trouble, such as never has been since there was a nation” (12:1). In Dan 7:10 “the court sat in judgment”; now Michael arises. As the judgment comes to an end in heaven (12:1) a time of trouble breaks out on earth (11:44-45). It is “at that time” that Michael shall arise and come to earth again to rescue His waiting people.

The second reference to time is the one just referred to in 12:1, i.e., “And there shall be a time of trouble, such as never has been since there was a nation till that time [*ad hāḥēt hahî*].” The king’s wrath is what causes the trouble, but despite the fact that he leads the entire earth except for a small remnant, he “shall come to his end, with none to help him” (11:45). The reason for this is because Michael comes to the earth in person, with all His holy angels, and causes the king to come to his end (see Rev 19:11-16). This is also why no one can help him. The king commands every human force there is to command, but the force that now confronts him is not a human force; it is Christ and the forces of heaven.

The third reference is, “But at that time [*ûbāḥēt hahî*] your people shall be delivered, everyone whose name shall be found written in the book” (12:1). Christ comes in indescribable glory to deliver His saints “at that time.” If we want to know when Christ will come, here it is. The angel tells us three times in this one verse when Christ will come. He will come when the king of the North seeks to annihilate His people; He will come when the danger they face becomes a time of trouble like no other; He will deliver His people when they most need delivering.

Dan 12:2. Dan 12:2 contains three clauses. The first announces the theme of resurrection and then shows that this theme will be implemented differently for different groups of people. See table 1.

Table 1
Two Clauses in Dan 12:2

Clause	Group	Text
Clause a		“And many of those who sleep in the dust of the earth shall awake,”
Clause b	Group 1	“some to everlasting [<i>ôlām</i>] life,”
Clause c	Group 2	“and some to shame and everlasting [<i>ôlām</i>] contempt.”

The wise are not the only ones raised in clause (a), but they are mentioned here because they are mentioned earlier (11:31-32a; 32b-33) and because their fate now is so

⁷ All English Bible quotations, unless noted otherwise, are from the English Standard Version (ESV).

different from what it was before. Those who opposed them are also mentioned – because previously their circumstances were so different from those of the wise in an earlier day, and also because they were so different then from what they are now.

Dan 12:3. Dan 12:3 has some interesting syntax. The phrase “forever and ever” does not occur in clause (a) and the predicate “shall shine” does not occur in clause (b), but logically both words are at home in both clauses. Verse 2 has already said that some will awake “to everlasting life.” Now this thought is reiterated in beautiful poetic parallelism. We consider these clauses first in English.

Table 2
Two Clauses in Dan 12:3

Clause a	Clause b
And those who are wise	and those who turn many to righteousness,
shall shine	[shall shine]
like the brightness of the sky above	like the stars
[forever and ever];	forever and ever.

Some of the above parallels take us back to 11:33 (comparing table 4 with table 3, below), others remind us of corresponding clauses within 12:3 (allowing the two rows of table 4 to augment and complete each other). Here now is the Hebrew for both verses.

Table 3
The *maškîlê* ^cam in 11:33

Predicate	Object
ûmaškîlê	^c am
yābînû	lārabbîm

Table 4
The *maškîlîm* in 12:3

Subject	Object	Verb	Manner Phrase	Time Phrase
w ^e hammaškîlîm	. . .	yaz ^e hîrû	k ^e zōhar hārāqî ^{ac}	. . .
ûmaṣḏîqê	hārabbîm	. . .	kakkôkâbîm	l ^{ec} ôlām wā ^c ed

In tables 3 and 4 notice especially the terms *maškîlîm* (“wise,” col. 2) and *rabbîm* (“many,” col. 2), also *yābînû* (<“cause to understand”) and *ûmaṣḏîqê* (<“cause to become righteousness”), both in col. 1. The people in 12:2c (also 11:33 and 12:3) who lead others to understanding and/or righteousness are the opposite counterparts of those in 12:2b (also 11:31) who “profane the temple and fortress” and use their influence to direct people’s attention away from Christ’s *tāmîd* ministry in heaven. Throughout the period of “a time, times, and half a time” (12:7) the wise share their wisdom at the risk of their lives; now they shine like the stars forever and ever.

Summarizing, Dan 12:1 describes events that are essentially momentary. They occupy no appreciable amount of time (hours? days?). Dan 12:2-3, on the other hand, describes events

that don't end in all eternity. So seeking an antecedent for the question of 12:6 ("How long will it be till the end of these wonders?") in the events of 12:1-3 is not a useful exercise. It makes no sense to ask, How long will it be till the end of events that don't occupy any appreciable amount of time? or to ask, How long will it be till the end of events that don't end? Bottom line, Dan 12:1-3 does not provide a meaningful antecedent for the question of 12:6.⁸

What does *happ^elā^oô^t* refer back to?

A good antecedent for Dan 12:6 is not required, and in any event we have argued that none is available, so it will be necessary to rethink what sort of antecedent the context of the passage requires. It probably will not require what is unavailable. Thus we should consider the possibility that the angel is not referring to something wonderfully good, but to something wonderful bad. In the text there is a clue what this might be.

In Dan 12:6 the word *p^elā^oô^t* "wonders" is actually *happ^elā^oô^t* "the wonders." The definite article indicates that this word has been used earlier in the narrative. Although the exact form *happ^elā^oô^t* does not appear earlier (it is used only here in Daniel), there is a close verbal parallel to it in 11:36 (*nīplā^oô^t*). The angel describes the king's evil behavior at length in 11:31-35, reviews it the attitudes behind it in 36-39, and now in 12:6 indicates by means of a close lexical parallel that he wants to say more on this same topic. His question is reminiscent of the one asked by the souls beneath the altar in the fifth seal (Rev 6:9-10).⁹ "O Sovereign Lord, holy and true, how long [*heōs pote*] before you will judge and avenge our blood on those who dwell on the earth?" A difference between the two passages is that no time period is given in Rev 6.

In view of the fact that a time period *is* given in Dan 12:7, there is no need to search through everything the angel said earlier, from beginning to end, looking for things that could be considered wonderful (or horrible), because not all of this will fall within the timeframe he has indicated. Not only is a universal search unnecessary; it is inappropriate, because the angel tells us in vs. 7 where he wants us to look and what he wishes to emphasize when we find it.

The point of special interest in all of this is not that there is a time period in 12:7, but which period it is. It is the same period the angel focuses on in 12:10-11, where the parallel is with 11:31-35. This is one subpart of 11:29-39, which represents a description of the medieval papacy's rise to unlimited power and the oppressive use he makes of that power during the high middle ages. Here is the angel's stated focus.

Discussion

There are a number of other clues in the wording of the question which indicate that *happ^elā^oô^t* might not be a reference to anything good. First, whatever the term describes, it's something that ends (*qēš happ^elā^oô^t*). In the book of Daniel, good things generally do not end (2:20, 34-35b, 44ac, 49 [cf. 21, 35a, 39, 44b-45]; 3:25, 2,27, 29b-30 [cf. 22, 29a]; 6:16, 20-23, 26-28 [cf. 24]; 7:14, 18, 27 [cf. 25]; 8:14b [cf. 25]; 12:2-3 [cf. 7, 11-12]), but what the angel has in mind here does end.

A second clue, related to the first, is that within the scope of one verse the angel "[swears] by him who lives forever" and then states that what the question asks about will

⁸ Núñez, p. 166, 208.

⁹ Linguistically, Greek *heōs poti* (Rev 6:10) is equivalent to Hebrew *ad-mātay* (Dan 12:6).

continue for only “a time, times, and half a time” (12:7). Here again, the contrast is between things that endure and things that do not. God remains forever (7a), but the situation described in the question is limited to a predefined span of time (7b).

A third clue has to do with the expression, “How long?” which normally indicates that something is wrong. It asks, not only for information, but for help.

A fourth clue forces us to assume that the three and a half “times” (12:7e) are somehow related to the “wonders” (12:6), i.e., that the answer is somehow related to the question. If the “time, times, and half a time” is a period of oppression, there are two such periods to choose from – one before (11:29-35, 36-39), and one during (11:44-45), the time of the end. Since the word *happelāʔōt* (12:6) corresponds lexically to *nīplāʔōt* (11:36), and since 11:36 occurs in the earlier of the two periods, we may reasonably assume that the earlier period of oppression is the one to which the angel is directing our attention.

Answer 1

In his answer the angel says, in part, “that it would be for a time, times, and half a time [*l̥mō̄ēd mō̄dīm wāḥēṣ̄*], and that when the shattering of the power of the holy people comes to an end [*ūk̄kallōt nappēṣ̄ yad-^cam-qōdeṣ̄*] all these things would be finished [*tikleynā kol-^ʔēlleh*]” (12:7). We now consider four features of this verse.

Hebrew *l̥-*

ESV translates the Hebrew preposition *l̥-* in *l̥mō̄ēd* as “for.” Is it also legitimate to translate it as “after”? It is, depending on what we mean by the English term.¹⁰ Come in two days. Come within two days. Come after two days. All of these statements are equivalent and accurately convey the type of Hebrew usage we’re dealing with here. Suggesting, however, that because (Hebrew) *l̥-* allows the gloss “after,” and (English) “after” allows the meaning “at any subsequent time,” that (Hebrew) *l̥-* allows the (English) meaning “at any subsequent time,” is English rather than Hebrew usage and will not work as a legitimate translation of *l̥-* in 12:7

The preposition *l̥-* is used extensively in the Hebrew Bible,¹¹ so here we confine ourselves to examples where it is used in combination with *mō̄ēd*.¹² There are 23 examples of *l̥mō̄ēd* in the Old Testament, apart from Dan 12:7. These 23 examples fall within one of four categories: (a) Twelve examples refer to a moment of time (Gen 17:21; 21:2; Exod 13:10; 23:15; 34:18; 1 Sam 9:24; 2 Kgs 4:16, 17; Dan 8:19; 11:27, 29, 35). (b) Two examples refer to a period of time (1 Sam 13:8, 11). (c) Eight examples refer to seasons or festivals (Gen 1:14; 1 Chr 23:31; 2 Chr 2:4[3]; 8:13; 31:3; Neh 10:34; Ps 104:19; Zech 8:19). And (d) one example refers to an appointed place instead of an appointed time (Josh 8:14).

¹⁰ Núñez, pp. 161, 164, 173.

¹¹ See William Gesenius, trans. Edward Robinson, rev. Francis Brown, S. R. Driver, Charles A. Briggs, A *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1951) (BDB), pp. 510-18 (esp. pp. 516-17 [6.b]); Ludwig Koehler and Walter Baumgartner, 2nd ed., rev. by Walter Baumgartner and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, (Leiden: Brill, 1995) (KB2), pp. 507-11 (esp. 2:508 [3]); DCH 4:479-85 (esp. 4:480 [1, 2]).

¹² DCH 5:179-82.

Examples of *lammô'ēd* (or *lammô'ēd*) which refer to a moment of time (group [a]) are general statements, which do not specify exactly how much time is involved. Examples which refer to a period of time (group [b]) specify a precise number of whatever the time unit might be. “He waited seven days, the time appointed [*lammô'ēd*] by Samuel” (1 Sam 13:8). In this passage notice that *lammô'ēd* has in view the seven days Saul waited, rather than the moment when the seven days were over. “[Y]ou did not come within the days appointed [*lammô'ēd*]” (vs. 11). Here also, *lammô'ēd* refers to the period itself (as captured by the word “within”). The ending point is not excluded, but in these two passages it is not the writer’s focus. It is not emphasized.

So the question is, Does Dan 12:7 specify a period of time with an exact duration? If so, it belongs with group (b) and if someone translates “for” rather than “after” – as a majority of English versions do – that is entirely appropriate.¹³ We return to this point below.

Hebrew *ûkekallôt*

Examples that are syntactically comparable to *ûkekallôt nappēš yad^cam qōdeš* occur in 2 Chr 31:1 (*ûkekallôt kol-zō't*) and Ezra 9:1 (*ûkekallôt²ēlleh*). These, together with Dan 12:7 can be described by the single phrase structure fragment *ûkekallôt* NP (noun phrase).¹⁴ Dan 12:7g has been correctly translated by ESV as, “when the shattering of the power of the holy people comes to an end all these things would be finished.”¹⁵ The ESV translators have not misrepresented the syntax of the passage.

Hebrew *tikleynâ*

In Dan 12:7 the idea is, As soon as A, then B. This involves simultaneity. Thus it will be necessary to take the end of *kol-²ēlleh* (“all these things,” 12:7g) as being simultaneous either with the beginning or with the end of *nappēš yad^cam-qōdeš* (“the shattering of the power of the holy people,” 12:7f).

It would be possible to argue that the required simultaneity, or immediate proximity, is between the end of events in clause (f) and the beginning of events in clause (g). But if the shattering (clause [f]) continues until the time of the end and “all these things” begin only when the shattering stops, there is no history to support such a position. If *kol-²ēlleh* refers to events

¹³ The following 27 English versions translate *lammô'ēd* as “for” in Dan 12:7 (“for a time . . .”): *1599 Geneva Bible* (GNV), *Expanded Bible* (EXB), *Easy-to-Read Version* (ERV), *New Century Version* (NCV), *New American Standard Bible* (NASB), *New Life Version* (NLV), *Complete Jewish Bible* (CJB), *New American Bible (Revised Edition)* (NABRE), *Orthodox Jewish Bible* (OJB), *International Standard Version* (ISV), *New King James Version* (NKJV), *New English Translation* (NET Bible), *New International Version* (NIV), *Darby Translation* (DARBY), *Jubilee Bible 2000* (JUB), *The Voice* (VOICE), *Common English Bible* (CEB), *Revised Standard Version* (RSV), *English Standard Version* (ESV), *New Revised Standard Version* (NRSV), *New King James Version* (KJV), *World English Bible* (WEB), *American Standard Version* (ASV), *Amplified Bible* (AMP), *Holman Christian Standard Bible* (HCSB), *GOD’S WORD Translation* (GW). Five versions in my sample translate *lammô'ēd* as null (“a time . . .”): *Contemporary English Version* (CEV), *Good News Translation* (GNT), *Lexham English Bible* (LEB), *New International Reader’s Version* (NIRV), *The Message* (MSG). Three versions in the sample translate *lammô'ēd* as “until” or an equivalent (“until a time . . .”): *Douay-Rheims 1899 American Edition* (DRA), *Living Bible* (TLB), *Wycliffe Bible* (WYC). One version in the sample translates *lammô'ēd* as “after” (“after a time . . .”): *Young’s Literal Translation* (YLT).

¹⁴ “The study of the noun phrase itself is worthy of a complete book” (Frank Palmer, *Grammar* [Harmondsworth: Penguin, 1971], p. 77). Palmer is a dated source, but the statement is still true.

¹⁵ Contra Núñez, pp. 171-72.

still future and the events in question are those of 12:1-3, two centuries have already gone by since the beginning of the end time, and the wonders mentioned in 12:1-3 have not happened yet. Two centuries later does not satisfy the “as soon as” sense of *ûkekallôt*.

If, on the other hand, clause (f) and clause (g) end together in 1798, as suggested above, everything falls neatly into place, because in that case the phrase “all these things” (clause [g]) is merely another way to say “the shattering of the power of the holy people” (clause [f]). The shattering ends when the oppression ends, because the shattering *is* the oppression.

Hebrew *kol-^lelleh*

When the angel says “all these things,” there is a question what he has in mind. Getting the wrong antecedent for “these things” and then applying the full force of the word “all” to that could take us very far afield, so we should proceed with an awareness of the potential for misapplication. We’ve got to get “these things” right before applying the word “all” to it.

It would be inappropriate to search the preceding chapter for things that seem to be wonderful (or horrible), ignoring the indicated timeframe, gather them into a list and then insist that each and every item on the list be fulfilled within the timeframe of the verse, suggesting that “**all** these things” is equivalent to “all these **wonders**.” Actually the text does not say “all these wonders”; it says lit. “all these” (*kol-^lelleh*), so however reasonable it might seem to add the word “wonders” to “all these,” that should not be where we place our emphasis. We should not assume that a word which is not there represents the angel’s focus and that what he really wants to emphasize is something he doesn’t say. So what “things” does the angel have in mind?

Whatever these things are, we must look for them within the timeframe he supplies (AD 538-1798).¹⁶ Events before 538 that might otherwise appear to be wonderful or astounding are not relevant here, because they fall outside the scope of what the angel is talking about. Our focus must be the same as the angel’s, and that means staying within the time period he gives us.

Note that in 12:6 *happ^elā^oôt* (“these wonders,” ESV) is literally “**the** wonders,” looking back to something lexically related. There is no indication that the “wonders” are in an adjacent verse, merely that the word in question (*happ^elā^oôt*, 12:6) is used previously (*nīplā^oôt*, 11:36). In 12:7 *kol-^lelleh* (“all these things,” ESV) is literally “all **these**.” The focus is not on something wonderful, but on something proximal. The “time, times, and half a time” introduced in 12:7e provide the needed context for 12:7g. It is the time period that gives us the correct scope for the word “all,” and not the idea that something might be considered wonderful.

Discussion

As pointed out earlier, the expression ^c*ad-māṭay* contains two distinct elements. The ^c*ad* part means “until” and includes the idea of duration; the *māṭay* part means “when?” and specifies an ending point. Both words are present in the question and the ideas they represent are both present in the answer. The phrase ^l*mô^cēd mô^{ca}dīm wāḥēšî* (7e) is a period with a duration; what follows in 7f-g (“and that when the shattering of the power of the holy people

¹⁶ See references in Edwin LeRoy Froom, *Prophetic Faith of Our Fathers* (Washington, DC: Review and Herald, 1950), 4:1289.

comes to an end [*ûk^ekallôt nappēš yad-^cam-qōdeš*] all these things would be finished [*tikleynâ kol-²ēlleh*]”) represents the end of that period. So we have a duration (^c*ad*) and an ending point (*mātay*), a duration (*l^emô^cēd mō^{ca}dîm wāhēšî*) and an ending point (*ûk^ekallôt nappēš yad-^cam-qōdeš tikleynâ kol-²ēlleh*). In the answer there cannot be two ending points because there are not two durations to accompany them. Instead there are two references to one duration and, correspondingly, to one ending point.

In other passages the expression ^c*ad-mātay* is most commonly translated, “How long?” with equal emphasis on duration and ending. Thus there is a strong precedent for translating similarly in Daniel.

Exod 10:3	“How long [^c <i>ad-mātay</i>] will you refuse to humble yourself before me?”
Exod 10:7	“How long [^c <i>ad-mātay</i>] shall this man be a snare to us?”
Num 14:27	“How long [^c <i>ad-mātay</i>] shall this wicked congregation grumble against me?”
1 Sam 1:14	“How long [^c <i>ad-mātay</i>] will you go on being drunk?”
1 Sam 16:1	“How long [^c <i>ad-mātay</i>] will you grieve over Saul, . . . ?”
2 Sam 2:26	“How long [^c <i>ad-mātay</i>] will it be before you tell your people to turn from the pursuit of their brothers?”
1 Kgs 18:21	“How long [^c <i>ad-mātay</i>] will you go limping between two different opinions?”
Isa 6:11	“How long [^c <i>ad-mātay</i>], O Lord?”
Jer 4:14	“How long [^c <i>ad-mātay</i>] shall your wicked thoughts lodge within you?”
Jer 4:21	“How long [^c <i>ad-mātay</i>] must I see the standard and hear the sound of the trumpet?”
Jer 12:4	“How long [^c <i>ad-mātay</i>] will the land mourn and the grass of every field wither?”
Jer 13:27	“How long [^c <i>ad-mātay</i>] will it be before you are made clean?”
Jer 23:26	“How long [^c <i>ad-mātay</i>] shall there be lies in the heart of the prophets who prophesy lies, . . . ?”
Jer 31:22	“How long [^c <i>ad-mātay</i>] will you waver, O faithless daughter?”
Jer 47:5	“O remnant of their valley, how long [^c <i>ad-mātay</i>] will you gash yourselves?”
Hos 8:5	“How long [^c <i>ad-mātay</i>] will they be incapable of innocence?”
Amos 8:5	“When [^c <i>ad-mātay</i>] will the new moon be over, that we may sell grain? ¹⁷ ”
Hab 2:6	“Woe to him who heaps up what is not his own – for how long [^c <i>ad-mātay</i>] – and loads himself with pledges!”
Zech 1:12	“O Lord of hosts, how long [^c <i>ad-mātay</i>] will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?”
Ps 6:4	“But you, O Lord – how long [^c <i>ad-mātay</i>]?”
Ps 74:10	“How long [^c <i>ad-mātay</i>], O God, is the foe to scoff? Is the enemy to revile your name forever?”
Ps 80:5	“O Lord God of hosts, how long [^c <i>ad-mātay</i>] will you be angry with your people’s prayers?”
Ps 82:2	“How long [^c <i>ad-mātay</i>] will you judge unjustly and show partiality to the wicked?”
Ps 90:13	“Return, O Lord! How long [^c <i>ad-mātay</i>]? Have pity on your servants.”
Ps 94:3	“O Lord, how long [^c <i>ad-mātay</i>] shall the wicked, how long shall the wicked exult?”
Prov 1:22	“How long [^c <i>ad-mātay</i>], O simple ones, will you love being simple?”
Prov 6:9	“How long [^c <i>ad-mātay</i> , a period of time] will you lie there, O sluggard? When [<i>mātay</i> , a moment of time] will you arise from your sleep?”

¹⁷ In Hebrew the verse reads smoothly enough (*l^emô^cēd mō^{ca}dîm wāhēšî*), but in English it would be clumsy to say, “How long will the Sabbath not be over?” And so the translators sought alternative wording.

When the angel asks, "How long shall it be till the end of these wonders [*ad-māṭay qēṣ hāpp^elā'ōt*]?" there is no lack of emphasis on the end of the period. It is not a mistranslation. Instead there are two elements to convey and the translation correctly conveys both of them. The point is it would be "a time, times, and half a time" until the end of "these wonders" (12:6). The "wonders" are the intolerable things which take place during the three and a half "times," one of which is "the shattering of the power of the holy people" (12:7g). As soon as the shattering comes to an end, the "wonders" cease because the "wonders" and the shattering are two ways of saying one thing.

Dan 12:8-10 (B)

⁸ I heard, but I did not understand. So I asked, "My lord, what will the outcome [*a arî*] of all this [*ēlleh*] be?"

⁹ He replied, "Go your way, Daniel, because the words [*hadd^pbārîm*] are rolled up and sealed until the time of the end [*ad-ēt qē*].

¹⁰ Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand." (12:8-10)

Below we discuss the nature of Daniel's question in 12:8 and what it means to understand in a prophetic context.

Question 2

Daniel's question interrupts the angel's flow of thought

The verses which contain Daniel's question and the angel's response to it are not textually intrusive, but do introduce a foreign element thematically when compared with preceding and following material. Three lines of evidence clarify the nature and role of Daniel's question: (a) the way the angel responds ("Go your way, Daniel" [12:9]), (b) the substance of the angel's response, and (c) the way the narrative resumes when the exchange is over.

The way the angel responds. When the chapter's first question is posed (12:6), the response is one of immediate connection. One angel asks a question having to do with time ("How long will it be till [*ad-māṭay*] the end [*qēṣ*] of these wonders?") and another immediately picks up on that theme and returns an answer which builds on it, making three additional references to time ("that it would be for a time, times, and half a time [*mō^eēd mō^{ca}dîm wāhēṣî*], and that when the shattering of the power of the holy people comes to an end [*ūk^ekallōt*] all these things would be finished [*tikleynâ*]"). The answer of 12:7 is tightly coupled with the question of 12:6 and a common theme runs through both, connecting the two.

By contrast, when Daniel speaks in 12:8 saying, "My lord, what will the outcome of all this be [*mâ 'aḥarît 'ēlleh*]?" the angel dismisses the question ("Go your way, Daniel, for the words are shut up and sealed until the time of the end"). There is no synergy between the second

question and second answer (12:8-10), as there was between the first question and first answer (12:6-7). The two cases are widely different.

The substance of the angel's response. When Daniel asks X, the answer is, No, Daniel, not X, but Y. From this we conclude that X and Y stand in contrast. Daniel and the angel are at cross purposes in vss. 8-10, and yet the answer does not cut off communication. It meets Daniel's mind.

In his answer the angel says, "the words [*hadd^ebārîm*] are rolled up and sealed until the time of the end [*ad-^cēt qēs*]" (12:9). From this we can tell that the information Daniel requests has to do with the time of the end, and also that it was not forthcoming because it was rolled up and sealed. If "the words" (12:9, cf. 4) themselves are hidden, we may assume that the outcome of what they say is also hidden. In this exchange Daniel's focus is on the outcome (*'aḥarîṭ*) of what the angel was talking about earlier. He is not asking him to repeat himself.

It is my interpretation that Daniel's willingness to seek what was not revealed is what invites the angel's reproof. Ellen White calls this reproof a "warning" and applies it to us: "It is a warning that we shall all need to understand before the time of the end" (15MR 228). It is a natural part of human nature to be curious about things we don't know (we would have no reason to be curious about what we do know), but the angel does not encourage such an attitude in Daniel and Ellen White does not encourage it in us.

The way the narrative resumes. The angel introduces a time period in 12:7. Two more time periods are introduced in 12:11 and 12. Thus there is a question whether Dan 12:5-7 and 11-13 might share a common theme or focus which unites these outer sections and places them in contrast with 12:8-10. Three times in 12:8-10 (B) there are references to understanding something. Daniel does not understand (*w^elōʔ ʔābîn*); the wicked will not understand (*lōʔ yābînû*); the wise will understand (*yābînû*). But the theme in both 12:5-7 (A) and 11-13 (A') concerns time periods. We must account for these facts. See table 5.

Table 5
Role of Vss. 8-10 in Dan 12

Seq	Ref	Speaker	Subject Matter
A	12:5-7	Angel	Time period 1
B	12:8-10	Daniel	Understanding
A'	12:11-13	Angel	Time periods 2 and 3

I submit that it was the angel's purpose to present all three time periods together as a group, and in practice this is generally the way Seventh-day Adventist expositors have applied them.¹⁸ Dan 12 B intervenes between the two outer sections and is part of a different discussion.

¹⁸ Seventh-day Adventist scholars writing in a historicist framework take one of five positions: (a) 1290 (508-1798), 1335 (508-1843): Roy Allan Anderson, *Unfolding Daniel's Prophecies* (Mountain View, CA: Pacific Press, 1975), p. 179; Robert D. Brinsmead, *The Vision by the Hiddekel* (Denver, CO: International Health Institute, 1970), p. 96; Frank W. Hardy, in Ron du Preez, ed., *Prophetic Principles Crucial Exegetical, Theological, Historical & Practical Insights* (Michigan Conference of Seventh-day Adventists, 2007), p. 271-98; Stephen N. Haskell, *The Story of Daniel the Prophet* (Battle Creek, MI: Review and Herald, 1901; reprinted, Nashville, TN: Southern, 1977), p. 264; Timothy John Hayden, *The Vision by the*

Discussion

After courteously addressing Daniel's concerns, the angel resumes where he had left off before, with another time period in 12:11 and yet another in 12:12. There are things the angel wants Daniel to know (A, A'), and other things that are less important for the time being (B). Daniel's question unnecessarily separates the two outer groups of verses and unwittingly breaks the cohesion of the angel's discourse.

Answer 2

What does it mean to understand?

Daniel heard, but did not understand. The *maškilê ʿam* (11:33), however, would understand some aspects of these prophecies. Even during the middle ages such understanding was possible. We know what the wise understood and did not understand, because they left written records which have been studied and documented at length. The prophecies in question were "shut up and sealed until the time of the end" (12:9), but some would understand before the time had come to unseal them generally (11:33). How can this be? We can say this is impossible, but it happened. So what does it mean for a prophecy to be sealed? And what does it mean for a sealed prophecy to be understood? Enter Edwin LeRoy Froom.

Jesus said, "When it is come to pass, ye may believe." Perhaps one of the most conspicuous lessons of all prophetic testimony through the years is the contemporary recognition, or interpretation, of each major epoch or event in the prophetic outline *at the very time of fulfillment*. The 70 weeks were accepted by the early church as a period of years fulfilled in connection with Christ's first advent. Rome was recognized as the fourth empire of Daniel's outline prophecies, as a present reality, and the next stage was looked for in the breakup of the empire. Rome's identity as the fourth empire was discerned during her rule not merely by one of two individuals but by a chorus of widely distributed voices, diversified and

Tigris: Daniel's Greatest Prophecy Unsealed (Bushton, NY: Teach Services, 2006), p. 237; Francis D. Nichol, gen. ed., *Seventh-day Adventist Bible Commentary*, vol. 4: Isaiah to Malachi (Washington, DC: Review and Herald, 1955), p. 881; George McCready Price, *The Greatest of the Prophets* (Angwin, CA: Pacific Press, 1955), pp. 337-39; Uriah Smith, *Thoughts on Daniel and the Revelation* (Nashville: Southern, 1944), pp. 330-31; (b) 1290 (508-1798), (508-1844): Jacques B. Doukhan, *Secrets of Daniel* (Hagerstown, MD: Review and Herald, 2000), pp. 186-89; Louis F. Were, *The King of the North at Jerusalem: God's People Delivered, The Relationship Between Daniel 11:45 and 12:1* (Berrien Springs: First Impressions, 1985), p. 125; (c) 1290 (508-1798), 1335 (508-1843/43): Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), pp. 118-20; William H. Shea, *Daniel: A Reader's Guide* (Nampa, ID: Pacific Press, 2005), pp. 273-77; Marc Alden Swearingen, *Tidings out of the Northeast: A General Historical Survey of Daniel 11* (Coldwater, MI: Remnant Publications, 2006), pp. 241-44; (d) Other positions: Taylor G. Bunch, *The Book of Daniel* (Taylor G. Bunch, 1959), pp. 206-7; (e) No position: Desmond Ford, *Daniel* (Nashville: TN, Southern Publishing Association, 1978), p. 283; C. Mervyn Maxwell, *God Cares, vol. 1: The Message of Daniel for You and Your Family* (Boise, ID: Pacific Press, 1985), p. 303; Tim Rosenberg, *Islam and Christianity in Prophecy* (Hagerstown, MD: Review and Herald, 2011), between pp. 185/86; Zdravko Stefanovic, *Daniel: Wisdom to the Wise* (Nampa, ID: Pacific Press, 2007), pp. 447-48.

continuous. The testimony of these witnesses was set forth in various languages – Latin, Greek, Syriac, and Hebrew – and was spread all the way from Africa in the south to Britain in the north, and from Gaul in the west to Syria in the east. Then Jerome records the breaking up of the empire, although the picture is incomplete, and Sulpicius Severus sees the clay being mixed with iron. This phenomenon – the announcement of contemporary fulfillment – repeats itself again and again. That is the clear, composite testimony of the early centuries.¹⁹

The prophecies of Daniel which were sealed until the time of the end are those that would not be completely fulfilled until the time of the end. That is one point. Another is that the reason why Daniel did not understand the prophecy when it was first given is that none of it was fulfilled when it was first given. In saying “the prophecy” I have special reference to those portions of Dan 11 that describe events during the “time, times, and half a time” (7:25; 12:7). But the wise, living during the time period in question would understand bits and pieces of those prophecies because they could see the fulfillment unfolding around them. The key point here has to do with fulfillment. Prophecies that are fulfilled can be understood – with aid of hindsight and of the Holy Spirit.

The *maškîlê ʿam* (11:33), or *maškîlîm* (12:10), exhibited a correct understanding of what was fulfilled during their lifetimes and before, and they led others to understand these things as well. Since the process of fulfillment proceeded slowly during the middle ages, the process of understanding proceeded slowly, such that only those parts of Daniel which remained unfulfilled until the time of the end remained obscure until the time of the end.²⁰ The sealing of the words in 12:9 is not an arbitrary pronouncement, but a description of how the prophecies of Daniel would express themselves historically and how they would be viewed by those who lived during the time in question.²¹

What is the timeframe for Dan 12:10?

The angel’s consistent chronological focus throughout 12:5-13 is on the period of “a time, times, and half a time.” Having said this, 12:10 is not pinned to the middle ages because of what that verse says; it is pinned to the middle ages because of what 11:31-35 says. Dan 11:31-35 (and more broadly 29-39) is the part that has inherent chronological content. What 12:10 does is refer back to this earlier passage by means of an impressive series of parallels. It is not what 12:10 says, but what it refers back to, that ties it to the middle ages. And this binding of the earlier passage to the later one makes 12:10 one of the most chronologically secure parts of the chapter. But if we take this one verse in isolation, apart from the parallels linking it to the previous chapter, it has no special chronological content. Thus one could legitimately use 12:10 to make a number of general points about following God which would apply equally well in any timeframe.

Discussion

¹⁹Froom, 1:890 (see also 1:15).

²⁰Núñez, p. 175.

²¹Having said this, some prophecies will need to be understood beforehand (e.g., 11:44-12:1), because they deal with events that bring earth’s history to a close. If we wait to understand these passages until after they occur, i.e., until after Jesus comes, they will be unable to benefit us. We must understand them now. This is something we cannot do independently, but God can do it for us by His Holy Spirit.

We have discussed each part of 12:8-10, but have perhaps not yet seen its full significance. This goes beyond showing how vss. 8-10 contrast with vss. 5-7 and 11-13. I have argued that the A and A' sections of Dan 12 should be studied together because it was the angel's intent to present them together. This is an important point, but it gives the impression that sections A and A' are the main thing in Dan 12 and that section B comes between them and is more or less of a distraction or inconvenience. This cannot be.

The most important part of a chiasm is what appears at its center. That is where the emphasis lies – not in the peripheries. So when all is said and done it is important to note that, despite the prophetic significance of the “time, times, and half a time” (12:7), the “1,290 days” (12:11), and the “1,335 days” (12:12), there is some sense in which what the angel was telling Daniel in 12:8-10 outweighs this. It is this middle section that Ellen White singles out for emphasis when she says there is a warning in Dan 12 that we need to understand now. This warning is not for future generations, like the “outcome” Daniel asks about. It is for us and it applies now.

Dan 12:11-13 (A')

11 And from the time that the regular burnt offering [*hattāmîd*] is taken away and the abomination that makes desolate [*w^elātet šiqqû šōmēm*] is set up, there shall be 1,290 days.

12 Blessed is he who waits and arrives at the 1,335 days.

13 But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days. (12:11-13)

The “1,290 days” time period focuses attention on a starting point (“**from the time** that the regular burnt offering is taken away and the abomination that makes desolate is set up”); the “1,335 days” focuses attention on an ending point (“Blessed is he who **waits and arrives at** the 1,335 days”). There is no contextual evidence requiring us to suppose that those who wait for and arrive at the end of the 1335 “days” were doing so all the way back at the beginning of the 1290 “days.” Indeed, there is contextual evidence leading to the opposite conclusion, because waiting implies that time would pass by. The period during which this waiting takes place would not end any time soon. If so, this fact is more consistent with a symbolic interpretation of the 1335 “days” (where “days” represent years) than with a literal one (where no substantial amount of waiting is required). In a prophetic context, waiting three years, eight and a half months, is not waiting. That’s only a moment or two.

Verbal Parallels

I discuss the parallels linking 12:10-11 to 11:31-35 here rather than in the previous section because the term *w^ehammaškilîm* is found in vs. 11. The other parallel terms are discussed with this one. One reason why *w^ehammaškilîm* is so important is that, like *happ^elā’ôt* in vs. 6, it has the definite article and expects an earlier verbal parallel. Another reason is that what happens to the *maškilîm* in the earlier passage is not timeless but has inherent chronological implications which affect our exegesis of the passage.

Hebrew *w^ehammaškīlīm*

The *maškīlīm* in 12:10 and 11:33, 35 are not two groups of people living at different times, but one group of people mentioned twice. Once again the angel is directing our attention to the “time, times, and half a time” mentioned in 12:7 (7:25), but described in 11:29-39. His focus is not on the period after the period (1798-second coming), but on the period itself (538-1798).²²

Apart from 12:10, the term *w^ehammaškīlīm* is used only in 11:33 and 35 within the prophetic narrative. If there were no definite article on the word, we could assume that this was a new group of last day *maškīlīm* living at a later time. But there is an article on *w^ehammaškīlīm* and this indicates that there is a connection between 11:33-35 and 12:10. If the angel had wanted to describe different groups living in different periods of history, he could have indicated this by leaving the article off. But it is there and we must account for it in our exegesis.

More is involved than simply identifying one verbal parallel. If the *maškīlīm* in 11:33-35 and 12:10 are the same, how could the other terms that make up the extended series of parallels be different? If the *maškīlīm* are the same *maškīlīm*, the purifying is the same purifying (11:35; 12:10), the refining is the same refining (11:35; 12:10), the understanding (12:10) is the same understanding (11:33; 12:10), and so on. We now consider these other parallels.

Other parallels

The word *w^ehammaškīlīm* (12:10) lies at the approximate center of the series of parallels in 11:31c-d (A), 32-33 (B), 35 (C); 12:10a-c (C'), e-f (B'), 11 (A'). These parallels are bound together by means of single word pairs in isolation (*RS^c*, *maškīlīm*, *BYN*, *rabbīm*, *SRP*), by groups of two parallel words (*SWR* + *hattāmīd*, *BRR* + *LBN*), and by groups of three parallel words (*NTN* + *šiqqûš* + *šMM*). See table 6.

Table 6
Parallels Between Dan 11:31-35 and 12:10-11

Ref.	Dan 11	Dan 12	Ref.
One Point of Contact			
11:32a	ûmaršī ^c ê b ^e rīt	w ^e hiršī ^c û rešā ^c îm, kol-rešā ^c îm	12:10b, c
11:33a, 35a	maškīlê ^c am, hammaškīlīm	w ^e hammaškīlīm	12:10d
11:33b	yābînû	yābînû	12:10c, d
11:33b	lārabībīm	rabbīm	12:10a
11:35b	lišrôp bāhem	w ^e yīššār ^e pû	12:10a
Two Points of Contact			
11:31c	w ^e hēsîrû hattāmīd	hûsar hattāmīd	12:11a
11:35c	ûl ^e bārêr w ^e albên	yitbār ^e rû w ^e yitlabb ^e nû	12:10a
Three Points of Contact			
11:31d	w ^e nāt ^e nû haššiqqûš m ^e sômēm	w ^e lātet šiqqûš šômēm	12:11b

²² Núñez, p. 207.

In the text, though not in table 6, these parallels are arranged in the manner of a chiasm.²³ I say in the manner of a chiasm, because they do not form a true chiasm but something more like an inclusio, where the emphasis is not on the inner information but on the outer material making up the frame. In any event, the terms in this arrangement are set forth in a correspondingly opposite sequence reminiscent of a chiasm, and there is an exquisite reversal at the structure's apex. The relationships brought together in this way are a literary work of art. The following figure is Pröbstle's.²⁴

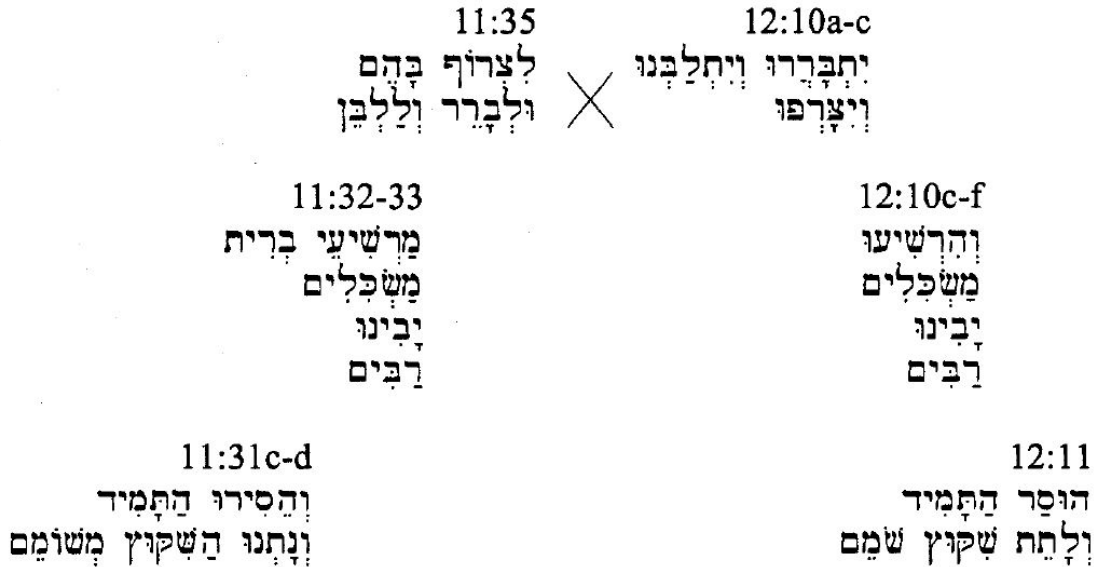


Fig. 1. Verbal parallels systematically linking (A) 11:31c-d, (B) 11:32-33, (C) 11:35 and (C') 12:10a-c, (B') 12:10c-f, (A') 12:11.

Hebrew *hattāmîd*

We now examine one of the parallel terms from two different points of view, i.e., *hattāmîd* (11:31; 12:11), which refers to the taking away of the *tāmîd* and the setting up of the abomination of desolation. This term is carried forward into the fourth prophetic narrative (10-12) from the third (8-9). On the one hand the reference is to a process of removal on earth, and on the other to a process of continuance in heaven (*tāmîd* is routinely used to describe continued activity). It is important that we not confuse these two things. Even though the *tāmîd* was set aside on earth, it continued in heaven. The removal of the *tāmîd* pertains only to the fact that people on earth were led to ignore it; its continuance pertains to the fact that in the heavenly sanctuary Christ faithfully continued doing His work. Thus the blood of Christ has had exactly the same value in every generation. The work of the little horn was an illusion involving the

²³ “[T]he text in 12:10-11 recapitulates 11:31-35. One can detect a chiasm-like arrangement of lexical links in three sections” (Martin Pröbstle, *Truth and Terror: A Text-Oriented Analysis of Daniel 8:9-14* [Andrews University, PhD dissertation, 2006], p. 718).

²⁴ *Ibid.*

theological equivalent of smoke and mirrors; there is nothing ontological about it. Grace that people ignore is grace nonetheless.

Dan 12:11 and 11:31. The setting up of an abomination in 12:11b is what removes the *tāmîd* in 11a. The relationship between these clauses is one of cause and effect, such that both clauses (12a/b) occur in the same timeframe, just as 11:31 and 12:11 occur in the same timeframe. The descriptions are parallel; the events are the same.

And from the time that the regular burnt offering [*hattāmîd*] is taken away and the abomination that makes desolate [*w^êlātēt šiqqû šômēm*] is set up, there shall be 1,290 days. (12:7)

Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering [*hattāmîd*]. And they shall set up the abomination that makes desolate [*w^ênāf nû haššiqqû m^êšômēm*]. (11:31)

If the events in the above verses are the same, the timeframe in which they occur is also the same. We must choose, therefore, whether to apply 11:31 in the future or 12:7 in the past.²⁵ Wherever we put these two verses, we must put both of them in the same place.

Dan 12:11 and 8:13. Just as *hattāmîd* in 12:11 calls to mind the events of 11:31, it also calls to mind the question of 8:13. This question has three objects in view: the vision, the *tāmîd*, and the desolating transgression. We cannot discuss these things here in detail, but even if we were to focus exclusively on the end of the 2300 “evening-mornings” (which we must not because 8:13 does not say *māṭay*, but *ad-māṭay*), it would be possible to miss the point of such emphasis leads, i.e., that something stops. The question assumes (a) that the three elements mentioned in 8:13c (vision, *tāmîd*, transgression) are active during the duration of the period and (b) that all three come to an end in the same timeframe, along with the 2300 “evening-mornings.”

It is tempting to think of the 2300 “evening-mornings” in terms of how long the *tāmîd* would be suppressed, since it was ostensibly removed by the little horn. However, if we interpret the *tāmîd* in this way, consistency requires that we interpret the other two terms similarly, i.e., How long will the vision be suppressed? and, How long will the rebellion be suppressed? There is no syntactic reason to treat one of these elements differently from the other two. But if *ad-māṭay hehāzôn* means, How long will the vision be active? it follows that *ad-māṭay hattāmîd* means, How long will the *tāmîd* be active? and that *ad-māṭay happeša^c šômēm* means, How long will the desolating rebellion be active? Interpreting as though the question were asking, How long will the *tāmîd* be inactive? assumes that it was inactive and this reflects the theology of the little horn, which is not a safe guide to exegesis.

My point here is that the end of the 2300 “evening-mornings” marks the end of the *tāmîd*, and not some hypothetical time when it starts back up again. At issue is whether the ending point referred to by *ad-māṭay* in 8:13 is an ending point or a beginning. None of the three terms begins when the time period ends. Instead Christ leaves the first apartment then, bringing full and final closure to His earlier ministry there. We must bear in mind that the end of Christ’s first apartment ministry is not the end of who He is or of how He feels toward us. Grace does not end, but Christ does truly and fairly leave the first apartment then. My point is that if 1844 is the year when the *tāmîd* ends, then 1844 is the *terminus ante quem* for applications of Dan 12:11,

²⁵ See Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review & Herald, 2004), p. 118.

because one cannot take something away if it is already gone. The reference to taking the *tāmîd* away in 12:11 must apply before 1844. It cannot apply afterward.

Discussion

I have suggested that the system of parallels linking 12:10-11 back to 11:31-35 requires that we place the C', B', A' portions of the parallel in the same timeframe as the A, B, C portions.

It is true that shared words can appear gratuitously in unrelated passages. When this occurs, the exegete should not draw connections the author never intended. But ten pairs of terms arranged chiastically is not gratuitous, nor are the passages unrelated. Sharing this many lexically related terms qualifies as a relationship under any definition. The angel is going out of his way to show a connection between the passages, using a combination of context, lexicon, and literary structure. Surely from this we can see that a point of some sort is being made. The angel wants us to connect the passages.

Time Periods

The time periods represent symbolic time

All three time periods in Dan 12 (vss. 7, 11, and 12) are stated in such a way that the time units are interchangeable. Such interchangeability becomes more evident as more parallels are added, and cumulatively it is unmistakable evidence that the angel is using symbolic time.

Literal time is always, irreducibly, messy. The reason for this is that solar and lunar cycles do not correspond and will always be out of sync. What we see here is not out of sync. Over the course of a year literal time will involve, minimally, the use of variable length months and/or some form of intercalation. Here we have fixed-length months and no hint of intercalation. Periods stated in literal time will exhibit the characteristics of literal time; periods stated in symbolic time will have other different characteristics, as we see here. Even without other parallels, what we have in Dan 12 is equivalent to 3 years, 6 months ("a time, times, and half a time"); 3 years, 7 months ("1,290 days"); and 3 years, 8½ months ("1,335 days"). This implies a constant month length of 30 days and a constant year length of 360 days. In literal time these equivalences would be impossible. It is not up to us to make an exegetical choice how we might wish to apply the time periods of Dan 12. We must use symbolic time. The text itself provides the needed hermeneutic. See appendix.

The time periods belong together

Another fundamental principle for Seventh-day Adventists is that Daniel must be studied together with Revelation. When we do this we see that the period of "a time, times, and half a time" occurs in seven passages and in three spellings (based on years, months, and days). It is interesting to note that the spelling with "months" (Rev 11:2; 13:5) only describes oppressors, the spelling with "days" (Rev 11:3; 12:6) only describes those oppressed by them (we can include Dan 12:11-12 here), and the spelling with "times [=years]" (Dan 7:25 [oppressor], 12:7 [oppressed]; Rev 12:4 [oppressed]) is bivalent, connecting to both sets of verses and bringing all three spellings together into one unified system. See table 7.

Table 7
Heading

Category	One Value	Two Values
Oppressed	Days	Years
Oppressor	Months	

The various spellings of the three and a half “times”/42 “months”/1260 “days” are bound together by a common hermeneutic,²⁶ available only with symbolic time because symbolic time provides the only context in which lunar and solar cycles can correspond. They are also bound together by certain themes. These include: (a) authority (Rev 11:3 [“days”]; 13:5 [“months”]); (b) nourishing (Rev 12:6 [“days”], 14 [“times”]); and (c) trampling (Dan 7:25 [“times”: oppressor]; 12:7 [“times”: oppressed]; Rev 11:2 [“months”]). Only “days” and “months” share the theme of authority, only “days” and “times” share the theme of nourishing, and only “months” exhibits the theme of trampling. See table 8.

Table 8
Heading

Theme	Days	Months	Years
Authority	x	x	
Nourishing	x		x
Trampling		x	

Content of the time periods

Just as the time periods contain within them the hermeneutic we must use, the hermeneutic contains within it the timeframe we must use.

A past application is required for the above periods because the end time is, precisely, the end time. It is not an epoch with another thousand years of history to draw on. Once we get to the end time, that’s it. No substantial amount of time remains. If Jesus is coming soon, possibly in our lifetime, there isn’t time for a symbolic application in the future, i.e., there isn’t time for any application in the future. If we say there’s time for a literal time application in the future, we circle back to the way years, months, and days correspond, which is not literal in any timeframe.

In a past-application model, the 1290 “days” should be closely similar to the three and a half “times,” because the two periods overlap almost completely. The one passage says, “How long shall it be till the end of these wonders?” (12:7); the other, “And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days” (12:1). The one passage refers to the end of the three and a half “times,”

²⁶ John Bacon trained for the clergy. His pamphlet, *Conjectures on the Prophecies*, was written in 1799. “Bacon is intrigued by the trio of numbers in Daniel 12—the 1260, 1290, and 1335 ‘prophetic days,’ fulfilled in years, ‘each day for a year’” (Froom, *Prophetic Faith*, 4:72). “The trio of numbers.” Perhaps this is Froom’s phrase rather than Bacon’s, but there is insight in it.

while the other describes the beginning of the 1290 “days” (in the standard model, 1798 and 508 respectively). There is no conflict here. Correctly understood, the “wonders” (12;6) in the first question are the incredibly bad events that follow from taking away the *tāmîd* and setting up the abomination which competes with the *tāmîd*. A religious world without a *tāmîd* and with the correspondingly opposite abomination firmly in place, constantly working over many centuries to shatter the power of God’s people, is a world we don’t want to live in. This undesirable world is described, with varying emphasis, in both passages.

Discussion

The fact that events similar to those which occurred during the middle ages will recur (Rev 3:13) does not mean the time periods associated with them will recur. We can discuss what inherent chronological characteristics the time periods have, but they do not two sets of opposing characteristics. And so they cannot be applied using two different sets of hermeneutical principles. If we apply them in symbolic time, we cannot also apply them in literal time, and vice versa. If the years, months, and days in our passages are interchangeable, they cannot simultaneously be not interchangeable. They are one, or the other. The idea of an analogy between a long symbolic application in the middle ages and an analogous short literal application in the end time is appealing on a certain level, but does not bear sustained scrutiny.

Other

More on the References to Time in Dan 12

In Dan 12:5-13 there are a number of passages which make reference to time or have implications for our understanding of time, but here we review six of them. In addition to these there are three references to time in Dan 12:1 and three in 12:2-3, but these fall structurally within chap. 11 rather than 12. Our purpose here is to establish what timeframe primarily occupies the angel in Dan 12.

1. [12:6] “How long shall it be till the end of these wonders?” This wording assumes, first, that the period has not ended (he is asking when it will end), and second, that it has already begun (something cannot stop if it has not started). I submit that this temporal perspective on the period itself – the period of hardship for the church – runs like a thread throughout 12:5-13.
2. [12:7f] The “time, times, and half a time.” Translating “**after** a time, times, and half a time” is appropriate if what we mean when we say that is “immediately after” (marking the end of the period). However, using ^ℓ- to describe events that occur two centuries after the end of the period is not Hebrew usage. If we want to translate ^ℓ- as “after,” the required sense is “right after,” as in the following example pairs:
 - a. Denn **nach sieben Tagen** [^ℓyammîm ^ℓôd šib^ℓâ] will ich regnen lassen auf die Erde, vierzig Tage Nächte lang, und will alle Wesen, die ich gemacht habe, vom Erdboden vertilgen. (Gen 7:4, ZB42)

- b. For **in seven days** [^eyammîm °ôd šib^câ] I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground. (Gen 7:4, ESV)
 - a. And **after seven days** [^ešib^cat hayyamîm] the waters of the flood came upon the earth. (Gen 7:10, ESV)
 - b. **Seven days later** [^ešib^cat hayyamîm] the waters of the flood came on the earth. (Gen 7:10, HCSB)
3. [12:7g] “And that when the shattering of the power of the holy people comes to an end [^eûk^ekallôt nappēš yad °am qōdeš] all these things would be finished [^etikleynâ kol-²ēlleh].” The king’s shattering activity (*nappēš yad °am qōdeš*) extends throughout the period. That’s what the period is. It’s the period of oppression characterized by the king’s shattering of the power of the holy people. Thus the question of 12:6 is answered not only in 12:7e (“a time, times, and half a time”), but also in 12:7g (“all these things would be finished”). The end of the period marks the end of the things that would take place during the period.
4. [12:9] “Go your way, Daniel, for the words are shut up until the time of the end.” The word “until” shows that, from the perspective the angel brings to his narrative, the time of the end has not yet come. He is speaking from within the period, not after it.
5. [12:10-11] Parallels with 11:31-35. These parallels take us back into the events that characterize the “time, times, and half a time,” as described in 11:31-35. Any model which finds no place in exegesis for this spectacular series of parallels is inadequate. There will always be room for spiritual application, and applications of this sort can be legitimately timeless, but exegetically the two sets of passages are connected by a common theme and by a common chronology.
6. [12:13] “Go your way, Daniel, for the words are shut up and sealed until the time of the end.” Once again (and consistently throughout), the time of the end is future from the angel’s perspective. He is speaking from within the period that immediately precedes the time of the end.

The timeframe for the “1,290 days” of 12:11 and the “1,335 days” of 12:12 is the point at issue in this presentation, so we temporarily set these verses aside. We cannot use assumptions about their timeframe to establish their timeframe.

In each of the six examples presented above (12:6, 7a, 7b, 9, 10-11, and 13; omitting 12:1-3 and 12:11-12) the angel’s perspective is before or during, rather than after, the “time, times, and half a time.” (1) How long till the end of the period? (The period is not over.) (2, 3) The “time, times, and half a time” are characterized throughout by the king’s shattering activity, which has not ended because the question is when it will end (*tikleynâ kol-²ēlleh*). (4) Shut up “until” means not shut up yet. (5) The parallels between 11:31-35 and 12:10-11 bring two extended passages together and, unless the first points forward to the second, we will have to say that the second points back to the first. If the events of 11:31-35 take place during the middle ages, the events of 12:10-11 take place during the middle ages. (6) Again, shut up “until” looks forward to something that is not finished yet. If the perspective in Dan 12 is on the time after 1798, where are the references to it?

A major weakness of the model under review is that it has little to say about the actual period of “a time, times, and half a time.” All emphasis is shifted quickly beyond it. This perspective is not the same as the one brought to us by the angel in the text of the passage.

The Warning

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. **Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.** There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, “My Lord delayeth His coming.” (15MR 228 [#1166])

What is the angel’s warning to Daniel?

The only clause in Dan 12 which can be considered a warning is the one found in vs. 9: “Go your way, Daniel, for the words are shut up and sealed until the time of the end.” The angel has spent considerable time (11:2-12:4) telling Daniel things he wants him to know, but when Daniel says in vs. 8 that he doesn’t understand and asks for further information, he is sent away.²⁷ From this I draw there are things the angel does not want him to know. Some things are intentionally excluded from the explanation. The question Daniel asks (“O my lord, what shall be the outcome of these things [*mâ ʾahʾrît ʾēlleh*]?”) goes beyond what the angel wants to present.

And so he says, “Go your way, Daniel, for **the words are shut up** and sealed until the time of the end” (12:9). What Daniel calls “these things,” the angel calls “the words.” These are the words he has told Daniel to seal up (“But you, Daniel, **shut up the words** and seal the book, until the time of the end,” 12:4). What Daniel asks for is not a repetition of words already spoken, but for information about their “outcome.” While *ʾēlleh* looks back to something the angel has already said, *ʾahʾrît* looks forward to something he has not said. Instead of giving Daniel the additional information he wants, the angel reproves him for seeking it and directs his attention back into Dan 11, i.e., to those verses within Dan 11 that have to do with the period of “a time, times, and half a time” (12:7). Daniel’s focus must be on information God has given, not information He has withheld. The perspective God wanted from Daniel is the perspective He also wants from us.

What is Ellen White’s warning to us?

At the end of Ellen White’s statement quoted above, she says, “Unless a change comes in their lives, they will say, ‘My Lord delayeth His coming’” (15MR 228). Is there a connection between the warning the angel gives to Daniel and the warning Ellen White gives to us? More specifically, is there a connection between seeking information that has not been revealed and

²⁷ In *Las profecías* (p. 195) Núñez points out the same fact, but focus on the fact that Daniel’s question has to do with the time of the end. Thus we should focus on the time of the end. But this is not a strong argument, because the angel does reveal many things about the time of the end and wans Daniel to write them down. So there is a distinction to make. On the one hand there are things about the time of the end that Daniel needs to hear, and on the other hand things he does not need to hear. This distinction remains unaccounted for in *Las profecías*, but is crucially important for our understanding of 12:9.

saying, My Lord delayeth His coming? One way to pull this all together is to suggest that the hidden information we might be tempted to seek has something to do with the time of Christ's coming and events leading up to that event. Is there a temptation to mine the time periods of Dan 12 for information not yet revealed about the timing of events surrounding the second coming – maybe not the exact date (Matt 24:36), but things that are chronological nonetheless?

Time setting

Again and again I have been warned about the dangers of time setting. **There will never again be a message for the people of God that will be based on time.** We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. (1SM 188)

The Lord showed me that the message must go, and that it must not be hung on time; **for time will never be a test again.** I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. (RH March 22, 1892)

Type 1 time setting (2300 "evening-mornings"). One could argue that Ellen White's remarks have to do only with predictions about the second coming itself, achieved by recalculating the 2300 days. And yet in 1SM 188 she speaks also of "the outpouring of the Holy Spirit." The 2300 days were never used to predict when the outpouring of the Holy Spirit would occur. And so the 2300 days cannot be considered her only point of reference when she speaks as she does.

There are two classes of Spirit of Prophecy statements on the topic of time setting. The first of these (type 1) form a large majority of those available. Here predictions are made that pass before the event.

Time after time will be set by different ones, **and will pass by;** and the influence of this time setting will tend to destroy the faith of God's people. (1T 72)

Such predictions have been amply fulfilled. A number of dates were set during the nineteenth century by former Millerites,²⁸ but with the passage of time people eventually lost interest in extending the 2300 days. This kind of time setting has died out and is merely an artifact of history.

Type 2 time setting (1290 and 1335 "days"). The second category (type 2) consists of one quotation made in 1884. Here Ellen White states that, at the very end of time, people would speculate about the time of the second coming differently, i.e., in such a way that the prediction extends beyond the event.

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 true time movement of 1843

²⁸ "Meanwhile, as noted, fresh times began to be set by some – 1845, 1846, 1851, 1854, and reaching into the 1860's and 70's" (Froom, 4:857). The last such date I have been able to identify was 1893 (2SM 62). There might be more, but my point is that eventually time calculations based on the 2300 days eventually died out. It lost its appeal.

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. (4SP 290)

This is the opposite counterpart of type 1 time setting, where the event extends beyond the prediction. Here the prediction extends beyond the event. Those making predictions under this second kind of circumstances cannot be the same as those who were setting time before, based on the 2300 days, because no one is doing that now and Christ has not yet come. In the one case the time passes before Christ comes (this happened before 1900); in the other, Christ comes before the time passes (this evidently happens after 2000). These are two different scenarios, involving different timeframes and therefore different groups of people, all of which must be distinguished carefully.

Discussion

In view of the current interest in the 1290 and 1335 “days” of Dan 12:11-12, I offer a hypothesis for how these two different, and potentially contradictory, predictions of Ellen White might be reconciled. Type 1 predictions have to do with the second coming itself and have an absolute time reference. (Christ will come in 1845.) Type 2 predictions have a relative time reference contingent on another event (the national Sunday law). The time specified is not when Christ some will come, but a brief period preceding that when He will not come. This window begins when the national Sunday law is enacted and ends, not with the second coming itself, but with something else in that timeframe. It is not based on the 2300 days, but on the 1290 and 1335 days. Once the national Sunday law comes, there is a window of 1335 literal days during which Christ won't come. The end of this periods brings us, not to the event itself, to some other event closely associated with it. These distinctions are knowledgeable and sophisticated, but not convincing.

Type 2 time setting does not predict a time for the second coming, but this fact is a technicality. In the statement that urges us to study the warning in Dan 12 we read, “Unless a change comes in their lives, they will say, ‘My Lord delayeth His coming’” (15MR 228). And in the statement just quoted, “Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ” (4SP 290). These statements correspond to each other (the idea of a delay and the idea of a date too far in the future). The delay is the 1335 days. , and I'm reading her correctly, this amount of time (three years, eight and a half months) is too long. Christ will come before the expected delay goes to completion.

It would be an exquisite irony if we were to use Dan 12 to try to tease out the sort of hidden information that God warns us in Dan 12 not to seek. And it would be a tragedy, immeasurable in eternity, if we ourselves were faithful, but learn once we are in heaven that a soul we influenced was lost because of something we said, or a position we held. This last point is not mere speculation. The last sentence of the above quotation says: “Thus they will be led to rest in a false security, and many will not be undeceived until it is too late” (4SP 290).

Ellen White's Use of Dan 12

Dan 12:1-4

We note that Ellen White uses Dan 12:1-4 ninety-eight times, including material from both primary and secondary references.²⁹ See table 9.

Table 9
Spirit of Prophecy References to
Dan 12:1-4

Daniel	Count	Spirit of Prophecy
12:1	27	15MR 065; 19MR 335; 1BIO 125; 1SAT 310; 2TT 067; 4SP 431; AG 371; CE 187; CET 239; COL 179; FLB 339; GC 480, 613; GC88 480, 613; HF 296, 373; HP 344; LDE 012, 259; LHU 327, 347; Mar 265; OFC 332; TMK 354; WLF 012; YRP 342
12:2	10	4SP 454; DD 047; FLB 182a; GC 637; GC88 637; HF 386; Hvn 028; LDE 271; Mar 281; UL 192
12:3	34	09MR 258; 17MR 214; 19MR 4, 101, 391; 1SAT 034; 2MCP 642; 2SAT 018; 2TT 189, 264; 4BC 1153; 7T 249; BLJ 252; CE 097; CEv 070; CTr 210; EGWE 114; FLB 370; GW 145, 371; GW92 380; HP 364; HS 202; LS 254; Mar 330; ML 247; OFC 255a; OHC 282; RH 1878/12/12; TDG 229, 352; TMK 091; UL 037a; see also GH 1900/07/01
12:4	21	17MR 006; 2SM 105; AA 585; CET 239; CTr 335; FLB 182b; GC 355, 359, 690; GC88 355; HR 221; OFC 255b; PK 547; RR 193; SS 283; TT 306; UL 037b; ULe 213; see also 21MR 407; 4BC 1174; DA 234
12:1-3	2	05MR 212; 14MR 136
12:1-4	2	13MR 394; 1SAT 226
12:2-3	2	LS 451; see also 19MR 336

The above references may be set aside for present purposes because these verses fall outside the structural definition of Dan 12. The only reason why Spirit of Prophecy materials are an issue here is that they appear to argue against the timeframe for Dan 12 set forth in the present paper. But the references in table 9 fall outside the scope of Dan 12.

Dan 12:10

²⁹ This count might be less useful than it seems, because many of the sources cited will be secondary, i.e., assembled by editors from other earlier primary sources. Abbreviations for all sources cited are as follows: AA = *Acts of the Apostles*; AG = *God's Amazing Grace*; BC = *Adventist Bible Commentary*; BIO = *Biography of Ellen G. White*; BLJ = *To Be Like Jesus*; CDv = *Messenger of the Lord (?)*; CE = *Counsels on Education*; CET = *Christian Experience and Teaching*; COL = *Christ's Object Lessons*; CTr = *Christ Triumphant*; DA = *Desire of Ages*; DD = *Darkness Before Dawn*; EGWE = *Ellen G. White in Europe 1885-1887*; FLB = *The Faith I Live By*; GC = *Great Controversy*; GC88 = *Great Controversy 1888*; GH = *Gospel Herald*; GW = *Gospel Workers*; GW92 = *Gospel Workers 1892*; HF = *From Here to Forever*; HP = *In Heavenly Places*; HR = *Health Reformer*; HS = *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*; Hvn = *Heaven*; LDE = *Last Day Events*; LHU = *Lift Him Up*; LS = *Life Sketches*; Mar = *Maranatha*; MCP = *Mind, Character and Personality*; ML = *My Life Today*; MR = *Manuscript Releases*; NL = *A New Life*; OFC = *Our Father Cares*; OHC = *Our High Calling*; PK = *Prophets and Kings*; RH = *Review and Herald*; RR = *Radiant Religion*; SAT = *Sermons and Talks*; SM = *Selected Messages*; SP = *Spirit of Prophecy*; SS = *From Splendor to Shadow*; T = *Testimonies to the Church*; TDG = *This Day with God*; TMK = *That I May Know Him*; TT = *Testimony Treasures*; UL = *The Upward Look*; ULe = *Unlikely Leaders*; WLF = *A Word to the Little Flock*; YRP = *Ye Shall Receive Power*.

What we have seen so far is that Dan 12:10 is closely associated with 11:31-35 (as the parallels demonstrate) and that Daniel applies 11:31-35 in the past. Having said this, Ellen White uses Dan 12:10 seventeen times (including secondary references, see table 10) and she applies it in the past, present, and future. Thus insisting on a past application does not correspond to Spirit of Prophecy usage. We now ask why this should be the case and if there is an explanation for the differences.

Table 10
Spirit of Prophecy References to
Dan 12:10 and 13

Daniel	Count	Spirit of Prophecy
12:10	16	10MR 317; 2TT 152; 4BC 1174; COL 155; CTr 359; FLB 325; GW92 27; NL 41; OFC 230, 242, 267; TDG 84, 245; TMK 282; UL 177; WLF 20

I have emphasized that, in context, Dan 12:10 refers to the middle ages and continue to stand by this position. Dan 12:10 does not refer to the middle ages because of what Dan 12:10 says (“Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand”). These words in and of themselves were true in the middle ages, they are true now, and they will continue being true in the future until Jesus comes. What ties Dan 12:10 to the middle ages is what Dan 11:31-35 says. Break the parallel and you break the tie. It is the parallels that do the tying. Is it legitimate to apply 12:10 without reference to 11:31-35? One could make such applications. Ellen White does this and there’s no problem with doing so. But as the angel gives the prophecy to Daniel, the context is everywhere present. So the usage documented here and the usage others have documented from the Spirit of Prophecy are different, but the difference is legitimate and creates neither a conflict nor a problem.

Ellen White does not deny the existence of parallels between 12:10 and 11:31-35, but neither does she assert them. Her focus is elsewhere – on the timeless truth that when God is able to lead people their characters will be transformed and they will understand what He reveals, while those who reject His leading will go their own way and remain devoid of understanding. This much will always be true, but in context the angel looks beyond it. He does not limit himself to making a claim about two classes of people only; he does this, but goes further to make a claim about two bodies of text. He is trying to get us to see a connection between what he says in the body of his discourse and its conclusion. Doing this is also legitimate and takes nothing away from the Spirit of Prophecy, just as applying 12:10 in a variety of timeframes takes nothing away from Daniel. There is no conflict between the correct claim that 12:10 is tied by verbal parallels to an earlier passage and the fact that Ellen White applies 12:10 in other timeframes. There is room for both positions.

We point out in passing that Ellen White applies 12:10 twice to the experience of Peter (COL 155; NL 41), some two thousand years ago. Her other applications are (a) to preachers in her day (GW92 27), (b) to lay people in her day (4BC 1174; 2TT 152; CTr 359; FLB 325; OFC 242; TDG 84, 245; TMK 282; 10MR 317), (c) to people living perhaps in our day (OFC 230, 267; UL 177), and (d) to people living just before Jesus returns in glory (WFL 20). She applies the passage in the past as well as the present and the future. This is an important fact, because it shows that her guiding principle was not simply that 12:10 applies in the end time, but rather that it applies timelessly – in any age.

Dan 12:11

Dan 12:11 is of greater potential interest than 12:10, because while 12:10 does not make any inherent chronological claims, 12:11 does. (See above under “Verbal Parallels.”) There are only two Spirit of Prophecy statements which include 12:11. In 7BC 971 Ellen White comments on the relationship between Daniel and Revelation and quotes both Dan 12:4-13 (the entire chapter) and Rev 14:6-12. Her second paragraph reads as follows:

After these seven thunders uttered their voices, the injunction 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. (7BC 971)³⁰

In 1SAT 225 she quotes Dan 12:8-13 and then goes on to say, “Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days.” What she says here includes vs. 11, but her focus both times is on vs. 13, to which we now turn.

Dan 12:13

Consider the following Spirit of Prophecy passages, all of which mention 12:13 in some way. See table 11.

Table 11
Spirit of Prophecy References to Other
Passages in Dan 12

Daniel	Spirit of Prophecy
4, 10, 13	21MR 407
4-13	7BC 971
8-10, 13	18MR 15
8-13	1SAT 225
9, 4, 10, 13	4BC 1174

13	7BC 949
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Please note that Dan 12:13 lies within chap. 12, but outside the system of parallels documented above. Ellen White applies vs. 13 exclusively in the end time, when Daniel’s prophecies would receive widespread attention and study. Daniel stands in his lot and place, not when he is resurrected, but when his prophecies are studied and understood (7BC 949, 971, 1174; 18MR 15; 21MR 407; 1SAT 225).

³⁰ Her use of tenses must be viewed in a unified manner. “These relate to future events which will be disclosed in their order.” This sounds like future from our day, but the next sentence says, “Daniel shall stand in his lot at the end of the days.” He has already done this. “Future” is future from John’s day.

Discussion

The take home point in all of this is that nothing in the Spirit of Prophecy contradicts the idea that Dan 12 functions as a conclusion for Dan 11 and has primary reference to the body of what is presented there. The angel's focus throughout is on the "time, times, and half a time" (12:7), while Ellen White's focus is timeless. Fifteen times Ellen White uses Dan 12:10 to describe events in the end time, but she also uses it to describe the experience of Peter (COL 155; NL 41) two millennia earlier. The fact that she does this – twice – rules out any thought that her understanding of 12:10 can be confined to the time following 1798.

Ellen White focuses on the spiritual content of 12:10, applying it in various ways, and this is a legitimate way to use the passage. The angel does not apply 12:10 this way, but there is no conflict between the two types of application. There is a contrast, but no conflict. The two occasions on which Ellen White mentions 12:11 are both in the context of adjacent verses. She never specifically applies 12:11 to the end time.

In context, the angel's primary and consistent purpose is to give Daniel (and us as his readers) greater clarity on events within the "time, times, and half a time." What he says to Daniel, he says to us: Study what I have revealed. Don't try to figure out what I have not revealed.

There is a reason in God's wisdom both for revealing and for withholding certain information. The point at which this advice becomes most acute is in respect to setting a time – even a relative time – for the time of Christ's return or the voice of God which announces the time for Christ's return. The declaration is not the same as the event whose timing it announces, but the two are intimately related and we are warned from any such speculation.

Other Remarks

Only two core members of the Daniel 12 Study Committee have committed their views on Dan 12 (Núñez, Cox). Núñez takes no position on what event marks the end of the 1335 "days,"³¹ which is striking in view the amount of emphasis he invests in establishing how they must be interpreted (using literal time) and when they must be applied (in the future).³² We are left to wonder why it matters that these things should be the case.

Cox, however, does take a position. For him the event marking the end of the 1335 "days" is the deliverance of the saints.³³ This sounds like the second coming (the saints are delivered when Christ comes and delivers them), but the author goes on to clarify that knowing when the 1335 "days" will end is not the same as knowing the exact time of Christ's return.³⁴ In a diagram on p. 156 three headings mark the end of the 1335 "days": "Blessing Pronounced," "Special Resurrection," "God's People Delivered." Again, this is different from claiming that the

³¹ The string "1335" occurs nine times in *Las profecías* (pp. 153, 166, 166, 191, 193, 194, 194, 195, 208). The corresponding string "1,335" (with comma) does not occur.

³² See especially p. 194.

³³ *Daniel*, p. 154.

³⁴ *Ibid.* One reason why we cannot know when Christ will return is that we do not know when Christ's ministry in the heavenly sanctuary will end (p. 154). And yet on the same page probation closes at the end of the 1260 "days."

second coming occurs at the end of the 1335 “days,” but not widely different.³⁵ In his model the 1335 “days” bring us to the timeframe, though not the exact moment, of the second coming. In this context it makes abundantly good sense that the time periods would receive the amount and quality of attention that they do. It is because of their association with an important event.

In the present paper I have attempted to show that some positions, held to be problems within the model under review, are actually not problems. Other positions, held not to be problems within the model, are insurmountable. All have been discussed above; some are mentioned again here by way of summary.

Dan 12:6 speaks of an expanse of time which ends, whereas in 12:1 there is no expanse of time and in 12:2-3 nothing ends. Thus 12:1-3 cannot be what *happ^elā²ōt* in 12:6 refers back to. This is an example of a problem in the text that is not seen as a problem in the Study Committee model.

The definite article on *happ^elā²ōt* (12:6, lit., “the wonders”) links back to *niplā²ōt* in 11:36, establishing a medieval timeframe for 12:6 (*happ^elā²ōt*) and 10 (*w^ehammaskīlīm*), but in the model under review the connection is rejected on grammatical grounds (*niplā²ōt* is a participle, *happ^elā²ōt* is a noun).³⁶ This is an example of something that is in fact not a problem at all (participles are verbal nouns), but is seen as a problem in the model.

The parallels between 12:10 and 11:31-33, 35 are overpowering in their scope and detail, but in the model are seen as two sets of events, different though similar.³⁷ But timeframes are not textual artifacts, whereas verbal parallels are.³⁸ Timeframes should not be allowed to validate parallels, ensuring that our parallels are acceptable; instead parallels should be allowed to validate timeframes, ensuring that our timeframes are acceptable. Paying careful attention to the parallels between 12:10 and 11:31-35, and the chronological implications that follow from them, brings us not to two sets of events – one past, one future – but to two descriptions of one set of events in the past.

³⁵ In a later book, *Daniel Pure and Simple* (Kenneth Cox Ministries, 2013), the author presents a straight standard model in which the 1290 and 1335 “days” apply in the past using the year-day method of interpretation, bringing us to 1798 and 1843 respectively (see pp. 176-180, plus the useful summary table following p.180).

³⁶ *Las profecías*, p. 168.

³⁷ “For the connections to indicate that the events pertain to the same period, it is necessary for the context of both passages to indicate that. Our analysis of both passages, as we have already seen, suggests that the events of Daniel 11:32-34 were fulfilled before the time of the end, while the events of Daniel 12:10 have their fulfillment in the “time of the end” (*Las profecías*, p. 178). Note the form of the argument.

³⁸ In the context of establishing how a biblical writer (John in Revelation) refers back to earlier material, Jon Paulien correctly says, “First of all, search for verbal parallels” (*The Deep Things of God* [Hagerstown, Review & Herald, 2004], p. 142). This can involve a word or two in isolation, a number of words in sequence (direct quotation), or a number of words not in sequence (showing a thematic connection). The last case is what we’re dealing with in Dan 12:10/11:31-35. After enough words are drawn from two passages their cumulative force approaches that of direct quotation, because it is clear evidence of the author’s intent to reference the materials in question. The author’s intent is the critical factor here: “[C]entral to the interpretation of an allusion is the degree of intention on the part of the author” (Paulien, *Decoding Revelation’s Trumpets: Literary Allusions and the Interpretation of Revelation 8:7-12*, AUSSDDS vol. xi [Berrien Springs, MI: Andrews University Press, 1987], p. 115, citing G. Beale. It is my view that the quality and extent of the parallels in Dan 12:10 and 11:31-35 demonstrate beyond question the angel’s intent to link the two passages.

When we allow what is legitimately textual in the passage to speak for itself, including the parallel linking 12:11 back to 8:13, it is clear that the word *hattāmīd* can be applied in the end time as claimed, but not after 1844. The chronological implications of this fact strike at the heart of the model under review because it forces 12:11 out of the end time. The significance of connecting *ad-māṭay* with *hattāmīd*, as the text of 8:13 does, is that the *tāmīd* continues over a period of time (until the end of the 2300 “evening-mornings”) and then ends. It stops. Thus any application of 12:11 in the years following 1844 cannot be considered adequate.

Conclusion

The narrating angel exercises the same care crafting his conclusion that he has exercised in developing the main body of the prophecy. He wants us to understand what he has said and so binds the material together in a variety of ways (verbal parallels, use of the definite article, correspondingly opposite sequences, parallel thematic subject matter). All such considerations are hardwired into the text of the passage.

What the angel is doing in Dan 12 is drawing together the various parts of his presentation. What he is not doing is repeating the mistake he reproves Daniel for in 12:8-10. He is not setting forth material in these verses that is calculated to excite our curiosity. Instead he is binding off and concluding an earlier discussion (11:2-12:4), with special reference to that part of it which falls within the period of “a time, times, and half a time” (12:7). Viewing Dan 12 as a source of information about the last moments of time before Christ’s return is a reversal of the angel’s intent. In 12:9 he does not only warn Daniel for Daniel’s sake; he warns Daniel for our sakes, so we can learn from his example and draw back from something that he knew would happen and that could be dangerous to us.

Preparing for last events is not about knowing when things will occur; it is about trusting God even when we do not know when things will occur. This is the meaning of the vision of the narrow ascending pathway.³⁹ Having more information about the future would not help us learn the lessons we need most during the final scenes of earth’s history. On the contrary, it would only get in our way, because we would be relying on dates and charts rather than on God. We should study what has been revealed, but let go what has not been (). The only thing that will help us at the very end is remaining alert, having a living faith, trusting, watching (Matt 25:13; 26:40).

³⁹ Ellen White, *Life Sketches*, pp. 190-93.

Appendix Literal and Symbolic Time

With respect to how three and a half years, 42 months, and 1260 days do or do not correspond to each other, permit me to share a personal anecdote. This topic has a certain immediacy for me, because while reworking the paper for distribution my wife and I celebrated our forty-second wedding monthaversary. On December 12, 2014 we were married 42 months. This corresponds to three and a half years, but not to 1260 days. In our case it was actually 1279 days (table A1), although this would vary for others depending on when the period begins (table A2). Over the course of a year the range is 1277 to 1280 in the examples shown,

Table A1
Three and a Half Years in Literal Time

12-Jun-11	12-Jun-12	12-Jun-13	12-Jun-14
12-Jun-12	12-Jun-13	12-Jun-14	12-Dec-14
366	365	365	183

Table A2
Comparable Period with Various Starting Points

12-Jun-11	12-Jul-11	12-Aug-11	12-Sep-11	12-Oct-11	12-Nov-11
12-Dec-14	12-Jan-15	12-Feb-15	12-Mar-15	12-Apr-15	12-May-15
1279	1280	1280	1277	1278	1277
12-Dec-11	12-Jan-12	12-Feb-12	12-Mar-12	12-Apr-12	12-May-12
12-Jun-15	12-Jul-15	12-Aug-15	12-Sep-15	12-Oct-15	12-Nov-15
1278	1277	1277	1279	1278	1279

By contrast, in the prophecies of Dan 7:25; 12:7; Rev 11:2, 3; 12:6, 14; 13:5, there is a straightforward equivalence such that 1260 days = 42 months = 3 years 6 months (table A3, row 1). The same logic can be extended to the prophecies of Dan 12:11, 12 (table A3, rows 2-3).

Table A3
Three and a Half Years in Symbolic Time
And Other Symbolic Time Periods

1260 days	42 months	3 years 6 months	360 + 360 + 360 + 180
1290 days	43 months	3 years 7 months	360 + 360 + 360 + 180 + 30
1335 days	44 and 1/2 months	3 years 8 and 1/2 months	360 + 360 + 360 + 180 + 30 + 30 + 15