

especially the time of the end when the book of Daniel was finally unsealed

In agreement with the Reformers, E. G. White referred also "the abominations and absurdities that marked her reign [that of the church] during the centuries of ignorance and darkness" (GC 563), etc.

[21] In 508 AD Clovis, king of the Franks, after being baptized as a Catholic, he established its capital in Paris as a union of church and state. His tribe was the first barbaric-Germanic "horn" or tribe to become Catholic. This involved the recognition of the pope's supremacy in Gaul, and the beginning of religious intolerance in his domains. Clovis began a crusade in France against the enemies of the Roman papacy, and that nation became regarded by the popes as "the eldest daughter" or "firstborn" and even "predilect" daughter of the church. It was also the nation that first imposed the courts of the inquisition, until its fidelity to Rome was breached in 1798 when General Berthier took the pope prisoner and declared that no authority should emanate from that See again.

In 538, Emperor Justinian dispatched his general, Belisarius, who freed the pope from the Aryan Ostrogoths who were in control of Rome. That began the temporary domination of the papacy. It brought Justinian's decree of 533 AD into effect. That decree subjected all the other churches of Asia to the authority of the Roman pontiff, who he addressed with a blasphemous title: "His Holiness". The culmination of the 1260 years is the same as that of the 1290 years. We will look shortly at the fulfillment of the 1335 years.

Divine warnings against futurism

Some brethren have been trying to project a double fulfillment of some of these prophecies. They believe that the prophetic dates follow the course of the events described in chapter 11. But structurally, Dan 12:6-13 is in the explanatory section of the prophecy. Just as in every previous vision, after the description of the vision comes an explanatory section of what was revealed to the prophet. So also at the conclusion of the last vision in Dan 12:4, comes an explanatory section of about seven verses. Therefore the attempt to place that explanatory part of the vision in the final events is unfounded.

[22] In Dan 2 we find first, the description of the dream of Nebuchadnezzar, and then the interpretation and explanation of Daniel. In chapter 7 we find first the description of the vision of the four beasts and the judgment, and then, in the second section, the interpretation and explanation of the vision by the angel. In Dan 8 we find again, first the description of the vision of the ram and the goat, and the cleansing of the sanctuary. And then, the interpretation and explanation of the angel in the second section. Dan 9 gives an additional explanation concerning the first part of the 2300 years (it is not a projection that succeeds the 2300 years). Finally, in Dan 11 we can see again the same literary structure. First comes the depiction of the struggles involved in the prophecy, which culminate in Dan 12:4 with the resurrection of the dead. Then, since Dan 12:6-13, we find the explanation of that vision, not a revelation of something that was expected to happen after Dan 12:1-4. It has to do, at the same time, with a kind of epilogue where the whole visions of the former chapters are clarified.

Practically all the terms used in connection with the prophetic dates show the prophet's greatest concern which is the "amazing" work and words (*pela'ot* in Hebrew), of the king of the north and of the little horn (or medieval Roman papacy). Let us not separate, therefore, the equivalent terms of previous visions, to place them in another context in the last chapter. Neither by Hebrew nor by its Greek translation can we deny the connection of the *pela'ot* of Dan 12:6 ("incredible things") with the *nipela'ot* of Dan 8:24 and 11:36. They all refer to the astonishing works and declarations of the Roman papacy. Such terms do not appear in relation to the "time of the end," namely in Dan 11:40-12:4.

Some of our futurist brethren also mention the statement of the Spirit of Prophecy that "history will be repeated," and infer that the prophetic dates that were fulfilled in the past will be fulfilled again, this time literally. However, the Spirit of Prophecy does not say that the prophecy will be repeated, but that history will be repeated. In addition to the quotations based on the angel of Rev 10, that there will be no space of

any kind of time specified between 1844 and the Second Coming of Christ, we will highlight here two significant quotations from E. G. White:

[23] "Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. [24] You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error" (2 SM 102).

[25] "The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light" (2 SM 101).

In addition, the *tamid* or "continuous" priestly ministry of Christ goes until 1844, and the removal of that *tamid* by an imposter prince reaches the year 1798. [26] In that year the political authority of the papacy was taken from him, after usurping the heavenly priesthood of Jesus for 1290 years. From then on, the popes could not imprison or torture or send anyone else to the stake for rejecting their imposter priesthood. So attempts to project that removal of the priesthood of Jesus after 1844 is meaningless. Jesus is, from then on, in the most holy place, and the ministry of final purification in that place was never described as a *tamid* or "regular" priestly ministry.

Yes! Jesus is continuously interceding for us in the judgment court, but that final intercession in the Most Holy Place of the heavenly temple was not represented by the word *tamid* in the Holy Place. Let us read a statement of the book *The Great Controversy*. [27] "In the service of the earthly sanctuary, which... is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. [28] God commanded: 'There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out.' Leviticus 16:17. So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began" (GC 428).

In addition, we have already seen in the first lesson that apocalyptic prophecies are not conditional as to require a different and future fulfillment. The Spirit of Prophecy is very clear about this. Among the many statements of her warnings about not giving future applications to the apocalyptic dates, we cite here one:

[29] "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... 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 ... [30] We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed" (1 SM 188-9). "Satan will be ready to give to anyone who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time" (1 SM 191).

The 1335 years

Because of their relationship to the previous verse, the 1335 years begin at the same time as the 1290 years. If that beginning was in the year 508, then its culmination should lead us to 1843. But if we take into account that [31] the period of 2300 years is based on the Jewish calendar that began in the autumn, and the 1335 years have as a starting point in the Roman Julian calendar, we see that the 1335 days reach