

## The “Times” of Daniel 11

By Tim Roosenberg 6/2/13

The reader should note that part of the following information is a relatively new understanding of the time periods of Daniel 11 and 12. Further study and dialog could result in some modification. Updated and expanded information with graphs are available upon request from [newsletter@IslamAndChristianity.org](mailto:newsletter@IslamAndChristianity.org) or [www.IslamAndChristianity.org](http://www.IslamAndChristianity.org).

In this paper I will address the three times or time periods of Daniel 11 which follow the time of Christ in Daniel 11:22. Before studying these time periods, I had already come to the conclusion that papal-led Christianity is the king of the North in Daniel 11:23-45. This is in harmony with the little horn of Daniel 7 and 8 being papal-led Christianity. The king of the South in Daniel 11:25-43 is Islam, papal-led Christianity’s antagonist to the South. Islam attacks Jerusalem from the South while the papacy attacks Jerusalem from the North. This is just like the Greek division with the Ptolemies to the South and the Seleucids to the North and Jerusalem being caught in the middle. In Daniel 11:29 there are 3 conflicts referenced between the king of the North and the king of the South. **29** “At the **appointed time** he shall return and go toward the south; but it shall not be like the **former** or the **latter**.”

The first conflict, the “**former**”, is Arab Islam versus papal-led Christianity until the end of the Crusades. The second conflict, at or during the “**appointed time**”, being Ottoman Islam versus the papal-led Christianity during the time of the reformation. The third conflict, during the “**time of the end**”, is the final conflict between the North and the South, the rising conflict between radical Islam and papal-led Christianity, which I believe will ultimately be the last and final holy war between Islam and Christianity. The victory of the king of the North or papal led-Christianity in this final conflict with Islam results in all the world following papal-led Christianity, as in Revelation 13:3.

The history and current events perfectly match the above 3 conflicts, but the question is, do the times of Daniel 11 and 12 agree with the understanding of the two historical conflicts and the third brewing conflict between Islam and papal-led Christianity?

The visions of Daniel 7, 8 & 11 are each followed by an interpretation. It is in the interpretations that we are given added information and time elements. In

Daniel 11:2-12:4 the vision tells us what will happen, while the interpretation in 12:5-13 gives us the time elements of the Daniel 11 prophecy. It would be inconsistent with the context of Daniel for us to separate the explanation of Daniel 12 from the vision of Daniel 11. They are joined together as a unit. Note that in Daniel 12:6 the time element is the purpose of the interpretation “How long shall the fulfillment of these wonders *be*?” The prophecy of Daniel 11 is “these wonders” and has 3 “times” named that need further explanation regarding their time element.

### “For a Time”

Daniel 11:24 says, “And he shall devise his plans against the strongholds, but *only for a time.*” If Daniel 11 gives us the what and Daniel 12 gives us the when, then we should find a corresponding time prophecy in chapter 12, and we do. The first time period is mentioned in 12:7 and is “time, times and half a time” This is the same period of time that the little horn persecutes the saints in Daniel 7:25. Daniel 11:23-24 describes the rise of the papacy, a power that is rising that will work against God after a league is made (with Rome) and will become a persecuting power. Both Daniel 7:25 and 11:24&12:7 refer to the rise of the papacy and its 1260 year time of supremacy from 538 to 1798. (See pages 35 and 46 of my book [Islam and Christianity in Prophecy](#) for more details related to time calculations.)

### “The Appointed Time”

**The appointed time** of Daniel 11:29 appears to be more than just a point of time because from the viewpoint of Daniel 11:35 **the appointed time**, or some aspect of it, is still future. If the understanding of prophecy and history is correctly understood in my book [Islam and Christianity in Prophecy](#), then **the appointed time** of 11:29-39 should be the beginning point of, or the time of, the reformation and the Ottoman empire, the second Islamic versus Christianity conflict. Daniel 11:29-39 describes a return of the North against the South (a second conflict) and then goes on to detail what many believe (myself included) to be an account of the reformation. The definition of **the appointed time** appears in the first use of the term in Daniel 8:19. “Look, I am making known to you what shall happen in the latter time of the indignation; for at **the appointed time** the end *shall be.*” This tells us that **the appointed time** is the end of

something and is “in the latter time of the indignation.” Daniel 11:29 is definitely not the end of time when Jesus returns and sets up His kingdom, So, **the appointed time** must be the end of something else. The most logical explanation of the appointed time would simply be the end of a time prophecy. The focus for an appointed time is the end of a time prophecy, not its duration. According to Daniel 8:19 **the appointed time** would be “*in the latter time of the indignation.*” Since **the appointed time** is before the time of the end (“the time of the end” doesn’t start until Daniel 11:40) this would suggest that *the latter time of the indignation* is the last part of the 1260 days in which God’s saints are being persecuted.

But what time prophecy would be ending in verse 29? We should look to chapter 12, which gives the time element for Daniel 11. The next time period is found in Daniel 12:11,12. This time starts from the “abomination of desolation” and extends to a blessing. “The abomination of desolation” is the only starting point given for the 1290 and the 1335, which implies that they both have the same starting point. In the same way, the blessing associated with the 1335 may apply to the 1290 as well.

The following points have led me to the conclusion that the 1290 & 1335 have twofold or parallel applications that serve as bookends of Daniel 11:29-39, which is the time of the reformation and the Ottoman conflict. The first application identifies the beginning of the reformation and the Ottoman conflict. The second leads to the end of the papal persecution of the reformers and *the time of the end*

1. There are 2 “abominations of desolations” (starting points) in Daniel.

The first is in Daniel 9:27, which Jesus calls the “abomination of desolation” in Matt. 24:15. The second is in Daniel 11:31.

2. There are 2 endings of **the appointed time** in Daniel 11. In 11:29 **the appointed time** is present. However, in Daniel 11:35 **the appointed time** is once again future, suggesting that **the appointed time** comes to its end again after 11:29 (or at least twice).

3. In Daniel 8:13-19 **the appointed time** and “the abomination that brings desolation” are introduced, saying it is “for both the sanctuary (*the literal building in 70AD*) and the host.” (In Daniel 11:31, God’s people, *the host*, are persecuted when the king of the North gets “the force of arms”. Clovis, the Frank, gives military support to the papacy in 508 to eradicate opposition). The

attack of Rome on the sanctuary in 70AD brings the literal sacrificial system to its end, while the rise of the papacy brings the spiritual ministry and sacrifice of Christ under attack. It is worth noting that in Daniel 8 the little horn represents both Imperial Rome and Papal Rome. Both are guilty of setting up an abomination of desolation.

Since there are two “abominations of desolation”, what happens if we start the 1290/1335 from both 70AD and 508AD? First we start from 70AD.  $70+1290=1360$ . In 1360 John Wycliff writes his first pamphlet against the friars and the papacy, becoming the “Morningstar” or “theoretician” of the reformation. In the book Great Controversy p.79 we find this fascinating paragraph in the chapter on Wycliffe. “Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but **the time had come** for the Scriptures to be translated and given to the people of different lands in their native tongue. **The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.**” (bold emphasis mine) Now for the 1335,  $70+1335=1405$ . In 1405 the pope issues a decree that Jon Huss is to stop teaching from Wycliff’s writings. Huss ends up rebelling and becoming what some call “the first practicing reformer”. Starting the 1290/1335 from 70AD brings us to a blessing, the beginning of the reformation. Daniel 11:29-39 describes the time of the reformation with **the appointed time** of 1360 as the dawning point and 1405 the reformation is now fully come. At about the same time the Ottoman empire is rising and conquers Constantinople in 1453.

Next we start from 508AD, the second abomination, which is in Daniel 11:31. This is when Clovis king of the Franks, gives his military support to the papacy.  $508+1290=1798$ . This brings us to the blessing of the end of papal supremacy and its resulting persecution.  $508+1335=1843/1844$ . 1843/44 is the prophetic movement based on the book of Daniel that introduces the beginning of the judgment (**time of the end**) in which the king of the North/little horn would be judged and the kingdom of Christ would be established. Starting the 1290/1335 from both of Daniel’s abominations gives the beginning and end of the reformation, the Ottoman empire, and leads to **the time of the end**. Daniel 8:19 says “at **the appointed time** the end” and from 1360-1844 all the time prophecies relating to the papacy come to their end! “**The appointed time**” as a time period, would be from 1360 to 1844. This is compelling evidence that since Daniel has no future “abomination of desolation” in his sequential prophecies there will be no future application of the 1290/1335. To start the prophecy from a



future event (“abomination of desolation”) of our choosing would not be true to the context of Daniel and would be a private interpretation.

Some will say this is dual application and we should not consider a dual or twofold application of the text. I agree that we should be very wary of twofold or dual applications, unless the text itself indicates that we should consider two applications. In Matthew 24 Jesus clearly intends a twofold or dual application of his description of signs for the fall of Jerusalem and His return. The disciples’ question clearly states 2 applications, “When will these things (destruction of the temple) be? And what will be the sign of your coming and the end of the age?” So, yes, we can have a twofold application if it is clearly indicated in the text. I have indicated that in Daniel 11 the appointed time ends twice and in Daniel the abomination of desolation is given as two separate events or dates. This gives us clear contextual evidence that we should consider a twofold application. When we do, the twofold fulfillment clearly gives the sequential beginning and end of the reformation and the Ottoman period as described in Daniel 11:29-39. This is like book ends at the beginning and end of the reformation and Ottoman time period. It does no harm to the original flow of the prophecy. It only makes it stronger. The ending points are in a sequential order which matches the text and history.

Some have questioned that if Daniel 11 is sequential, how can verse 29 refer to the Ottoman empire when verse 31 refers to 508. The answer lies in the appointed times, which are the end of a time period. It is the end points that are the focus and they are sequential. Verse 29 is the end of the first application of the 1290/1335. Then after the first is completed the beginning point of the second set of 1290/1335 is given. The idea of overlapping descriptions is not foreign to Daniel 11&12. In Daniel 11:44,45 the king of the North comes to its end, but in Daniel 12:1-2 we are told *at that time*, and it then goes on to describe how God sets His people free and destroys their enemies without naming the king of the North. This is an obvious overlap but Daniel finishes the first part before introducing the second, even though they are happening simultaneously. This is the same with **the appointed time**. He completes his explanation of the first then starts an overlapping explanation of the second. This is in perfect harmony with the methods of Daniel 11&12.

### **“The Time of the End”**

Daniel 12 does not have a time prophecy for **the time of the end**. However, Daniel 8:13-19 already tells us that the vision of the 2300 days and cleansing of the sanctuary “refer to **the time of the end**.” The starting point of the 2300 days was not given in Daniel 8, but it is in Daniel 9. Daniel 9 gives us the 70 weeks that were cut off the vision (context indicates this to be the 2300 days). The starting point was the decree to rebuild Jerusalem which is recorded in Ezra 7 and was in 457BC. 457BC plus 2300 years brings us to 1843, then add one for no zero year between BC and AD and this brings the end of the 2300 days to 1844. So **the time of the end** should be 1844 and following. In Daniel 11:35 and 12:9,10 **the time of the end** is related to God’s people being made white or cleansed, which is what happens in the pre-advent judgement following 1844. In Daniel 7 this judgement is just before God sets up His kingdom when the court is set. In Daniel 8 this judgment is just before God sets up His kingdom when the Sanctuary is cleansed using Day of Atonement imagery and in Daniel 11 the time of the end precedes Michael/Jesus standing up, which is the end of the pre-advent judgment and then God sets up His kingdom. So **the time of the end** should be from the beginning of the judgement, at the end of the 2300 days, until the judgement ends and God sets up His Kingdom.

Reasons that **the time of the end** begins in 1844.

1. Daniel 8:13-17 The vision (of the 2300 days) refers to **“the time of the end.”** The 2300 days end in 1844. It did not say that the end of the “time, times and half a time”, or 1260 days/years that ended in 1798, refer to **the time of the end.**

2. Daniel 12:4,9 say that the book of Daniel would be sealed until **the time of the end.** According to Daniel 8:26 it is the vision of the 2300 days that was sealed. Although there was a growing understanding of Daniel from 1798 (the close of the 1260 years of Papal supremacy) until 1844, it still was not unsealed. The Millerite movement misunderstood what would happen in 1844. This misunderstanding was not taken away, or unsealed, until after their great disappointment in 1844. It was then they understood that in 1844 Jesus went into the pre-advent judgement in preparation for setting up His kingdom at His return. This is in harmony with Revelation 10:8-11. John was told to eat the little book (Daniel) which would be sweet and turn bitter. This is what happened to the Millerites. They must proclaim the prophecy again but this time with understanding. It is in this fresh presentation of the prophecy after 1844 that Daniel (especially the 2300 days) would be fully “unsealed”.

3. Daniel 11:35 and Daniel 12:9,10 links **the time of the end** with refining, purifying, and making them white until **the time of the end.** This is the same language as the day of atonement imagery of Daniel 8. This purifying or cleansing happened after 1844.

4. It is only after 1844 that it can be said that the events connected to Jesus' return can now happen at any time. So we are now in **the time of the end.** Jesus could not have returned prior to 1844 for the 2300 days had not yet been fulfilled. **The appointed time** as a period of time would be that period during which all time prophecies relative to the papacy come to their end. All the end points of the prophecies related to the papacy end between 1360 and 1844, making this **the appointed time** followed by **the time of the end**, which is after the end of the last time prophecy.

### **Ellen White and “The Time of the End”**

Many of my readers are Seventh-day Adventists and they want to know what Ellen White says about **the time of the end.** Adventists believe EGW was inspired, but her work does not replace the Bible. For Seventh-day Adventist the Bible is still the final word or highest authority. Although EGW wrote about many

things, she said very little about Daniel 11 directly. The following quotations indicate that EGW's statements are in harmony with the above Biblical understanding of **the time of the end**.

Although EGW does not explain Daniel 11 she does use the term **time of the end** just over 100 times. Many think her statements support the understanding that the time of the end begins in 1798. I believe a careful reading of her statements will reveal her understanding that from 1798-1844 the message was "judgement near", but from 1844 it was "the judgement *had come*" (italics hers). This is in harmony with the 1290 and 1335 as bookends. The introduction of the reformation is from John Wycliff in 1360, the end of the 1290, until the fulness of the reformation (appointed time) with Jon Huss in 1405, the end of the 1335. The same is true with the second application of 1290/1335. The end of the 1290 in 1798 and the fall of the papacy brings us to the introduction to the judgement, or as EGW says "judgement near". The end of the 1335 in 1843/44 brings us to "the judgement had come" which is now **the time of the end**.

The first statement is from Selected Messages vol.2 p.105.

*"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) {2SM 105.1}*

Note that she says that the portion of the book of Daniel related to the last days would be understood **in the time of the end**. She then clearly states that when the book was opened the proclamation was made that there would be time no longer. The following shows she believed this was in 1844. "...that there should be time no longer" (Revelation 10:5, 6). *This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing.*" In this quote she is directly saying that when the angel of Revelation 10 says that there should be time no longer, this is **the time of the end** when Daniel is unsealed. This would have to be 1844. This makes complete sense if this is 1844 and the end of the 2300 days. However, if 1798 is when Daniel is unsealed at **the time of the end** and time is no longer, meaning no more prophetic time, then we have just eliminated the 2300 day prophecy and the pre-advent judgement starting in 1844! Here she is in complete harmony with Daniel 8 which says that the vision of the 2300 days refers to, or brings you to, **the time of the end**.

In Selected Messages vol.2, *"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still*

to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth.” {2SM 104.3} Note that she places the first and second angels’ messages in 1843/44, which is the end of the 1335 which brings us to the judgement in Revelation 14 and to **the time of the end** in Daniel 11:35,40. In the following paragraphs EGW goes on to talk about the rediscovery of Sabbath in the advent movement. Historically, the advent movement does not rediscover the Sabbath until 1844 and after.

In Christ in His Sanctuary EGW says, “God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods. Adventists did not discover the error, nor was it discovered by the most learned of their opponents.” {CIHS 81.1} So, was Daniel unsealed yet, if God was holding His hand over it? When was it opened?

Selected Messages, Vol. 2 says, “After the great disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. .... Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the disappointment. We could then proclaim the message in unity.” {2SM 109.4}

It is only after the disappointment that the truth of Daniel was opened point by point, so Daniel and the 2300 days (the part sealed in 8:26) is not opened or unsealed until 1844 and following.

Now for the most well known statement on **the time of the end** that I believe many have misread to use as proof that **the time of the end** is 1798 and following. The statement is from the book Great Controversy, pages 355,356. Underlining and parenthetical comments are mine.

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and it announces the opening of the judgment.” (Note the focus here is the opening of the judgement, which is in 1844 not 1798.) “The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment **had come.**” (Note the emphasis here is hers!) The KJV reads “is come” while the RSV reads “has come” so by changing it to **had come** and placing it in italics, EGW is clearly emphasizing this. You cannot say the judgment **had come** until 1844 and after. In the following sentences EGW connects this last day message of “had come” to **“the time of the end”** “The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.”

*Daniel 12:4.* {GC 355.3} It is not till we reach the opening of the judgment that we can have a message that says the judgment “had come” and “based on the fulfillment of these prophecies” only then are we in Daniel’s **time of the end**. This is a clear indication that the time of the end is 1844 and following, after the judgment begins. In the next paragraph she goes on to explain that from 1798 there would be a warning message of **judgment near**.

*“The apostle Paul warned the church not to look for the coming of Christ in his day. “That day shall not come,” he says, “except there come a falling away first, and that man of sin be revealed.” 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the “man of sin,” can we look for the advent of our Lord. The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.” {GC 356.1} (Note that this does not mean that Christ could come in 1798. It just means He could not come before that time. In the previous paragraph she has already indicated that the judgment message is **the time of the end**. So Jesus cannot come till after 1844 either.)*

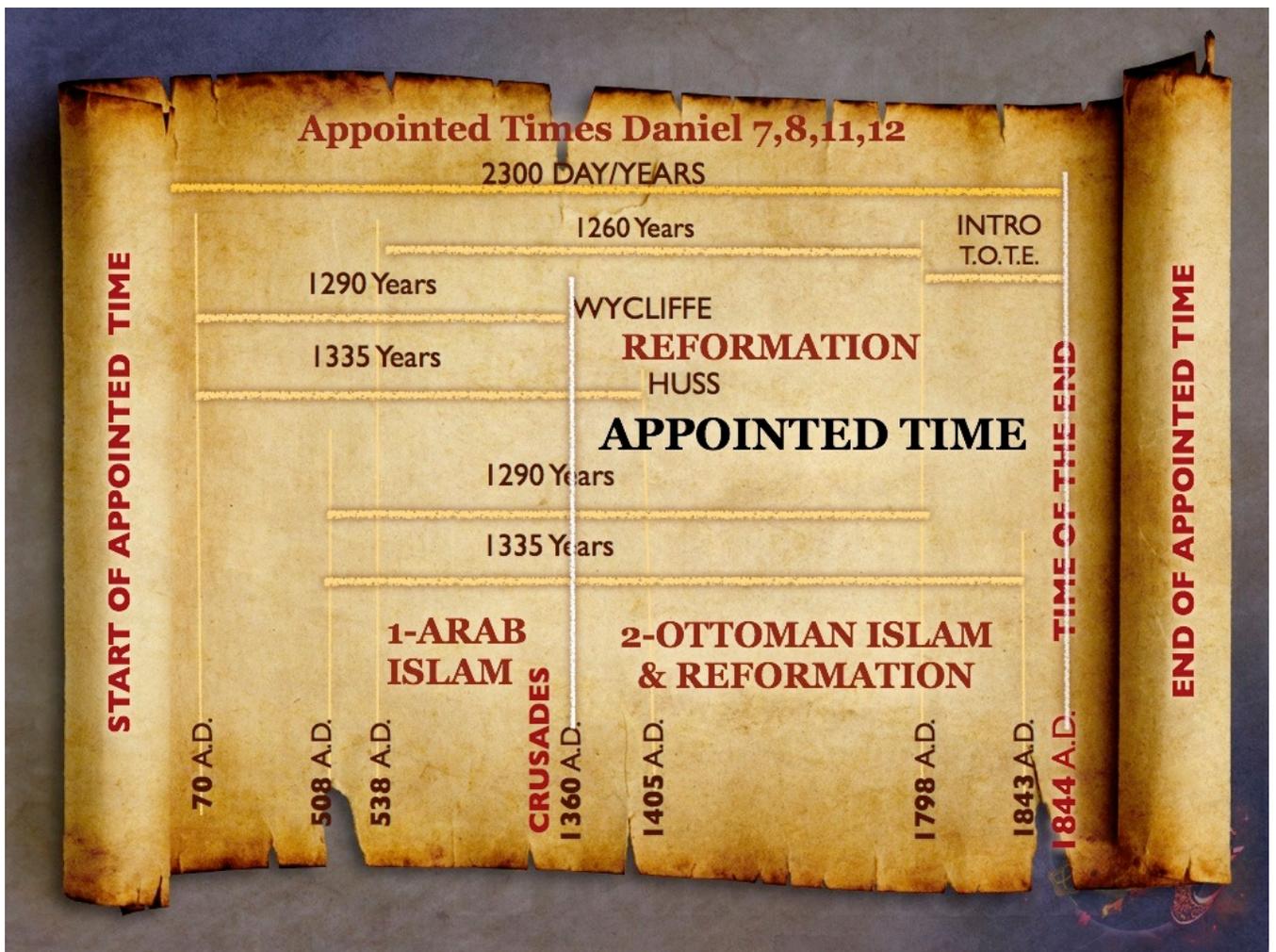
*“No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed,” (How can she say here that since 1798 the book of Daniel has been unsealed when in the previous paragraph she said it was not unsealed until the judgment **had come**? I believe we find the answer in the last part of this paragraph.) “knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” {GC 356.2} EGW is here calling 1798 to 1844 **judgment near** while she is calling 1844 and after as **judgment had come**. It is also worthy of note that though she links both to the unsealing of Daniel, it is only with 1844 and following when the **judgement had come** that she calls **the time of the end**.*

EGW appears to differentiate between *judgement near*, which she sees as the introduction to the judgement, and *judgement had come* which she sees as **the time of the end** in 1844 and following. This is in complete harmony with Daniel. Daniel 8:16 says **the time of the end** is the end of the 2300 days while the time between 1798, the conclusion of the 1290 and the conclusion of the 1335 in 1843/44, is the introduction of **the time of the end**. I see in her statements an unfolding of the unsealing. First, *the judgement near* with a growing yet faulty understanding, then a full understanding when *the judgement had come*. I see

the **time of the end** to be when the understanding is in its fullness. This is like the birth of a child. The date of birth is the official beginning of life, yet the pregnancy is the announcement that the birth is near. When can we say life begins? Officially life begins with birth but we can also say that life began during pregnancy. The same is true with **the time of the end**. It officially begins in 1844, but can be said to exist during the “pregnancy” or 1798 to 1844.

For some time I have noticed a parallel between the events at the beginning and the end of **the time of the end** or pre-advent judgement.

1. In 1840 the Ottoman Islamic empire falls by becoming a protectorate of the European powers. This was predicted by Josiah Litch based on his understanding of Revelation 9. This fulfillment led to a surge in interest in prophecy.
2. In 1843 and 1844 the prophetic message of judgement was preached with great power. The Millerites called it the “Midnight Cry.”



3. At the close of the 2300 days or the fall of 1844, the judgement begins. This is repeated at the end of the judgement.
1. Radical Islam falls during **the time of the end**, at the end of the third conflict. This will bring a surge in the interest in Bible prophecy. Daniel 11:40-43
2. Immediately following the fall of radical Islam comes the Loud Cry or Tidings from the East and North. This is a powerful prophetic message to prepare for the close of the judgement and return of Jesus. Daniel 11:44-45
3. At that time Michael/Jesus stands up and the pre-advent judgement is over and He comes and delivers His people. Daniel 12:1,2.

This is the very same pattern at the beginning and end of the pre-advent judgment. Now notice this statement from EGW where she appears to see this pattern.

*“The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. {21MR 436.6}*

*“All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1}* By saying all the messages from 1840 to 44 she is including the fall of Islam that was presented in 1840 that is a part of what is to be repeated now. *“Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844. {21MR 437.2}*

*The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” {21MR 437.3}*

In conclusion, the evidence from both scripture and EGW is strong that the times of Daniel 11:2 -11:5 and their interpretation in Daniel 12:6-13 match the historical periods involving the papacy and their conflicts with Islam.