

End of Prophetic Time

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Thought Provoking Quotes:

The following quotations show that Ellen White was aware of time prophecies that extend into days after her:

"And he grabbed the dragon, the ancient serpent, who is the Accuser and Satan, and bound him for one thousand years." Revelation 20:2 (Peshitta).

"In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment

of the Revelator's prophecy. [Revelation 13:4-18, quoted.]"-*Manuscript Releases, Volume Nineteen*(Nos. 1360-1419), (1900), page 282.

"In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God."-*The Review and Herald*, September 25, 1883, paragraph 6. This quote alone, in no uncertain terms, explains that there are time prophecies that extend to the second coming. Specifically; see Daniel 12 for one example.

Foundational Issues:

Greater Light First and then the Lesser Light

The Bible is the "Greater Light" and all foundational doctrines must be derived and defended solely using the Bible. Some base their beliefs entirely on EGW quotes that are taken out of context. Can we find support for these out of contextual conclusions, in the Bible? One of those beliefs is the use of "prophetic time" after 1844. Can we prove that there are no more time prophecies after 1844 from the Bible alone? This cannot be done especially in the light of the fact that there are clear examples of time prophecies still to be fulfilled in Revelation as well as in Daniel. See Revelation 20:2, 20:3, 20:4 and 20:5. These (among others) are clear prophecies about events still to take place that are specifically associated with time.

Very soon the loud cry message will go forth and it must be founded solidly on the Bible. The people must hear a "Thus sayeth the Lord" not a "Thus sayeth Ellen White." The purpose of Ellen White's writings was to lead men and women back to the Bible.

"Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."-*The Review and Herald*, Jan. 20, 1903

Not to Take Place of the Bible. "The testimonies of Sister White should not be carried to the front. God's Word is the unerring standard. The Testimonies are not to take the place of the Word. Great

care should be exercised by all believers to advance these questions carefully, and always stop when you have said enough. Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God."-Letter 12, 1890. – *Evangelism* page 256.

Testimonies Not Ahead of Bible. "The more we look at the promises of the Word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible."-Manuscript 7, 1894; *Evangelism*, page 256.

Does EGW Claim Infallibility?

Many have mentioned that our founding fathers wrote about and believed certain doctrines and we must not cross those boundaries. Does EGW agree?

Led of God, but Not Infallible. "We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."-*Counsels to Writers and Editors*, page 33.

"We have many lessons to learn, and many, many to unlearn."-*Testimonies to Ministers*, page 30.

"His hand covered a mistake in the reckoning of the prophetic periods."-*Early Writings*, pages 235 and 277; *The Spirit of Prophecy*, volume 4, page 228; *The Great Controversy*, page 373.

Progressive Revelation

Everyone born on this planet grows in their understanding and wisdom as time passes. This fact applied to Adam and Eve, Jesus himself, our founding fathers including Ellen White, and to the Remnant church as a whole. We must never say that we understand everything perfectly.

"And Jesus grew in his stature and in his wisdom and in favor with God and men." Luke 2:52 (Peshitta).

"Each period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to an end, there is to be a perfect whole."-*Manuscript Releases*, vol. 13, page 15.

As we grow, we then discover that some of the things that we thought we understood, were in reality off course or incomplete. When such a discovery is made then we need to "unlearn" those things and follow that which is truth.

Because we are constantly learning and we have been directly told that we have things to unlearn, we must diligently search for those things that are wrong and correct our course where necessary.

"A spirit of Phariseeism has been coming in upon the people who claim to believe the truth for these last days. They are self-satisfied. They have said, 'We have the truth. There is no more light for the people of God.' But we are not safe when we take a position that we will not accept anything else than that upon which we have settled as truth. We should take the Bible, and investigate it closely for ourselves. We should dig in the mine of God's word for truth."- *The Review and Herald*, June 18, 1889.

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth."- *Gospel Workers*, page 297.

New light means that it is new! Therefore we must be looking for things that are in error and correct our course AND we must look for things that Ellen White did not already write about.

"Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy because the bright beams of the Sun of Righteousness will illuminate the whole."- *Selected Messages*, bk 3, page 390 (MS 18, 1888).

"[Daniel 12:9, 4, 10, 13 quoted.] The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history."- *Manuscript Releases*, (1899), page 176.

[Unity of Scriptures and Ellen White's Writings](#)

We as Adventists have consistently maintained that we must compare scripture to scripture to ensure that we have truth (Isaiah 28:10). Unlike others who hang their beliefs on a text or two that appear to say what they want said, we compare all scriptures (or at least a majority) on a subject to make sure we understand everything possible about it.

Some say that they don't need to study certain portions of the prophecies because they know that they are either not important (such as the differences in the word "vision" in Daniel 8 to 12) or because they contradict the teachings of our founding fathers (like the time periods of Daniel 12).

However, some of the scriptures and quotes presented in this study (below) directly conflict with what those people say regarding there being no more prophetic time in the future. The **only way** to search for harmony is to study **all** the evidence that has been presented and pray that God will show us the harmony in what appears to be contradictory. There is a clear path through all the evidence that presents a beautiful harmonious picture of truth for these last days.

Context

Many use the word "context" in their presentations, yet they seem to ignore it at the same time, favoring out of context EGW quotes that fit their understanding over clear Biblical context. For example Matthew 24 was clearly written within the context of either the destruction of Jerusalem OR the final destruction of the entire world. Ellen White affirms this truth. This means that everything written in that chapter (and parallel chapters) and everything that is referred to in that chapter (abomination of desolation included) must fall within that same context. Since Jesus himself directly referred to the book of Daniel and the abomination of desolation in an end time context, wherever Daniel refers to the abomination of desolation (including Daniel 12) that too must be in an end time context.

Even if Jesus hadn't give that important clue, the context of Daniel 12 is still readily apparent as a last day context. Study Daniel 12:6 for example:

"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Daniel 12:6

Strong's concordance states that the original word for "wonders" is "miracle!" What miracles is Daniel talking about? There are two miracles that directly precede this question in the

text. They are the deliverance of God's people who are "written in the book" (v1) and the special resurrection (v3). These are last day events in the extreme! They are after 1798 (beginning of the "time of the end"), they are after 1844 and they are at the "extremity of time" which is the Hebrew definition of the words, "time of the end" given in many places including Daniel 8:17 and Daniel 12:9.

Daniel is asking Jesus how long it will be till the "end of time." He is *not* asking how long it will be to the "time of the end" (or 1798)! Ellen White affirms that he asks this question twice in this chapter (v6 and v9).

"Twice Daniel inquired, how long shall it be to the end of time? ... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history...Teach these things."-*Testimonies to Ministers*, pp. 114-115

Then, following Daniel's question about how long till the *end of time*, Jesus gives an answer with specific timing:

"...it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel 12:7

Daniel asked how long till the end of time and Jesus gave a specific answer with time. Ellen White's quotes affirm the context. The Biblical context has been unsealed and is now unmistakable.

"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 [in the future] to the world. The unsealing of the little book was the message in relation to time."-*Manuscript Releases*, vol. 19, page 320.

Daniel is beginning to "stand in his lot" to give his testimony regarding the time periods of the final prophecies yet to be fulfilled.

True Witness to the Laodeceans

Who is the "true Witness"?

"The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truths that are

essential for the people to receive, and whose study it is to divert minds from the great truths relating to what is soon coming upon the world. Let our teachers beware lest they echo the soothsaying of the enemy of God and man.

Pointing to some present, our Instructor said, 'You are making a mistake. The word, the word revealed by God,—this is to be the foundation of your faith. Study the commandments of God, and the testimony that Jesus has borne to the truth. He is the faithful and true Witness.'

Then was repeated the message to the Laodicean church. The whole of the third chapter of Revelation, from first to last, was read.

'Unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'" - *The Review and Herald*, October 22, 1903, Teach the Word Mrs. E. G. White, paragraphs 19 through 22.

In a separate account, the pen of inspiration declares: "The True Witness says, 'Behold, I stand at the door, and knock.' Revelation 3:20. Every warning, reproof, and entreaty in the word of God or through His messengers is a knock at the door of the heart. It is the voice of Jesus asking for entrance. With every knock unheeded, the disposition to open becomes weaker. The impressions of the Holy Spirit if disregarded today, will not be as strong tomorrow. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of life, and of the great eternity beyond. Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth." - *The Desire of Ages*, (1898), pages 489 and 490. The "True Witness" is none other than Jesus Christ.

What is "the testimony of Jesus"?

"The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God. He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's followers were to

endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to worship him. The heavenly messenger instantly raised him up and gently reproved him, saying, 'See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.' The angel then showed John the heavenly city with all its splendor and dazzling glory, and he, enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet. Again the gentle reproof was given, 'See thou do it not for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.'

Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty."-*Early Writings*, (1882), pages 230 and 231. As evidenced by the statements above; the testimony of Jesus is the spirit of prophecy.

What causes "the shaking"?

"As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts, and lighted up their countenances.

"I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of the receiver of the testimony, and it will lead him to exalt the standard and pour forth the straight truth. This straight testimony, some will not bear. They will rise up against it, and this will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

"Said the angel, 'List ye!' Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had

ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

"The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

"I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, 'It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel.'" - *The Review and Herald*, December 31, 1857, paragraphs 4 through 9.

Does EGW give a future application to the prophecies of Daniel?

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon come to pass." - *Testimonies to Ministers*, pp. 112-113 Manuscript Releases, vol. 16, p. 334

- The Ulai and Hiddekel visions encompass the visions of Daniel 8 to 12. See Daniel 8:2 and 10:4.

- When she wrote this she said that they would soon come to pass. It is written in future context from her time. It was written in 1896, long after the great disappointment.

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding – to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.

"In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the worlds' Redeemer."-*The Sanctified Life*, pages 48-49 1889, *The Review and Herald*, February 8, 1881 paragraph 23.

- Again, she is using future context from her time, and she applies Daniel's prophecies even to the advent of Jesus.
- Additionally, this quote specifically reveals that parts of the Daniel 9 prophecy extend to the second advent!

"A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, how long shall it be to the end of time? ... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history...Teach these things."-*Testimonies to Ministers*, pages 114-115.

- Twice Daniel asked (in Daniel 12:6, 8), "How long shall it be to the end of time?"
- Daniel's prophecies carry "us forward to the last scenes of this earth's history."

"The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire."- *The Review and Herald*, 9/25/1883.

- The prophetic periods (time prophecies) of Daniel extend to the "very eve" of the great consummation.
- "Throw a flood of light upon events then to transpire."
- This again is future context from 1883 (when she penned the quote cited above).

"Daniel shall [future] 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 [future] to the world."-*Manuscript Releases*, vol. 19, page 320 (1887).

- Ellen White is using language found only in Daniel 12. She links these words of Christ Himself (the man above the waters clothed in linen –12:7-13) to the three angels' messages to come beyond 1887. To make sure there are no misunderstandings as to when these things apply, God instructed her to emphasize the Daniel 12 end-time theme in 1906.

"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."-*Manuscript Releases*, vol. 2, page 20 (*Letter 54*, 1906).

- A message (that she did not clearly define for us) will swell into the loud cry.
- "Then Daniel will stand in his lot..."
- Future context from 1906 (when she penned the quote cited above).

"As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' Dan. 12:4, 10."-*The Desire of Ages*, page 234.

- The knowledge of God's prophecies will increase. The context is the understanding by the wise verses the lack of understanding by the wicked.
- God's people ("the wise") will understand.

"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."-*Selected Messages*, vol. 2, page 105.

- Note that the word vision is used in two different ways in Daniel 8 through 12. One word for vision is chazon which refers to the final battle between good and evil. The other word for vision is mareh and it refers to the perfection of a covenant keeping people in the last days.

- The chazon vision (defined in Daniel 8:1,2,17) that relates to the last days (future) was the portion that was sealed (Dan 8:26; 12:8, 9, 13)
- Daniel understood the mareh portion of the vision (2300 Days, Daniel 8:16, 26, 27, 10:1) not the chazon.

"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."- *Manuscript Releases*, vol. 19, page 320 1887.

"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."-White, Ellen G.; *Manuscript Releases*, vol. 1, page 99 1887.

- "To be given to the world" is future context!
- The sealed portion of the message was the message in relation to time! Daniel 8 to 12 deals with the appointed time that is still to be fulfilled in the future.

Doesn't Ellen White state in many locations that there will be no time prophecies after 1844?

"Time has not been a test since 1844, and it will never again be a test.

The Lord has shown me that the message of the third angel must go and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."-*Early Writings*, page 75. In other words; prophecy is event driven.

Study the explanations given regarding "time" in the following quotes for a clearer understanding:

"Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was [Jesus coming in 1844]. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what

was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation."-*The Great Controversy*, pages 353-354.

"When called to endure the scoffs and reproach of the world, and the test of a delay and disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained by the clearest testimony of His word?"-*The Great Controversy*, pages 353-354.

"The proclamation of a definite time for Christ's coming called for the great opposition from many of all classes..."-*The Great Controversy*, pages 370-371.

"It had been God's purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. Satan was leading very many to look far in the future for the great events connected with the judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation."-*Early Writings*, page 246.

"The message that God sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ."-*The Great Controversy*, pages 380-381.

"Again and again I have been warned in regard to time-setting. There will never again [since 1844] 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."-*The Review and Herald*, 22 March 1892.

- Notice her definition of what type of time she was referring to: "outpouring of the Holy Spirit" or "the coming of Christ."

"It is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures, or of symbols, or of types, know with any definiteness in regard to the very period of the Lord's coming."-*Manuscript Releases*, vol. 10, page 272.

"No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. 'Be ye also ready: for in such an hour as ye think not the Son of man cometh' (Matt. 24: 44). This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest."-*Selected Messages*, page 113.

- The proclamation of Jesus' coming used the time of Christ's return as a test for the people of God in 1843 and 1844! Their entire focus and experience was on a date for the return of Christ. EGW says a date for Jesus return will not be a testing point ever again.
- But she does say what time of year the return of Christ will be.

"These types were fulfilled [crucifixion, resurrection], not only as to the event, but as to the time...

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service."-*The Great Controversy*, page 399.

- EGW is pointing out that the return of Christ must be fulfilled at the **time** pointed out in the symbolic service. The great Day of Atonement occurs in the fall and that is the **time** of year that Jesus will return.

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming."-*Early Writings*, page 15.

- Isn't this a time prophecy of the day and the hour of Jesus' return? It certainly is! But it won't be a "test of time" for us at that point in time and therefore it is in harmony with EGW statements.
- Yet it is an example of the fact that there are still timing prophecies to be fulfilled.

- In Early Writings on p. 15 we are told that God will tell us the day and hour of his coming and that we will experience a time of deliverance when the wicked can no longer harm us. "Soon" after that time we will witness the return of Christ. There is no explanation of how much time we will have on this earth between our deliverance and Jesus' return at this point. We will have to wait to find this out.
- A clearer example of time still to be fulfilled is Revelation 20:2, 3, 4 and 5. No one can deny that this is a time prophecy that is yet to be fulfilled!
- The time periods of Daniel 12, (1260, 1290, and 1335 days) are not a "test of time" concerning Jesus' return and there is no way to "calculate" a date for his return from this information. EGW says the following:

"The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire."-*The Review and Herald*, 9/25/1883.

There are "great and solemn events which we must know as we stand on the very threshold of their fulfillments."-*Manuscript Releases*, vol. 32, 1896.

"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."-*Manuscript Releases*, vol. 15, page 228 (1903); *Last Day Events*, page 15.

"A message will soon be given by God's appointment that will swell into the loud cry. Then Daniel will stand in his lot to give his testimony."-*Manuscript Releases*, vol. 2 p/ 20 (*Letter 54*, 1906).

- Notice the future context of the last four quotes. She is talking about events future from when she wrote in 1883, 1896, 1903 and 1906.
- The words "stand in his lot" come from Daniel chapter 12 where three time prophecies ("prophetic periods") are located. Daniel chapter 12 contains time prophecies that EGW indicates are future! And it is a warning to us and soon it will be a warning to the world.
- Read chapters 19 through 21 of the Great Controversy for a clearer picture.
- More powerful than the words of God's servant are the words of God's Word. Study the underlying meanings of the words in Daniel 8:17 and Daniel 8:19 carefully. "...for at the time of the end shall be the vision." (v17) and "...I will make thee know what shall be in the

last end of the indignation: for at the time appointed the end shall be." (v19). These verses clearly point to an appointed time, at the time of indignation (God's wrath, trumpets / plagues) at the end (defined in Strong's as: extremity of time) right before Jesus' return. In addition it says, "I will make thee know..." We will know about this appointed time and what will happen then! Daniel 8:17 and 8:19 directly relate to the time periods given in Daniel 12 and the context of Daniel 12 is clearly written in an "end time" context meaning "extremity of time." Chapter 12 discusses final deliverance, resurrection, purification of God's people, conversion of many, questions concerning time remaining, time of the end statements, etc. In addition these verses, given in a very end time context, contain timing prophecies. None of these prophecies pinpoint the timing for Jesus' return. Only God knows how long the delay will be between the end of these time frames and His coming. There is no "test of time" concerning a date for the return of Christ given here.

"The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' Dan. 12:4, 10."-*The Desire of Ages*, page 234.

"The message itself [Revelation 14:6-7] 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. 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. 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 [eth gets], Daniel was bidden to close up and seal 'to the time of the end.'"-*The Great Controversy*, pages 355-356.

We are now living at the time of the end and as the prophecies declare, understanding about the final events of Daniel and Revelation are being opened up to us. "...and knowledge shall be increased." Daniel 12:4. God is faithful!

Progressive Revelation of EGW Quotes on Prophecy

As our pioneers passed the Great Disappointment evening, it became apparent that new understanding had to come to prophecy. The meaning of the 2300 years was soon opened to them. It would be several years before they would understand that the "time periods" of Daniel 12 had been misunderstood. At that time EGW commissioned the creation of a new prophetic chart in 1850.

"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a **mistake** in some of the figures, so that none could see it, until his hand was removed."-*The Review and Herald*, November 1, 1850.

"His hand covered a mistake in the reckoning of the prophetic periods."-*Early Writings*, pages 235 and 277; *The Spirit of Prophecy*, vol. 4, page 228; *The Great Controversy*, page 373.

"God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables [reference to Habakkuk 2:2] would affect much and would cause souls to come to the knowledge of the truth.-*Letter 26*, Nov. 1, 1850, page 1.

"I saw that the truth should be made plain upon tables, *that the earth and the fullness thereof is the Lord's* and that necessary means should not be spared to make it plain."-*General Conference Daily Bulletin*, February 2, 1893 paragraph 1.

"On our return to Brother Nichol's, the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the third angel's message with the two former being made plain upon tables. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw, which will appear in the paper. . . ."-*Manuscript Releases Volume Five*, (1990), manuscript release #309, page 203. Observation: It seems curious that the omission is in the original text not giving us too many details so as to allow them to be discovered at exactly the right time in human history.

"--but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; and all should be zealous and united in the work. I saw that

a paper was needed, and all should feel interested in it. I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain."-*Spalding and Magan Collection*, (1985), Page 1

The new chart changed the 1843 year to 1844, and eliminated the 1290 and 1335 days of Daniel 12. These prophecies were not understood.

After 1850 there was prophetic silence for many years. God had other truths to open to these new Advent Believers. The Sabbath, and church organization, etc. were areas to discover and learn about.

In 1883 there was an isolated message given to EGW that the "time periods of Daniel" (looking forward beyond 1883) would go right up to the "eve of the great consummation." She was referring to Daniel 12.

"The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire."-*The Review and Herald*, 9/25/1883.

Then more time passed until 1887 when God told her this:

"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."-*Manuscript Releases*, vol. 19, page 320.

Then more time passed as the great message of Christ Our Righteousness came into the Church with force but with great resistance. Finally around 1890 something wonderful began to happen. God began to unfold new truths to Ellen G. White. Between this time and 1906 some of the most amazing messages regarding end time prophecy were given to her. These are just a few:

There are "great and solemn events which we must know as we stand on the very threshold of their fulfillments."-*Manuscript Releases*, vol. 32, 1896.

"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."-*Manuscript Releases*, vol. 15, page 228 (1903); *Last Day Events*, page 15.

"A message will soon be given by God's appointment that will swell into the loud cry. Then Daniel will stand in his lot to give his testimony."-*Manuscript Releases*, vol. 2 page 20 (*Letter 54*, 1906).

In relation to these messages, God told her to write a very stern but enlightened warning in 1892:

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith."-*The Review and Herald*, December 20, 1892, paragraph 1.

Evaluation of Quotes Concerning, "No More Test of Time"

Quote 1:

"I am compelled to state that I have not had the least faith in Mr. [J. M.] Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the Review and Herald list. The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience--a delusion of Satan.-*Selected Messages*, vol. 2, page 73.

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884.-*Selected Messages*, vol. 2, page 73

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message, which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God."-*An Exposure of Fanaticism and Wickedness* (Pamphlet), pages 9 and 10 (1885). *Selected Messages*, vol. 2, page 73.

What did EGW mean by this statement? If she means that there is no "timing message" she would be contradicting her own "inspiration." She said that the death of Christ was on the exact time/day and hour of the Passover Feast in GC 399. Then she clearly said the Fall Feast reflected when the end events would occur. We know exactly the *time* of the fall feast. She also specifically added that the final events must be fulfilled at the *time* pointed out in the symbolic service.

"In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service."-*The Great Controversy*, page 399.

Then, in the Review and Herald September 25, 1883, she said that the timing periods of Daniel go right up to the eve of the great consummation, which of course is the return of Jesus.

"In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God."-*The Review and Herald*, 9/25/1883.

That specific timing issue is directly related to Daniel 12. Notice the context of the paragraph. It is entirely related to the final events of prophecy that are just about to be fulfilled. She also noted in 19MR282 that when Satan appears as an angel of light, then would appear the "final fulfillment" of Rev. 13. She then quotes a 42 month time prophecy.

"In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Revelation 13:4-18, quoted.]"-*Manuscript Releases*, vol. 19, page 282.

In the light of her direct reference to "time" in the future to 1885, what might she mean? We must be precise. As shown earlier in this paper, she uses the words, "definite time" and is referring to establishing, from scripture (plain / clear / surface text), a date for the second coming of Jesus.

Quote 2:

"The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door."-*Manuscript Releases*, vol. 16, page 178

The clues to understand this quote are given in the context. This quotation, by itself, could be interpreted several ways, "proving different interpretations." Did EGW give the context in the previous paragraph? Yes. Here is what it says, along with the above paragraph.

"The time-setters have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth His coming. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the appearing of Christ. But their oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, that was of heavenly origin."-*Manuscript Releases*, vol. 16, page 178.

"The world placed all time proclamation on the same level and called it a delusion, fanaticism, and heresy. Ever since 1844 I have borne my testimony that we were now in a period of

time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation [exact year, day and hour] to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. [from 1844 when there was a time proclamation of "heavenly origin," there will not be another date set for His coming – that is the context] We do not know the day nor the hour, [of the second coming] or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door."-*Manuscript Releases*, vol. 16, page 178.

When carefully analyzed, the context is clear. The whole message above relates to overzealous people who were!!! setting times for Jesus to come.

Quote 3:

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."-*The Seventh-day Adventist Bible Commentary*, vol. 7, page 971; *Manuscript Releases*, vol. 19, (1900), page 320.

"No definite tracing of the prophetic time" means that there is no continuous timing prophecy extending past 1844. Let's look at a quote regarding Daniel and Revelation for additional insight.

"Daniel and Revelation. The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

After these seven thunders uttered their voices, the instruction 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.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer [Revelation 10:6].

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls."-*Manuscript Releases Volume Nineteen (#1409)*, (1990), pages 319-321.

Notice the contextual timing words, "closing scenes," "concluding scenes," "future events," "end of the days," "in the order of God," "all the world," etc. Notice also the timing clues such as,

"when," "will," "then," "before," etc. This is an entirely end time passage in a future context written in the year 1900. She believed prophetic time (day for a year) would be "no longer" after 1844.

If we persist in believing she meant no more time prophecies after 1844, there is another observation that reveals EGW "knew what she was expressing" as inspired in the quotation in question. According to the EGW estate, her understanding of the 2300 days related to a "year-day principle." In that light, let's re-evaluate the quote:

"This time [referring to the 2,300 day (prophetic time) prophecy of Daniel 8:14] which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time[indicating that this relates to a time before probation closes], but of prophetic time[day for a year], which should precede the advent of our Lord. That is, the people will not have another message upon definite time ["prophetic time" year-for-a-day understanding that resulted in the testing of God's people with a date for the return of Jesus in 1844]. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time[Since 1844 there are no prophecies that can be traced into the future which have a "year for a day" concept tied to them or a date for the return of Jesus. Why? Because time prophecies after this time period are literal time. When EGW noted in 1883 that Daniel's prophecies went up to the very eve of the consummation (RH 9-25-1883), the 2300 years had already past. So indirectly, she noted that they had to be literal time.]. The longest reckoning reaches to the autumn of 1844. The angel's position with one foot on the sea, the other on the land signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. Ms 59, 1900, pp. 8, 9. ("Jots and Tittles, II," August 16, 1900.) [Emphasis Added]"- *Manuscript Releases Volume One* (Ms 59), (1981), page 100.

Be Careful to not Attack the Messenger of New Light:

"When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of

truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness."-*Counsels on Sabbath School Work*, page 32.

"But the message seemed to them an idle tale, and they believed it not. Emboldened in their wickedness they mocked the messenger of God, made light of his entreaties, and even accused him of presumption."-*The Great Controversy*, page 337.

"If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way."-*Lift Him Up*, p. 361.

"In the days of Paul there was need of warning if the message or the messenger differed in some little degree from their preconceived ideas, they closed the door firmly against the light and the lightbearer."-*The Signs of the Times*, May 15, 1893.

"I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power; he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep on the present truth or doubting it, so as to prevent their being sealed with the seal of the living God." Ms 7, 1850, pp. 2, 3. (A Vision God Gave Me at Brother Harris', August 24, 1850.)"-*Manuscript Releases*, vol. 8, page 220.

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Appendix A: The Implications

The implications of this are quite significant. When we examine the 70 week prophecy of Daniel, and understand that all aspects of the prophecy have not yet been fulfilled, then we realize that there is a future and complete fulfillment to come. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24 (KJV) Many say that this has been fulfilled; but is that logical? Has sin been done away with (not a partially fulfilled plan...), has everlasting righteousness been brought in, has the Most High been anointed (reference to the second coming)? Does the pen of inspiration provide additional insight into this?

"The time is fulfilled, the kingdom of God is at hand,' had been their message. At the expiration of 'the time'—the **sixty-nine weeks of Daniel 9, which were to extend to the Messiah**, 'the Anointed One'—Christ had received the anointing of the Spirit, after his baptism by John in Jordan... As used in the Bible, the expression 'kingdom of God' is employed to designate both the kingdom of grace and the kingdom of glory." [emphasis added]--The Great Controversy, (1888), pages 346 and 347.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be [at the end of time] with a flood, and unto the end of the war desolations are determined." Daniel 9:26 (KJV) The prophecy at this point moves to the future. We know this because the text talks about a prince that will (future) come. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel 9:27 (KJV) The prince of the world (Satan) will put an end to the re-established animal sacrifices, in the middle of the last week (as probation closes), in the third temple. Since the prophecy has been fulfilled up to and including the 69th week, and the last week is yet future (...a group/remnant that has put an end of sins, etc...), we know that a time prophecy for this period must be given and is to be interpreted in literal time. In fact, the last week is split into two three and one half year periods.

Before Probation Closes---

Great Multitude & Team 144K Spread 3rd Angels Message:

Daniel 12:7 "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for *a time, times, and a half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Revelation 11:3 (Peshitta) "And I will give my two witnesses authority to prophesy, one thousand, two hundred and sixty days, being clothed with sackcloth."

Persecution/Death of Some in the Great Multitude:

Daniel 7:25 (KJV) "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until *a time and times and the dividing of time*."

Revelation 11:2 (Peshitta) "and leave out the court within the temple and do not measure it, because it is given to the Gentiles and they will trample down the holy city for forty-two months."

While Probation Closes---

Satan Personates Christ:

Revelation 13:5 (Peshitta) "And a mouth was given to him for speaking great things and blasphemy and authority was given to him to act for forty-two months."

"Papists who boast of miracles as a certain mark of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium. Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and **professing to present a new and more exalted system of religious faith**; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin." [emphasis added]—*The Spirit of Prophecy Volume Four*, (1884), page 406.

After Probation Closes---

Protection of Team144K:

Revelation 12:6 (Peshitta) "And the woman fled to the wilderness, where she had a place that was prepared there by God, so that they would nourish her for one thousand, two hundred and sixty days."

Revelation 12:14 (Peshitta) "And two wings of a large eagle were given to the woman, so that she would fly to the wilderness to her place to be fed there for a time, times, and half of a time, from before the face of the serpent."