

PROPHECY IN CONTEXT

Looking for the Context of Matthew 24, Daniel 8 to 12, Revelation 13 and More

Is the Context of these Passages Past or Future?

Contents:

Introduction

- Unique New Light is to shine on us

Matthew 24 and Daniel 12

- What is the context of Matthew 24, Mark 13, and Luke 21?
- What is the context of Daniel 12 and its three time prophecies?
- Can we apply the time periods of Daniel 12 to the 1260 years of persecution during the Dark Ages?
- What does the word “days” mean in this context?
- Important Example of a “Day” in Prophecy
- Does the Spirit of Prophecy agree with the conclusion of a future context?
- So how do the Daniel 12 prophecies fit together?

Addendum 1: Additional Prophecies with a Future Context

- What is the context of Daniel 7 and Daniel 8?
- The tarrying time of Habakkuk 2:2, 3
- The prophecies of Revelation 13
- Summary of Thoughts Above

Addendum 2: Questions and Answers

- “How are we to tell time in the Bible?”
- What are the objections to the evidence that the final events are timed events?
- Some say that there are no more time prophecies after 1844. Is this true?
- Should we use Ellen White to Prove doctrine or Affirm doctrine?
- Foundational Issues
- Warning!
- We must be careful!
- Additional Thoughts

Introduction

The following study takes a closer look at the context of some of the prophetic passages given in the Bible and its impact on our understanding of the prophecies still to be fulfilled. Often, as we study the prophecies, “small” details are skipped over which if studied carefully, add great light and depth to our understanding of the events yet to be fulfilled in the future. This study is aimed at focusing on the Biblical context and clues that give increased light concerning a timing framework of the prophecies of the future and how Ellen G. White (EGW) affirms those clues. The Bible and Ellen White make it clear that no timing is to be set for the outpouring of the Holy Spirit or the Second Coming of Christ. However there is strong evidence that the Bible gives timing information for the passing of the Sunday law and associated events. This study briefly focuses on the context to support this concept, Spirit of Prophecy (SOP) affirmation of this Biblical reality, and some of the challenges to this viewpoint.

May God richly bless you and prepare you for the incredible times ahead as you study.

Important Note: There are many EGW quotes in the following study. It is important to remember that EGW is the “Lesser Light” pointing to the “Greater Light” the Bible. Whenever possible we must understand what the Bible says *first* and then seek to understand the SOP and its additional details in the light of the Bible.

"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. – Ellen G. White, *Evangelism*, p. 256

Unique New Light is to Shine on Us

"There are glorious truths to come before the people of God." – E. G. White, *Testimonies*, vol. 8, p. 322

"We are only babes, as far as understanding truth in all its bearings is concerned." – E. G. White, *Counsels to Writers and Editors*, p. 29

"We have many lessons to learn, and many, many to unlearn." – E. G. White, *Testimonies to Ministers*, p. 30

"We have only the glimmerings of the rays of the light that is yet to come to us." – E. G. White, *The Review and Herald*, June 3, 1890

"The time for the unfolding of special truth in relation to the closing scenes of this earth's history is during the last generations that shall live upon the earth." – E. G. White, *Testimonies*, vol. 2, pp. 692-693

"Privileges and duties which they do not even suspect to be in the Bible will be made manifest." – E. G. White, *Ministry of Healing*, p. 465

"The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world." – E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 949

"The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history." – E. G. White, *The Great Controversy*, p. 341

"There is much need of much closer study of the word of God: especially should Daniel and Revelation have attention as never before in the history of our work." – E. G. White, *Testimonies to Ministers*, p. 112

"The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people. Nothing else is to be allowed to engross our attention." – E. G. White, *Testimonies*, vol. 8, p. 302

Don't Reject New Light

"If light come, and that light is set aside or rejected, then comes condemnation and the frown of God." – E. G. White, *Testimonies*, vol. 1, p. 116

"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." – E. G. White, *The Review and Herald*, December 20, 1892

"When a doctrine is presented that does not meet our minds, we should go to the word of God, seek the Lord in prayer, and give no place for the enemy to come in with suspicion and prejudice. We should never permit the spirit to be manifested that arraigned the priests and rulers against the Redeemer of the world. They complained that He disturbed the people, and they wished He would let them alone; for He caused perplexity and dissension. The Lord sends light to us to prove what manner of spirit we are of. We are not to deceive ourselves.... If we but knew the evil of the spirit of intolerance, how carefully would we shun it!" – E. G. White, *Gospel Workers*, pp. 301-302

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, [1] 'The commandments of God and the [2] faith of Jesus.' One of the landmarks under this message was the [3] temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the [4] Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The [5] non-immortality of the wicked is an old landmark. *I can call to mind nothing more that can come under the head of the old landmarks.* All this cry about changing the old landmarks is all imaginary." – E. G. White, *Counsels to Writers and Editors*, p. 30

"When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand." – E. G. White, *Testimonies to Ministers*, p. 119

"Take your Bible, and in a kindly spirit weigh every argument that he presents and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ." – E. G. White, *Counsels to Writers and Editors*, pp. 50-51

"We are to be judged according to the manner in which we use the knowledge of truth which has been presented to us." – E. G. White, *The Review and Herald*, June 18, 1895

"There are many, many in our churches who know little of the real meaning of the truth for this time." – E. G. White, *Testimonies*, vol. 8, p. 252

"The Lord will hold both ministers and people responsible for the light shining upon them. He calls upon us to work diligently in gathering up the jewels of truth, and placing them in the framework of the gospel. In all their divine beauty they are to shine forth in the moral darkness of the world." – E. G. White, *Gospel Workers*, p. 289

"Every new truth has made its way against hatred and opposition." – E. G. White, *The Great Controversy*, p. 143

"Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness." – E. G. White, *The Great Controversy*, p. 312

"Satan as a powerful general has taken the field, and in this last remnant of time he is working through all conceivable methods to close the door against light that God would have come to his people. He is sweeping the whole world into his ranks." – E. G. White, *The Review and Herald*, December 24, 1889

Increased Light

"Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty." – E. G. White, *Testimonies to Ministers*, p. 400

"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." – E. G. White, *Manuscript Releases*, vol 21, p. 407

"Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth." – E. G. White, *The Great Controversy*, p. 312

"He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care." – E. G. White, *The Review and Herald*, April 3, 1900

"Still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. Ms 75, 1899, pp. 4, 5. (Untitled Manuscript, May 11, 1899.)" – E. G. White, *Manuscript Releases*, vol. 1, p. 195

"Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal?" – E. G. White, *The Review and Herald*, April 1, 1890

[“There are wonders to be revealed.”](#) – E. G. White, *Testimonies*, p. 301

[“Glorious things are to be revealed.”](#) – E. G. White, *Ministry of Healing*, p. 465

“To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are [entirely new.](#)” – E. G. White, *Fundamentals of Christian Education*, p. 473

“God intends that, even in this life, [truth shall be ever unfolding](#) to His people.” – E. G. White, *Testimonies*, vol. 5, p. 703

“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.](#)” – E. G. White, *Manuscript Releases*, vol. 13, p. 15

“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.](#)” – E. G. White, *Testimonies to Ministers*, pp. 114-115

[“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.” – E. G. White, *Selected Messages*, bk 3, p. 390 (MS 18, 1888)

[“By the increase of knowledge a people is to be prepared to stand in the latter days.”](#) 2 SM 105

“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, p. 20

Matthew 24 and Daniel 12

What is the context of Matthew 24, Mark 13, and Luke 21?

- There are three main clues that guide our understanding of the context of Matthew 24, Mark 13 and Luke 21:

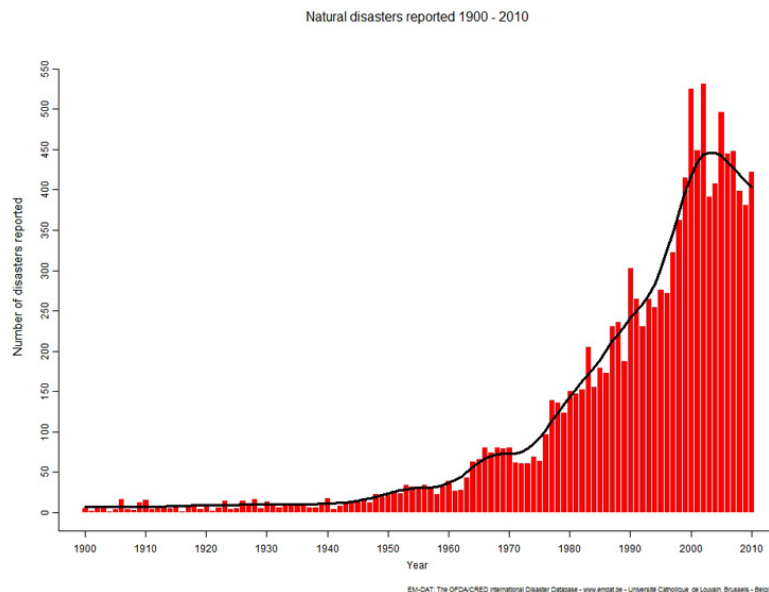
Clue #1

- In Matthew 24, Mark 13, and Luke 21 Jesus prophesies of the destruction of the temple and in response His disciples ask Him some key questions.

[“And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? **and** what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them...”](#) Matthew 24:2-4
- The chapter starts with two contextual questions, [“when shall these things be?”](#) **and** [what shall be the “sign of thy coming” / “end of the world.”](#)
- Although the disciples didn’t understand this, they were asking two [timing questions](#):
 - [When](#) would the fall of Jerusalem occur?
 - [When](#) will Jesus return?
- With the two timing questions they also asked him [what signs](#) would accompany those events.
- Jesus intermingles His answers with these questions at the same time in the rest of the chapter.
- Therefore, the context of this chapter has to do with the timing concerning the destruction of Jerusalem and the timing concerning the destruction of the entire world at Jesus second coming. Any application of the events in this chapter to other points in time can only be a partial application. The complete fulfillment is limited to the two points of time in question.

Clue #2

- Jesus further restricts the timing of this passage to a very short time of one generation.
“Verily I say unto you, **This generation** shall not pass, till all **these things** be fulfilled.” Matthew 24:34
- Jesus is telling us that the generation that is living when “all these things” happen will not pass away until all the events foretold take place.
 - “All these things” include: wars, natural disasters, persecution, false prophets, abomination, desolation, signs in the sun, moon, stars, deliverance, etc.
- A generation in the Bible is 40 years. (See Numbers 32:13, Deuteronomy 1:35, Psalm 95:10)
- The context given in verse 34 tells us that all the events foretold in this chapter must happen within a 40 year window of time. The destruction of Jerusalem took place within 40 years and the final events leading to the destruction of the world just prior to the second coming will take place within 40 years.
- Jesus gave this information on the Mount of Olives in AD 31. Thirty-nine years later in AD 70 Jerusalem was destroyed (within one generation).
- Rapidly increasing disasters is strong evidence indicating that we are within that final end-time window of 40 years right now. See the following graph/link: <http://www.emdat.be/natural-disasters-trends>



- Notice that the chart begins going exponential in the late 1970s. Also note that Pope John Paul II came to power in 1978. No other Pope has rallied the troops of Rome and pushed the idolatrous standard of Sunday like he did.
- Adding 40 years (one generation) to the late 1970s doesn't give us much time!

Clue #3

- In the same end-time context Jesus states that there will be an “abomination” or idolatrous transgression that results in “desolation” (v15).
“When ye therefore shall see the **abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)” Matthew 24:15
“And when ye shall see Jerusalem **compassed with armies**, then know that the **desolation** thereof is nigh.” Luke 21:20
But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: Mark 13:14

- These verses contain information that warned of the coming Roman army with its idolatrous standards (abomination) resulting in the “desolation” (destruction) of Jerusalem within a generation. And within the context of these verses, they contain a warning of the coming idolatrous Sunday Law (abomination) and the “desolation” (destruction) of the entire world in our generation. Desolation took place in Jerusalem and desolation of the entire world is soon to come.
 - The first abomination that resulted in desolation was the Roman armies with their idolatrous standards who encircled God’s people and destroyed those who were not faithful to God. The second abomination that will result in the destruction of the world will again be the “armies of Rome” who will encircle God’s people with the idolatrous standard of Sunday worship which the Bible never directs.
- Note that this chapter identifies two ends of time. The end of time for ancient Jerusalem and the end of time for the world.
- So the three contextual clues are:
 1. Destruction is prophesied twice. First the time of Jerusalem’s destruction is prophesied and second the end-time destruction of the world prior to Jesus’ second coming is prophesied.
 2. The signs foretold for each event will take place within one generation / 40 years.
 3. The “abomination” that results in “desolation” will take place at two different points in time within a 40 year period. Once leading up to the destruction of Jerusalem and once just before Jesus second coming.
- Didn’t some of the signs already occur? Some signs, that fit the description Jesus gave in these chapters, appeared to have taken place during and just after the Dark Age’s. There were Sunday laws during the 1260 years, the great star shower of 1833 took place and other signs appeared to have been fulfilled as well. As you study remember that all the clues must be taken into account to come to a right context resulting in a right understanding. These events did not result in desolation of the world and they did not fit within the other two contextual clues already given. Therefore the Dark Age’s application of these signs can only be a partial fulfillment. The complete fulfillment is still future.
- Does the Spirit of Prophecy affirm these thoughts?

“Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: ...While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.” – E. G. White, *Testimonies*, vol. 5, p. 753

“In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ’s words regarding this, is a warning to all who shall live during the last scenes of this earth’s history.” – E. G. White, *The Review and Herald*, December 13, 1898

“The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God’s mercy and trampled upon His law.” – E. G. White, *The Great Controversy*, p.36

“As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal Sabbath will be a warning to us.” – E. G. White, *Testimonies*, vol.5, p.464

“The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God.” – E. G. White, *The Review and Herald*, April 15, 1890. *The Signs of the Times*, March 3, 1890

 - The context Jesus gave and the SOP both state that all the signs and events listed were for the “last days.” Obviously from the context of those passages in the Bible and SOP, the events listed still have a complete fulfillment in the future.
 - “But”, you may say, “I am sure that some of the events of Matthew 24 happened during the Dark Ages!”
 - As mentioned above, there have been parallel events that fit the description of Jesus’ answer. Since the events in question do not fit within the context given by Jesus, we can conclude that those events provide a metaphor, type or symbol for end-time events. *Remember*, Jesus’ answer related primarily to the last days, therefore we can expect ALL the events He foretold to take place during the final generation lasting 40 years.

- “While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.” – E. G. White, *Testimonies*, vol. 5, p. 753
- “...The entire chapter in which are recorded Christ’s words regarding this, is a **warning** to all who **shall live** during the last scenes of this earth’s history.” – E. G. White, *The Review and Herald*, December 13, 1898 (See entire quote above)
 - Notice that this last quote was given in a future context from when it was written in 1898.

What is the context of Daniel 12 and its three time prophecies?

There are three main clues that guide our understanding of the context of Daniel 12:

Clue #1

- Read Daniel 12 and notice all of the events listed. As you read determine which ones are past, present or future based on the context of the chapter. Notice that all of the events listed are given in an end-time context.
 - Those events include:
 - Michael stands up (v1)
 - Time of trouble such as never was (v1)
 - Deliverance of God’s people (v1)
 - Special resurrection (v2)
 - Book sealed till the time of the end (v4, v9)
 - Many running to and fro/knowledge increased (v4)
 - Twice Daniel asks how long it will be to the end of time (v6, v8)
 - Jesus answers Daniel’s timing questions with three timing prophecies (v7, v11, v12)
 - Abomination that leads to desolation (v11)
 - Many purified who then convert many, but wicked don’t understand (v10)
 - Daniel will “stand in his lot” at the end (v13)
- Everything listed in this chapter is either happening now (like the purification of a Holy people in this final generation) or it is still to come. With the exception of the abomination of desolation as applied to ancient Jerusalem, none of the events listed have happened in the past. In this case however, the abomination of desolation is given in a chapter focused completely on end-time events.
- Clue number one is that the entire chapter is written in an end-time context.

Clue #2

- In verse 11, Jesus tells us of the abomination of desolation followed by a very important time prophecy: “And **from** the time that the daily ~~sacrifice~~ shall be taken away, and the **abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.**” Daniel 12:11
- Please don’t miss this! Jesus told us of the abomination of desolation (Sunday law) in a very end-time context in Matthew 24:15. In that verse and in that end-time context he sends His hearers/readers back to the book of Daniel. Therefore, whenever Daniel speaks of the abomination (or transgression) of desolation, we must understand these events in the same end-time context that Jesus gave them in.
- So here in verse 11, we have the “abomination that maketh desolate set up” and following that event (which is the coming Sunday law) there is a 1290 day time period given.
- The coming Sunday law is a timing marker for the beginning of a 1290 day time period.
- In addition to the end-time context of Matthew 24, remember that the entire context of Daniel 12 is end time (future) as well, including: the time of trouble (v1), deliverance of God’s people (v1), the special resurrection (v2), purification of God’s people (v10), Sunday Law (v11), and many references to the “end” of time (v4, v6, v7, v8, v9, v13). We cannot take timing information and rip it out of an end-time context and place it somewhere else back in history! It must be understood in the context it was given.
- Clue number 2 tells us of a Sunday law and a specific time period that follows it. Jesus made it clear in Matthew 24, and the context of Daniel 12 makes it clear that this is still a future prophecy.

Clue #3

- Twice Daniel asks how long it will be to “the end.”
- The first time Daniel asks this question is here in verse 6, “[how long shall it be to the end of these wonders?](#)”
“[And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt... 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: 1, 2, 6](#)
- What wonders?
- The Hebrew word for “wonders” actually means miracles (see Strong’s concordance). What wonders/miracles are being referred to? What two miraculous events directly precede the question in the text? The two miraculous events given are the deliverance (v1) of God’s people and the special resurrection (v2).
- When do these miracles take place? The deliverance of God’s people and the special resurrection take place immediately before Jesus returns.
- The question Daniel is asking then is, “How long until the final miracles that immediately precede Jesus return?”
- In answer to this question asked in verse 6 (how long to the end of these wonders?) Jesus gives a timing prophecy in verse seven:
“[...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
- Jesus tells us that a time period equaling 1260 days (“time, times and an half”) will be accomplished right up to “[the end of these wonders/things](#).” The context is unmistakable. A direct question of how much time until the end is immediately followed by an answer from Jesus with a specific time prophecy until “[all these things shall be finished](#).”
- What things shall be finished? What was the question that Jesus is answering? The time until the deliverance of God’s people and the special resurrection.
- Notice also that Jesus used the word “scatter.” The scattering of God’s people is the result of persecution.
“[And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.](#)” Acts 8:1
- The deliverance of God’s people and the special resurrection are timing markers that identify the end of the 1260 day time period of persecution.
 - Does that mean that there is another 1260 years of persecution coming? That is out of Biblical context (see Matthew 24:34 and 1 Thessalonians 5:1-3). The context is 1260 days or three and a half years. (See discussion below for more information on the day/year concept.)
- A second time Daniel asks how long to the end here in verse 8:
“[And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” Daniel 12:8](#)
- Jesus’ answer to Daniel’s question includes a timing prophecy and in this case two timing prophecies are given:
“[And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Daniel 12: 11, 12](#)
- In this case the coming abomination that maketh desolate (Sunday law) is the timing marker for 1290 days that follow.
- Can the 1290 days be in the past? No, it can’t. The question was asked, How long to the end. The context of the chapter is end time and the Sunday law is still future as Jesus said in the Olivet Discourse while referring His readers back to Daniel.
- Notice also what Strong’s Concordance says about the words, “the end.” It uses words to define “the end” such as “extremity” and “border.” Therefore these events must take place at the extremity of time in this world and the boarder of eternity.

- Daniel's two questions asking how long to "the end" (extremity of time) make it clear that the context is still future.

The Bible's three clues are solid:

- Daniel 12 is written in an end-time context.
- The future abomination of desolation Jesus and Daniel warned us about in an end-time context is a timing marker for the beginning of a 1290-day time prophecy.
- Twice Daniel asks how long to "the end" and twice we are given end-time timing prophecies in response.

Does the Spirit of Prophecy agree with the future application of Daniel 12?

- Notice this quote which was written in 1903:

"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.**" – E. G. White, *Manuscript Releases*, vol. 15, p. 228 (1903); *Last Day Events*, p. 15

- Notice that she is tying the gospel chapters Matthew 24/Mark 13/Luke 21 together with Daniel 12 as last day **warnings** that are critical to understand before the "last scenes of this earth's history/time of the end."
- She is stating them in future context from her time in 1903.
- She is also implying that we don't understand the 12th chapter of Daniel at present.
- This quote is referring to the warning given in Matthew 24 above. Both Matthew 24 and Daniel 12 are warnings for us to study and understand.

"The time is not far distant, when like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal Sabbath will be a **warning** to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." Maranatha, p. 180

- Notice that the warning is specifically tied to the passing of the Sunday Law in this quote. This is definitely something that must be understood before the event happens so that we are prepared and act accordingly. It also directly ties her quotes concerning the Olivet Discourse and Daniel 12 together on the subject of the coming Sunday Law and the events that will then transpire.
- Daniel asks how long to the end of time (v6 and v8) and twice Jesus gives answers with time prophecies. The SOP affirms Daniels questions:

"Twice Daniel inquired, 'How long shall it be to the end of time?'" – E. G. White, *Christ Triumphant*, p. 334; *Testimonies to Ministers*, p. 114; *Manuscript Releases*, vol 18, p. 15

- Daniel 12 and the SOP make it clear that there is a final three-and-a-half year period of time still to be fulfilled.

Can we apply the time periods of Daniel 12 to the 1260 years of persecution during the Dark Ages?

- There is no Biblical authority to take the timing prophecies of Daniel 12 out of an end-time context and apply it to the Dark Ages.
- Additionally, the time prophecies of Daniel 12 do not fit mathematically when applied to the prophecies of the Dark Ages.
- For example, beginning with the antitypical Day of Atonement which began in October of 1844 and using the time periods of Daniel 12, many try to tie that date to the year 508 when the first Arian king was overthrown by the Papal power (using a day for a year). 1844 AD – 1335 (years? from Daniel 12:12) = 509 AD. The math doesn't work and therefore it cannot be a correct interpretation. (Note the discussion of the 1843 chart and the 1850 chart below.)
- Jesus spoke of the abomination of desolation in the context of the destruction of Jerusalem or the end-time destruction of the world. Daniel presents the abomination of desolation in a number of places including Daniel 12:11 which we have seen is in an end-time context. Since the context of Jesus' words in Matthew 24 and the same abomination of desolation context of Daniel 12:11 must be in harmony, the time periods of Daniel 12 must be end time.
- Applying the time periods of Daniel 12 to the Dark Ages is out of context, and doesn't fit.

- The only interpretation that fits in the context of the Bible and SOP is a future interpretation.
- But didn't our advent pioneers teach that the 1290 and 1335 days took place in the past? Yes they did. But remember, they believed that all the prophecies came to an end in 1844! This of course was incorrect and so was their understanding of many of the end-time prophecies. Notice the discussion of the new 1850 chart below. The new chart created in 1850 excluded the 1290 and 1335 day prophecies!
- The only interpretation that fits the context of the Bible and the context of the SOP is a future interpretation.

What does the word "days" mean in this context?

- Daniel 12:11 and 12:12 use that actual word "day" (*yom*) that literally means "day" and it fits with a short three-and-a-half year end-time context. We are told that the final events will be "rapid ones."
- The Jews understood that a **sacred day** was from sunset to sunset. (Leviticus 23:32, Exodus 12:15-20, 2 Corinthians 11:25)
- "Day" referred to the light portion of the day. (Genesis 1:5, 8:22)
- Later the day was divided into twelve hours. (Matthew 20:1-12, John 11:9)
- The word day is also used for an indefinite period. (Isaiah 2:12, 1 Corinthians 5:5, 1 Thessalonians 5:2, 2 Peter 3:10, 2 Corinthians 6:2, Philippians 1:6)
- The word day is used figuratively:
 - Time of opportunity: John 9:4, Romans 13:12-13, 1 Thessalonians 5:5-8
 - Human life span: Genesis 5:4, 1 Kings 3:14, Psalm 90:12, Isaiah 38:5
 - A set time: Genesis 25:24, Daniel 12:13, Leviticus 12:5, Daniel 2:44
 - Time in the past: Psalm 18:18, Psalm 77:5, Micah 7:20, Malachi 3:7, Matthew 23:30
 - Time in the future: Deuteronomy 31:14, Psalm 72:7, Ezekiel 22:14, Joel 2:29, Matthew 24:19, 2 Peter 3:3, Revelation 9:6
 - Eternal days: Daniel 7:9, 13
 - Time of salvation: Romans 13:12
- A **non-literal** meaning of the Hebrew word *yom* (day) in the Old Testament is "always found in connection with prepositions, prepositional phrases with a verb, compound constructions, formulas, technical expressions, genitive combinations, construct phrases, and the like. In other words, connections which indicate clearly that a non-literal meaning is intended. If such special linguistic connections are absent, the term *yom* does not have an extended, non-literal meaning; it has its normal meaning of a **literal** day of 24 hours" Hasel, Gerard F.; Berrien Springs, Michigan. "The 'Days' of Creation in Genesis 1: Literal 'days' or figurative 'Periods/EPOCHS' of time?"
- When the word day (*yom*) is used with a number, (which occurs 150 times in the OT) it refers to a literal day of 24 hours. The only exception is Zechariah 14:7. Hasel, Gerard F.; Berrien Springs, Michigan. "Origins," vol. 21(1) (1994), pp.5-38. In Zechariah 14:7 the Bible states it is, "not day, nor night" but at "evening time."
- Here are some examples of passages using a literal **day** with a numeric qualifier: Genesis 17:1-14, Genesis 7:24, Leviticus 23:27, Daniel 1:12, Daniel 6:12, Daniel 1:14, 15, Daniel 10:13, Daniel 12:11, 12.
- Summary: The word day (*yom*) when used with a number (cardinal or ordinal in the form of a simple noun without some additional literary construct) means a literal day.

Important Example of a Day in Prophecy:

Many have stated, "Anytime you see the word day in prophecy, it **always** means a year." Is there any place in the Bible that gives a definition of a day for a year or a clear mandate to always use a day for a year in prophecy?

The only Biblical "definition" regarding a day is in 2 Peter 3:8 which says, "**But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.**" Here the Bible equates a day with one thousand years. There is no similar definition in the Bible mandating a "day for a year" in prophecy.

Many people hang onto the two examples in Numbers 14:34 and Ezekiel 4:6. These are very clear examples of where the *context* gives clear direction to use a day for a year (or a year for a day). But there is no hint of Biblical evidence that these passages say we must **always** use a day for a year. There are examples where the context

tells us that a day for a year is the correct way to interpret a passage. But there are also examples where the context tells us to interpret a day as a literal day. ***There is no direct Biblical mandate to assume a day means a year every time we see the word "day" in prophecy.***

The context of the Daniel 12 timing prophecies make it clear that the "days" foretold must be interpreted as literal days. Are there any additional examples of literal prophetic days in the Bible that are readily accepted? The answer is yes. Consider Jonah 3:4.

["And Jonah began to enter into the city a day's journey, and he cried, and said, Yet **forty days**, and Nineveh shall be overthrown."](#) Jonah 3:4

This is a clear example of a time prophecy using a number of literal days. In Jonah 4:5 we are told that Jonah went out of the city to see what would become of the city. He certainly didn't sit there for 40 years! The Bible is clear. The context of a passage must determine how we interpret timing prophecies.

Does the Spirit of Prophecy agree with the conclusion of a future context?

- If all the above points are correct, the SOP must agree.

["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."](#) – E. G. White, *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.
- When she wrote this she said they would *soon come to pass*. This 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."](#) – E. G. White, *The Sanctified Life*, pp. 48-49

- 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."](#) – E. G. White, *Testimonies to Ministers*, pp. 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."](#) – E. G. White, *The Review and Herald*, September 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 is future context from 1883.

["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."](#) – E. G. White, *Manuscript Releases*, vol. 19, p. 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 in the quote below.
 “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.” – E. G. White, *Manuscript Releases*, vol. 2, p. 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” (See Daniel 12:13)
- This is future context from 1906.
 “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” – E. G. White, *The Desire of Ages*, p. 234
- The knowledge of God’s prophecies will increase. The context is the understanding of the wise compared to the lack of understanding by the wicked.
- God’s people (“the wise”) will understand.
- “‘many shall run to and fro’ (a Hebrew expression for observing and thinking upon the time), ‘and knowledge’ (regarding that time) ‘shall be increased.’” Wolff, *Researches and Missionary Labors*, pages 404, 405; – E. G. White, *The Great Controversy*, p. 399
 “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.**” – E. G. White, *Selected Messages*, vol. 2, p. 105
- There are two Hebrew words used for “vision” in Daniel 8 to 12.
- The mareh vision relates to the purification of a holy people.
- The chazon vision relates to the conflict of the last days (future) and is the portion that was sealed (Dan 8:26; 12:4, 9, 13)
- In Daniel 10:1 we are told that Daniel understands the Mareh portion of the vision (2300 Days). The Chazon vision remained sealed.
 “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.” – E. G. White, *Manuscript Releases*, vol. 19, p. 320
 “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.” – E. G. White, *Manuscript Releases*, vol. 1, p. 99
- “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 (See Daniel 8:17, 19).

So how do the Daniel 12 prophecies fit together?

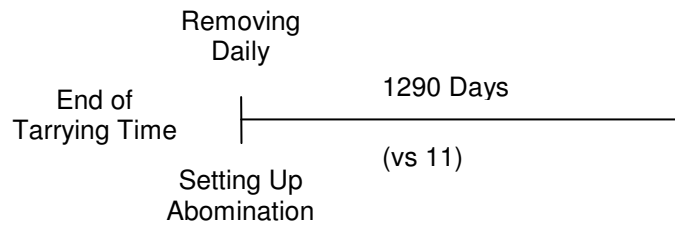
- In Daniel chapter 12, verse 7, we have a 1260 day time prophecy with information concerning an ending (“all these things shall be finished”) but no information about a beginning. Events at the end of the time period include the deliverance of God’s people and the special resurrection.



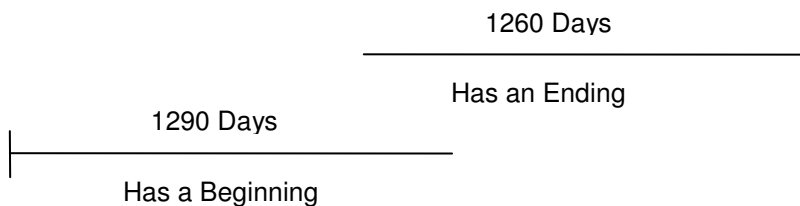
- In Daniel 12:8 - 10, Daniel doesn’t understand and asks for the second time, how long it shall be to the “end of these things.” Jesus responds saying that it was “sealed till the time of the end” (v9) when there would be

two classes of people living in the world. Those who are purified, wise and have understanding and those who are wicked and do not understand.

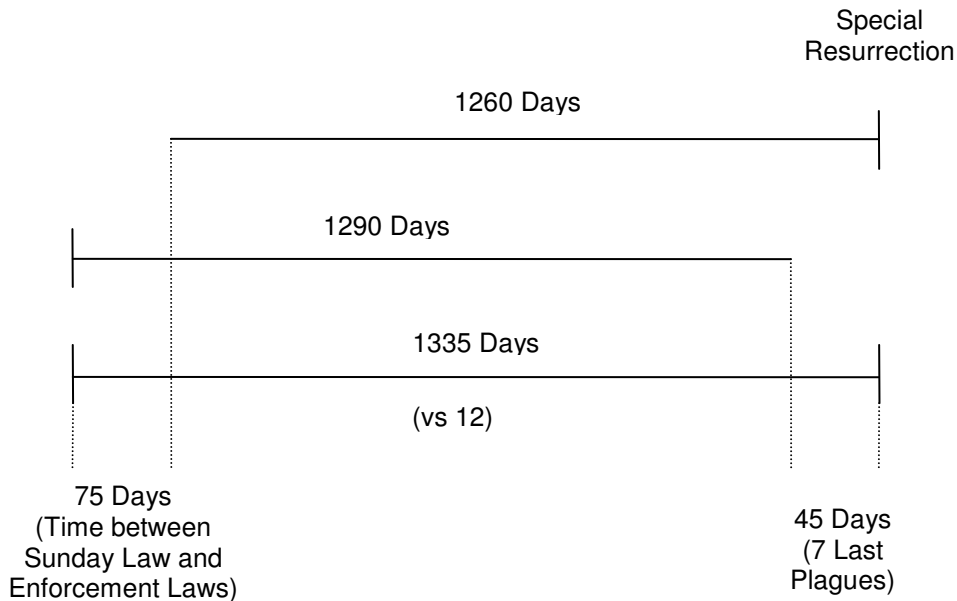
- Then as Jesus' answer continues, He give a second timing prophecy:
 "And from the time [that] the daily [~~sacrifice~~] shall be taken away, and the abomination that maketh desolate set up, [there shall be] a thousand two hundred and ninety days" (Daniel 12:11)
- Jesus is now explaining the 1260 day prophecy further by introducing a second time prophecy with additional information that adds to our understanding of the events that will take place.
- The words "from the time" mean we have information about a beginning but this time we have no information about an ending to the time prophecy.
- The Hebrew word here for abomination is "shigguwts." This noun is always used to refer to idols that are abhorrent and detestable to God. Idols are an abomination (Jeremiah 16:18; Ezekiel 5:11, 7:20; 2 Chronicles 15:8)
- The daily (tamiyd) is taken away by an idolatrous standard set up by the papacy. When this happens, the 1290 days will begin.
- This idolatrous standard can be none other than the false Sabbath. The promotion of Sunday worship - a change of the Ten Commandments, which hold His character, law, authority and the keys to His everlasting covenant.



- At this point we have a beginning for the 1290 days and an ending to the 1260 days. Through verse 11, other than the lengths of time, it is unknown as to how far apart or close together these periods are.



- The 1290 days begins with the Sunday laws. The 1260 days ends with the deliverance of God's people and the special resurrection.
- Jesus now "fills in the gap." Verse 12 is a beatitude with promise. Yet the blessing is tied to a time period that has neither a beginning nor an ending. Those who wait for all these events and remain faithful through them, covering 1335 days, will be blessed.
- Tying the 1260 days (which has an ending) to the end of the 1335 days and tying the 1290 days (which has a beginning) to the beginning of the 1335 days solves the puzzle. No other combination makes sense with the clues we are given. The beginning of the 1290 days and the ending of the 1260 days are 1335 days apart.
- Why is this the only way that makes sense? Because we must have a Sunday law before we can have persecution that results from the Sunday law. The Sunday law and its 1290 day time period must begin before we have the scattering/persecution of the 1260 days.
- Why is the 1335 days a blessing? Isn't that a time of terrible persecution? Yes it is. But it is also the time when God's people will perfectly reflect God's character and their connection with Jesus during that time will be a perfect moment by moment connection that cannot be broken. It will be like a honeymoon with Jesus. The most intimate connection with Jesus we have ever had.



- Note that a date for the return of Christ has not been set by this prophecy but only the time of deliverance for God's people. No man knows the day or the hour of Christ's return but from Early Writings, p. 14, 15 we do know that the day and the hour will be announced at this point!

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming."
 – E. G. White, *Early Writings*, p. 15

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep. Every discourse should be given under a sense of the awful judgments soon to fall on the world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar." – E. G. White, *Testimonies*, vol. 8, pp. 36-37

Addendum 1: Additional Prophecies with a Future Context

What is the context of Daniel 7 and Daniel 8?

- Daniel 7 is based on a dream of a string of beasts and powers: Lion, Bear, Leopard, Terrible Beast, 10 Horns, and the Little Horn. This is undeniably a string of powers beginning with Babylon up to the end of the Little Horn power in 1798 and the judgment that follows.
- Daniel 8 has some similarities. But there are a number of key differences that cannot be ignored if we are to fully understand the context and the message.
- Daniel begins chapter 8 by saying he saw a vision. He uses the word vision three times in verses one and two that we might not miss the importance of this particular vision. The Hebrew word for vision that is used here is "chazon."
- The context of the Daniel 8 vision is defined in verses 1, 2 and 17. Verse 17 says, "Understand, O son of man: for at the time of the end shall be the vision." Chazon is again the word used.
- Don't miss this! Daniel 8:1, 2, 17, are telling us that this vision that he received by the river Ulai, and described in this chapter is for the "time of the end"!

The chazon vision is referred to several times in this chapter and succeeding chapters with specific information.

- Note: There are two different Hebrew words used for the word "vision" in Daniel 8 to 12. "chazon" and "mareh." The chazon vision is referenced in Daniel 8:1, 2, 13, 15, 17, and 26 in Chapter 8. The chazon relates to the final conflict between good and evil. Mareh is used in verses 16, 26 and 27 and defined more completely in chapter 9. The mareh refers to the 2300 days (see verse 26) and the purification of a holy people. Using a New Strong's concordance I suggest highlighting the chazon in red and the mareh in blue (or whatever suites you best). This will help you to see the context of each one more clearly. Older

Strong's concordances recorded the words for vision incorrectly. See E-Sword or BlueLetterBible.org for current Strong's definitions.

- The Hebrew words for "time of the end" are "*eth qets*." Strong's tells us this means an *extremity of time*. The Biblical context for the chazon vision is a last day, final events context. Daniel 8 and on must be understood in this last day context. It is also important to note that the chazon vision of Daniel 8 to 12 was sealed from our understanding till the time of the end. (Daniel 8:26; 12:4, 9)
- It is also important to realize that this vision is given in sanctuary atonement language with sanctuary service beasts. The final Day of Atonement / cleansing of the sanctuary didn't **begin** until Oct. 22 1844, emphasizing that this vision is for the "time of the end" after 1844.

What do the symbols mean then if they don't apply to ancient Medo-Persia or Greece?

- The Ram (Daniel 8:3, 4)
 - The ram is symbolic of the Medo-Persian empire and both the ram and the Medo-Persian empire are symbolic of God and His people in an end-time context
 - The ram had two horns or two powers (Medes and Persians). God's end-time people are described as being part of one of two groups – The 144,000 and the Great Multitude. The larger group like the higher horn comes up last.
 - The ram and Medo-Persian empire came from the east. This is the same direction that the sacrificial animal comes from in the sacrificial system and same direction Jesus comes from when He returns.
 - The ram/Medo-Persian empire came from the east and took control of the four directions of the earth. Its influence was worldwide. The influence of Jesus' through His people will be worldwide.
 - Persia is the power that delivered Israel and decreed the restoration of Jerusalem. Jesus will restore His people to reflect His image and He will deliver us.
 - The ram is an atonement animal in the sacrificial system. Jesus was our atonement sacrifice.
 - The ram was a substitute for Isaac on Mt. Moriah which is a symbol of Jesus - our deliverer/substitute on the cross.
 - The ram/Medo-Persian empire came after Babylon but Babylon is not mentioned at the beginning of chapter 8. "Babylon has fallen" – which is future imagery of when Babylon will fall again.
 - Sheep (ram) represent those destined to inherit God's eternal kingdom (Matthew 25:32-34)
 - The Medo-Persian empire and Ram are symbols of Jesus and His people in an end of time context.
 - These symbols represent God, working through His people who are challenged to become like Him as outlined in Daniel 9:24. They are to put away sin and be restored fully to heaven's favor. This is covenant completion imagery. When fully surrendered and under the control of Jesus they will go out with power just like that white horse of Revelation to conquer the world for Jesus.
- The Terrible He-Goat (Daniel 8:5-8)
 - The goat moved so fast it didn't touch the ground. This is symbolic of Alexander the Great and Greece. The goat and Greece are symbolic of powers that will oppose God's people in an end-time context.
 - The goat/Greece came from the West which is the opposite direction Jesus comes from.
 - If the Ram is symbolic of powers that will bring deliverance to God's people and Greece came to destroy Media-Persia, this goat represents a power that is trying to thwart the deliverance and restoration of God's people.
 - The goat/Greece "smote" the ram/Medo-Persian empire and conquered it. So it will be again in the future when Babylon will persecute God's people.
 - Goats represent those prepared for everlasting fire (Matthew 25:32-34, 41)
 - Day of Atonement - Two goats chosen one to represent Jesus and His blood that cleanses from sin and the other represents Satan. All the sins that were cleansed by Jesus' blood were transferred to the goat representing Satan and it was lead into the wilderness to die. Satan will bear the "goat" sins curse during the millennium.
 - The he-goat and Greece represent Satan, working through his agencies, especially the little horn, trying to thwart the covenant promise from being fulfilled in God's people.
- Only Media-Persia and Greece are represented by animals in Chapter 8.
 - Neither Babylon nor Rome is mentioned in this chapter.

- The Persia - Greece time period serve as timing markers for the beginning of the 2300 year prophecy which then identifies the ending point of the 2300 year prophecy. The end of the 2300 year prophecy marks the beginning of the judgment of the dead and paves the way for the final end-time events to take place.
- Gabriel said that this vision was for the time of the end! (Daniel 8:17 and 8:19) Therefore the purpose of this prophecy is different than Daniel 2 and 7. It becomes the continuing story from where Daniel 7 left off.
- Contrast
 - The “atonement ram” is contrasted with the “sin goat.” Jesus versus Satan - God’s people versus Satan’s.
 - This vision is telling of a time when Jesus is purifying His people in an atonement process and Satan’s people or agents will fight them or persecute them trying to prevent that from ever happening.

Where does the Little Horn of Daniel 8:9 come from?

- Out of “one” of “them.” The preceding noun is “winds” (the word “heaven” explains “winds”). Grammatically, it has to be from “one” of the “winds” of heaven, meaning one of the directions - north, south, east or west.
- The little horn waxed exceedingly great and “towards the south and towards the east and towards the pleasant *land* [west].” (“land” is not in the original text) (Daniel 8:9b) If it went towards the south, east and west then it came from the “winds” of the north. By coming from the north, its power spreads throughout the world.

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isaiah 14:13-14)
- This little horn (of Daniel 8) is anti-God and represents the papacy just like the little horn power of Daniel 7 which uprooted three kingdoms and ruled 1260 years.
- The little horn of Daniel 7 came to its end (7:11) by force in 1798 via Napoleon’s army. (Just before the judgment “sits”, 1844. (Daniel 7:25, 26)
- The little horn of Daniel 8 has power over the whole world and will come to its end “without hands” (8:25). (During the judgment, after the 2300 evenings and mornings ended.)
- These are the first clues that the little horn power of Daniel 8 is referring to the second rise of the Papacy after the deadly wound is healed.
- Some say that this little horn (Daniel 8) represents first pagan Rome and then Papal Rome. There is no animal or beast in Daniel 8 as the bearer of the “little horn” or an associated symbol. Instead the little horn came out of one of the winds of heaven in an end-time context as defined in verse 17 and 19.

Will God tell us what is to happen at the end?

- In the context of Daniel 8 which is defined as the “time of the end” in v. 17, Gabriel tells us that he “will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.” (Daniel 8:19) Totally amazing!

“At the time appointed [mowed] the end [qets] shall be.” Daniel 8:19
- This statement tells us that if we discover when the “mowed” (time appointed) is, we will know when the end of time (qets) is.
- That is exactly what Daniel 12 is all about. (Look up the Hebrew word for “time” in Daniel 12:7. It is the same as “time appointed” in Daniel 8:19 (cf. v17). The rest of the Hebrew words for time in chapter 12 are different. This is another clue. The “time of the end” is here defined as the last 1260 days of persecution.
- All these things also relate to the time of “indignation” (zaam) which is the time when God begins to pour out His wrath right at the end (v19).
- God is giving us clues that lead to answers concerning the timing questions posed by Gabriel in verse 13. “How long shall be the vision concerning the daily sacrifice ...” “Shall be”, “concerning” and “sacrifice” were not in the original text. So it literally reads, “How long the vision, the daily. Looking up the words “How long” in Strong’s we learn some interesting information. “How long” really implies that the question is, “How long until...” or “Until when...” The answer is 2300+ years away. Could this be way Daniel fainted in verse 27? Notice that in verse 26, the vision regarding the 2300 days is defined as the “mareh” vision. In Daniel 10:1, Daniel says he now had understanding of the mareh vision but the time appointed was long!

- The end of the 2300 year prophecy marks the beginning of the final time of judgment. Daniel 8 is teaching us that during this time of judgment the final events of Daniel 8 to 12 will take place.

Additional Evidence of an End-time Context

- Notice that Daniel 8:13 includes the words, “[transgression of desolation](#).” This is referring to the same “[abomination of desolation](#)” spoken by Jesus in the Olivet discourse and by Gabriel in Daniel 12:11. God’s law will be transgressed which is an abomination in God’s sight. This transgression/abomination will lead to the desolation of the earth just as Jerusalem’s transgression resulted in desolation of them and their city in AD 70.

The Tarrying Time of Habakkuk 2:2, 3

And the LORD answered me, and said, Write the [vision](#), and make *it* plain upon tables, that he may run that readeth it. For the [vision](#) *is* yet for an [appointed time](#), but at [the end](#) it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:2, 3

- Notice the similarities to Daniel 8:17, 19 and Matthew 24.
 - Same Hebrew word for vision (chazon)
 - Same “appointed time”
 - Same context of “the end”
 - Destruction of Jerusalem and end-time parallel destruction of the world (Habakkuk 2:3, 8, 14, 3:6, 12)
- SOP also gives an end-time context:

“We must cherish and cultivate the faith of which prophets and apostles have testified – the faith that lays hold on the promises of God and [waits for deliverance](#) in His appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. [The time of waiting may seem long](#), the soul may be oppressed by discouraging circumstances... [Let us ever hold in remembrance the cheering message](#), “The vision is [yet for an appointed time](#), but at [the end](#) it shall speak, and not lie: though it tarry, wait for it; because [it will surely come](#), it will not tarry...The just shall live by his faith.” Verses 3, 4 – E. G. White, *Prophets and Kings*, pp. 387, 388

 - The chazon vision will come very soon.

“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” – E. G. White, *Manuscript Releases*, vol. 10, p. 270

“We are not impatient. If the vision tarry, wait for it, for it will surely come, it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The **apparent tarrying** is **not so** in reality, for at the **appointed time** our Lord will come, and we will, if faithful, exclaim, ‘Lo, this is our God; we have waited for Him, and He will save us’ (Isaiah 25:9). – E. G. White, *Manuscript Releases*, vol. 10, p. 270
 - There is an exact appointed time for the vision to take place.

“**In like manner** the types which relate to the **second advent must be fulfilled at the time pointed out** in the symbolic service.” – E. G. White, *The Great Controversy*, p. 399
 - The events surrounding Jesus’ sacrifice were in harmony with the timing of the spring feasts. The events surrounding His second coming will be in harmony with the timing of the fall feasts which are Trumpets, Atonement, and Tabernacles.

“**The time of tarrying is almost ended**. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! . . . ‘Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.’
2 Peter 3:14.” – E. G. White, *Our High Calling*, p. 367

See also, Chapter 22 of *The Great Controversy*, pages 391 and 392.

The Prophecies of Revelation 13

- In Revelation 13, verses 1 to 3 give a description of the beast followed by the words, “all the world wondered after the beast. And they worshipped....”

- The identification of this beast of course is the Papacy and the context is when the whole world follows and worships it. This is future context.
- Verse 5 then gives a timing prophecy for this time period of 42 months. The whole world will follow the beast for 42 months or about three and a half years in the future.
- This lines up exactly with Daniel chapter 12
- Does SOP agree?

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy – there symbolized by the beast ‘like unto a leopard....’ *this prophecy will be fulfilled when* the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.” – E. G. White, *The Great Controversy*, pp. 578-579

“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints” [Rev. 13:10]. This **entire chapter** is a revelation of what **will** surely take place. [Rev. 13:11, 15-17, quoted.] – E. G. White, 19 MR 182

- Notice the future context of both quotes, “**will be fulfilled when the United States...**” and “**entire chapter...will surely take place.**”

“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. ‘And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to *continue forty and two months.*’ (Revelation 13:4-5). [Rev. 13:6-8 quoted]” – E. G. White, *Manuscript Releases*, vol. 19, p. 282

- The final fulfillment of Revelation 13 will take place over a 42 month time period.
- The context and SOP agree. The final fulfillment is still future.

Summary of Thoughts Above

All the texts and quotes above clearly point to a future fulfillment of Matthew 24, Mark 13, Luke 21 and Daniel 8 to 12. Efforts to place these prophecies in the Dark Ages or before are out of context and they do not fit the time periods given in history. The Hebrew word “day” when used with a number actually means a 24 hour “day.” Additionally, the context of Revelation 13 and SOP agree that the final fulfillment of the prophecy is future during a 42 month/3.5 year period of time.

Addendum 2: Questions and Answers

“How are we to tell time in the Bible?”

- The “day-year principle” has been an automatic “rule” that historicists have applied to prophetic periods of the past. This application restricts and ignores many important details and timing clues that are given in the context of many time prophecies.
- Numbers 14:34 and Ezekiel 4:6 have been the texts used to support the “day-year” rule. However, there is no contextual instruction given in these verses that say they are to be interpretive prophetic guidelines everywhere we see the word “day.” There is no Biblical rule given anywhere in the Bible telling us that we should *always* interpret a day as a year in prophecy. Sometimes the context of a prophetic passage supports the use of a day for a year and sometimes it doesn’t.
- So how do we know how to tell time in the Bible? Here are some examples:
 - The 70 week prophecy of Daniel 9 relates to the reason the Jewish people were in Babylon. That is a timing clue. In Leviticus 25 God instructed the Israelites to give the land a Sabbath rest every seven years (week of years). They did not follow His instructions and were exiled for 70 years, one year for every sabbatical year they ignored over the previous 490 years. The sabbatical cycle is based on a week of years giving us the context we need to properly interpret the prophecy.
 - In the Olivet Discourse Jesus said that all the end-time events he just listed (“all these things”) would occur within one generation (Matthew 24:34, Mark 13:30, Luke 21:32). In addition at the beginning of the passage Jesus answers a direct set of questions relating to the fall of Jerusalem and His second coming.

These chapters and other parallel passages (such as Daniel 12:11) must be understood within in the context of one generation. The fall of Jerusalem took place within one generation and the final events preceding Jesus' second coming will also take place within one generation (40 years).

- Daniel 8 has a number of different timing clues. Three times in Daniel 8:1, and 8:2 Daniel says he saw a vision. The word for vision here is *chazon*. The *chazon* vision is the context for the chapter. Very clearly in verses 17 and 19 Gabriel says that the *chazon* vision is for the "time of the end." Verse 26 gives added instruction to seal up the *chazon* vision for "many days." Therefore the context of Daniel 8 must be understood in the framework of the "time of the end."
- The "2300 days" of Daniel 8:14 is expressed as an "evening and morning" – just like a Creation day. But this evening and morning relates to the **annual** Day of Atonement (cleansing of the sanctuary) which then suggests a year for a day. The 2300 day timing prophecy brings us into the end-time context given for the rest of Daniel 8 (after 1844).
- Daniel 12 gives many contextual clues. "Michael stand up", "time of trouble", "thy people shall be delivered", special resurrection, purification of God's people, and comments like, "time of the end" and "end of the days." In addition it asks timing questions, "How long shall it be to the end of these wonders?" And, "what shall be the end of these things?" Additionally, verse 11 mentions the Sunday law with a 1290 day prophecy. We know from the Olivet discourse that this must take place within one generation in the last days. Therefore it must be 1290 literal days. The context is entirely end-time context. The timing prophecies must be understood in the context they are given.
- Jesus said his ministry would extend for three days in Luke 13:32. But from the context of his three-and-a-half year ministry we know he meant a day for a year.
- Revelation 13 has similarities that point us back to Daniel 7 and the papal power of the Dark Ages. But there are key differences that must be taken into account showing a second rise of the papacy. John notes the beasts in reverse order to Daniel effectively looking back in time. This sea beast has seven heads not seen in Daniel. This beast rises at the time of the remnant of God's people in Revelation 12. One of the heads (leaders) received a deadly wound (Pope John Paul II). Three times John tells us that the entire world wondered after and worshiped the beast (Daniel 7 was limited to Europe). Power was given him over all kindreds, and tongues and nations. The lamblike beast (US) forces the whole world to worship the image of the sea beast and restricts buying and selling to only those with the Mark of the Beast. These characteristics point to the future time of trouble and therefore the 42 months must also be future and limited to 1260 literal days as supported by the Olivet Discourse and Daniel 12.
- All of these examples are completely unrelated to Numbers 14:34 and Ezekiel 4:6. There is no explicit Biblical instruction to always apply a day for a year in prophecy. Proper prophetic interpretation of time can only be correctly determined from the Biblical context in which it was given.

"We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the **last time**. The word of the Lord is to come to His people in power." – E. G. White, *Maranatha*, p. 194

What are the objections to the evidence that the final events are timed events?

1. Doesn't Ellen White state in multiple 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." – E. G. White, *Early Writings*, p. 75

- At first glance it appears that those who have contested the times of Daniel 12 in a future application are correct. But ask yourself some questions. What is the context of what Ellen White was writing? What type of test is she referring to? What was happening at the time of her writing that led to such statements?
 - Before 1844 there was great unity among God's people. Following the Great Disappointment there was "darkness and confusion" and God's people were scattered (early Writings pp. 74, 75). A variety of errors sprang up involving issues like the daily, and spiritualism. Additionally, new dates for the coming of Jesus were set. Time and time again EGW had to explain that a date for Christ's return was allowed to be preached in order to test His people and that never again would a date or time for Jesus' return be set in the future of prophecy. She explained that the continued preaching of the third

angel based on a “time” of Jesus return was causing a “false excitement” (see quote above) and she wrote against this practice in an effort to prevent further harm to the cause of God.

- See some of the explanations given in the following quotes:

“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.” – E. G. White, *The Great Controversy*, pp. 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?” – E. G. White, *The Great Controversy*, pp. 353-354

“The proclamation of a definite time for Christ’s coming called for the great opposition from many of all classes...” – E. G. White, *The Great Controversy*, pp. 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.” – E. G. White, *Early Writings*, p. 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.” – E. G. White, *The Great Controversy*, pp. 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.” – E. G. White, *The Review and Herald*, March 22, 1892

- Notice her definition of what type of time she was referring to: “outpouring of the Holy Spirit” or “the coming of Christ.”
- Also notice that she uses the words, “definite time” to indicate a specific date for these events. The Bible says no man knows the day or the hour.

“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.” – E. G. White, *Manuscript Releases*, vol. 10, p. 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.” – E. G. White, *Selected Messages*, bk 2, p. 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. E. G. White 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.” – E. G. White, *The Great Controversy*, p. 399

- EGW is here pointing out that the return of Christ must be fulfilled at the time pointed out in the symbolic service. The Feast of Tabernacles occurs in the fall and that is the time of year that Jesus will return. Notice that the Feast of Tabernacles lasted seven days. There is no way to pinpoint a day or an hour for Christ’s return within this time period that is symbolic of tabernacling with God.

"Soon we heard the voice of God like many waters, **which gave us the day and hour of Jesus' coming.**" – E. G. White, *Early Writings*, p. 15

- Isn't this quote (above) 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.
- In the study above the 1260, 1290, and 1335 days of Daniel 12 are not a "test of time" concerning Jesus' return and there is no way to "calculate" a date for his return from the information in this study. 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." – E. G. White, *The Review and Herald*, September 25, 1883

There are "great and solemn events which **we must know** as we stand on the very threshold of their fulfillments." – E. G. White, *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**." – E. G. White, *Manuscript Releases*, vol. 15, p. 228 (1903). *Last Day Events*, p. 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." – E. G. White, *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 found. 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 bigger 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 Concordance 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."

– E. G. White, *The Desire of Ages*, p. 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 qets], **Daniel was bidden to close up and seal 'to the time of the end.'**" – E. G. White, *The Great Controversy*, pp. 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!

Additional quotes with timing clues

“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.” [Rev. 13:4-18, quoted.] – E. G. White, *Manuscript Releases*, vol. 19, p. 282

- Satan appears and then Revelation 13:4-18 takes place. Rev 13:5 is a 42 month time prophecy! Notice that the 42 month time prophecy is used when the focus is on the Papal power. Time, times and a half (or thousand, two hundred and threescore days) is used when the focus is on God's people. Same length of time, different focus. Papal power or God's people.

“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**.” – E. G. White, *Manuscript Releases*, vol. 1, p. 99

- “Message in relation to **TIME!**”
- What message? The message of the Sunday Law and the Close of Probation. “**All these things shall be finished.**” Daniel 12:7
- Gabriel said to seal up the vision (chazon vision) that related to the last days in Daniel 8:26 and Daniel 12:4 and 12:9. In Revelation 10 John sees the “little book opened” which EGW says is the end-time timing of Daniel.

“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” (Dan. 12:4). When the book was opened, the proclamation was made, “Time shall be no longer.” (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.**” – E. G. White, *Selected Messages*, vol. 2, p. 105

- By the increase of knowledge concerning the timing of last day events as prophesied by Daniel we are being prepared to stand in the time of trouble that is just ahead.

2. Wasn't the 1843 chart accurate?

- Most of the chart was very accurate.
- But our Pioneers used the 1290 and 1335 days of Daniel 12 in the 1843 chart. Those two time prophecies along with the 1843 year were removed from the 1850 chart. Why?
- John Fry warned that the year 1843 as proposed in the chart was wrong. (*Prophetic Faith of our Fathers*, vol. III, p. 494) Our pioneers made some mistakes. Light increases as time moves on. We must not re-accept their mistakes as truth for today but learn from the subsequent truths they discovered. Consider checking the dates SOP quotes were written and notice how they fit with increased light as time went on.

“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.” – E. G. White, *The Review and Herald*, November 1, 1850

“**His hand covered a mistake in the reckoning of the prophetic periods.**” – E. G. White, *Early Writings*, pp. 235, 277; *The Spirit of Prophecy*, vol. 4, p. 228; *The Great Controversy*, p. 373

God told EGW that a new chart was needed: “God showed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would affect much and would cause souls to come to the knowledge of the truth.” – E. G. White, Letter 26, Nov. 1, 1850, p. 1

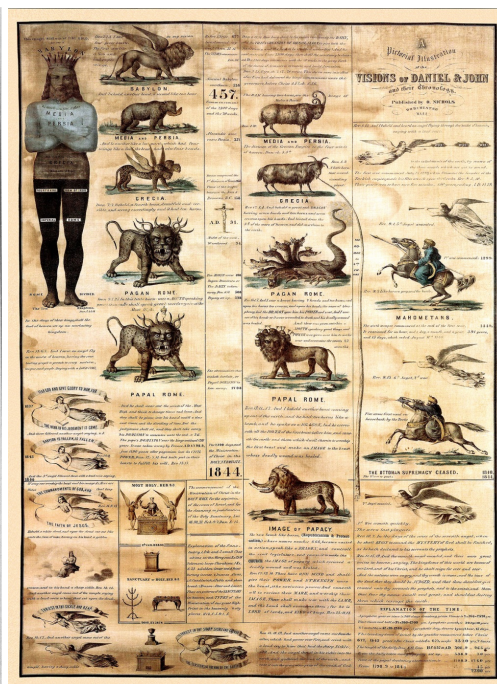
“I saw that the **old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a **mistake** in some of the figures, so that none should see it **till His hand was removed.**” – E. G. White, *Spalding and Magan Collection*, p. 1, March 18, 1852

- What changes were made in the new 1850 chart?
 - 1843 was removed and replaced with 1844.
 - The 1290 and 1335 days were removed from the chart.

- As noted earlier in this study, God covered their mistake in order to test His people in 1843 and 1844.
- God is now removing His hand and our understanding of Daniel's prophecies is increasing!
 “Blessed are the eyes which saw the things that were seen in 1843 and 1844. 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.” – E. G. White, *Manuscript Releases*, vol. 2, p. 20
 “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.” – E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971
- Notice the future tense of the quotes above.
- Daniel's timing messages given in Daniel 12 (where he is told he will “stand in thy lot at the end of the days” – v.13) will soon be given to the world as part of the loud cry.



1843 Chart



1850 Chart

3. Wasn't the book of Daniel unsealed in 1798?

- Yes.
 “Since 1798 the book of Daniel has been unsealed.” – E. G. White, *The Great Controversy*, p. 356
- Remember the sequence of events given above:
 - 1798 Daniel unsealed
 - 1843 / 1844 God covered a mistake in their understanding
 - A new chart was created in 1850 that excluded the Daniel 12 timing mistakes on the 1843 chart. Daniel 12 still was not understood.
 - God is moving His hand and bringing an increased understanding to His people regarding the final prophecies and events that are just before us.
 - EGW quotes declare that a message relating to Daniel standing in his lot will soon be given to the world.
 “Daniel has been standing in his lot since the **seal** was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be **understood at the end of the days**.” – E. G. White, *Sermons and Talks*, vol. 1, p. 225 (1893)

- The seal was removed and light has been shining on the prophecies but understanding comes progressively “[at the end of the days.](#)”

[“By the increase of knowledge a people is to be prepared to stand in the latter days.”](#) – E. G. White, *Selected Messages*, vol. 2, p. 105

4. Isn't a day always a year in Prophecy?

- This issue was covered in the study above
- A **non-literal** meaning of *yom* (day) in the Bible is “always found in connection with prepositions, prepositional phrases with a verb, compound constructions, formulas, technical expressions, genitive combinations, construct phrases, and the like. In other words, connections which indicate clearly that a non-literal meaning is intended. If such special linguistic connections are absent, the term *yom* does not have an extended, non-literal meaning; it has its normal meaning of a **literal** day of 24 hours” Hasel, Gerard F.; Berrien Springs, Michigan. “The ‘Days’ of Creation in Genesis 1: Literal ‘days’ or figurative ‘Periods/EPOCHS’ of time?”
- The context of a prophetic passage must determine the interpretation of time.

Some say that there are no more time prophecies after 1844. Is this true?

[“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.”](#) Revelation 20:1-5

- This is a time prophecy that is still future!

God Announces the Day and Hour

[“The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth.”](#) – E. G. White, *Maranatha*, p. 287

- The announcement of the day and the hour is a time prophecy too!

Days of Noah

[“And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”](#) Genesis 6:3

[“But as the days of Noe were, so shall also the coming of the Son of man be.”](#) Matthew 24:37

- A 120-year time prophecy was given before the flood. Jesus said that history will repeat itself at the time of the end. There must be another time prophecy!

“Another evidence that vitally affected my mind,” he [Miller] says, “was the chronology of the Scriptures. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Genesis 6:3; the seven days that were to precede it, with forty days of predicted rain, Genesis 7:4; the four hundred years of the sojourn of Abraham's seed, Genesis 15:13; the three days of the butler's and baker's dreams, Genesis 40:12-20; the seven years of Pharaoh's, Genesis 41:28-54; the forty years in the wilderness, Numbers 14:34; the three and a half years of famine, 1 Kings 17:1; [See Luke 4:25.] the seventy years' captivity, Jeremiah 25:11; Nebuchadnezzar's seven times, Daniel 4:13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Daniel 9:24-27; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.” – E. G. White, *The Great Controversy*, p. 323

[“Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets.”](#) Amos 3:7

Judgment and Shaking

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Revelation 11:1-3

"The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. Every case is coming in review before God; He is measuring the temple and the worshipers therein." – E. G. White, *Testimonies*, vol. 7, p. 219

- The shaking and final judgment of the living are on our doorstep. Everything will be shaken that can be shaken. The gentiles will trample on God's people for 42 months (shaking terribly God's people through Sunday Laws and persecution) and God's people who are faithful even unto death will witness for 1260 days.
- Notice that each time God refers to the time prophecy in reference to the gentiles He uses months. And when referring to His people he uses days.

"Here is the work going on, measuring the temple and the worshipers to see who will stand in the last day." – E. G. White, *Manuscript 4* (1888)

The Seven Seals

- The seven seals (and the seven churches and seven trumpets) have always been understood to apply to periods of time covering the Christian dispensation. Yes there are partial applications to that understanding that our pioneers discovered and included in their charts, but the final and complete fulfillment is still future.
- The seven seals of Revelation 6 and 8 contain symbolic information that is unquestionably end-time. Some people question if all the seals have an end-time application. The following quote should give an answer that question.

"Here were scenes presented to John that were not in reality but that which would be in a period of time in the future [Revelation 6:1-4 quoted]." – E. G. White, *Manuscript Releases*, vol. 20, p. 198 (1898)

- EGW writes about the vision of the seals given to John being for a period of time in the future. She wrote that in 1898.

"The same spirit is seen today that is represented in Revelation 6:6-8. History is to be reenacted. That which has been will be again." – E. G. White, *Manuscript Releases*, vol. 4, p. 152; vol 9, p. 7; vol. 20, p. 199

- Here again, EGW applies the seals to the future.
- We must remember that our pioneers believed the world came to an end in their time and therefore they looked for answers that fit that understanding. But we now know that the time of the end and the final fulfillment of all these prophecies is still future.

What about Revelation 9:5?

- During the fifth trumpet a time period of "5 months" (v5) during which God's people are protected (v4) is mentioned. Are there any other examples where the same period of time is used in the Bible during which God's people are protected? Yes! Look at Genesis 7:24 and 8:2. The five months echoes the 150 day (5 months) period of time the flood covered the earth. Having that tie, literal time should be understood here as well. During the flood Noah and his family were under God's protection. During the fifth Trumpet, those who are sealed are likewise safeguarded.

Speaking of the judgments of God (including the trumpets) EGW said, "Probationary time will not continue much longer. Now God is withdrawing His restraining hand from the earth. Long has He been speaking to men and women through the agency of His Holy Spirit; but they have not heeded the call. Now He is speaking to His people, and to the world, by His judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time." – E. G. White, *Last Day Events*, p. 182

Should we use Ellen White to Prove doctrine or Affirm doctrine?

(Taken from a letter written to a friend)

We as Adventists all look to EGW for the “answers” knowing that she is God’s messenger to us. But this is not how EGW told us to study. She said to prove all our points from the Bible. Period. (See Foundational Issues below for quotes relating to this discussion) And she said that her writings were for the purpose of leading us back to the Bible. Yet we as Adventists all look to her for the answers. And this causes problems. Why? Let me attempt to give some answers to this.

First, Ellen White wrote incredible materials concerning many different subjects including the prophecies. As she wrote about the prophecies dealing with the past she “reported” on them describing the events that took place. So the whole sequence of events leading up to and beyond 1844 was described according to the experience of our pioneers including their understanding of the prophecies. Now keep in mind that our pioneers believed all the prophecies were completed and came to an end in 1844! So when she writes about prophetic history we are to understand what she wrote *in that context!* This understanding of time and the prophecies ending in 1844 was the context that the Pioneers understood and what Ellen White recorded.

Notice these phrases as you read on pages 398 to 400 in the Great controversy, “formerly believed”, “it was believed”, “was regarded”, “the conclusion seemed irresistible”, etc. She is reporting on our pioneers discoveries and beliefs. She is not prophesying. Yet we as Adventists read what she wrote, we overlook the statements that indicate she was reporting, and take what we read as Gospel over the clear context of the Bible even though we KNOW that our pioneers made some serious errors. And when we study the Bible, we read it in the light we understand from EGW skipping over things in the Bible we don’t understand because they don’t fit with what EGW said... This is reason number one for why I believe she said to prove our points from the Bible. We read what she wrote in the context of our pioneers and use it as truth for our day instead of realizing that their context and understanding was not our context nor was it entirely correct. We must learn from their mistakes, and not repeat them.

Second, she knew (at some point) that there would be an increase in understanding of the prophecies in the very last days. She didn’t give us the details about *what* that understanding was going to be! So many say that if she didn’t write it, than it must not be true. Not true. She makes it clear that she had an increased understanding, but she didn’t reveal it to us. But she does make it clear that God would reveal it to us at the appropriate time.

Third, it is clear that her understanding grew over time. What she understood in 1844 and what she understood in 1900 are very different! Again, we need to understand the context she wrote in. For example. Our pioneers created the “1843 Chart.” That chart included the timing of Daniel 12. But when their knowledge increased and they determined that 1844 was the correct date, they didn’t make any attempts to correct the chart which was now completely incorrect. The math calculating the dates didn’t work any longer but no change was made. In 1850 God showed EGW that a new chart was needed and he also told her that he hid a mistake in their prophetic reckoning! The new 1850 chart did not include the 1290 and 1335 days of Daniel 12! Why??? I would submit to you that they didn’t understand it and it wouldn’t be till years later when God revealed to EGW that we would have an increased understanding of Daniel 12. She didn’t tell us what that understanding would be but she said that it was a “warning” that we would *need* to understand before the time of the end. Amazing! The first evidence we have that she understood a future context to the prophetic periods was in 1883.

Fourth, she wrote a lot of letters/articles encouraging, instructing and correcting people and our church. She wrote those letters/articles in the context of the time and issues she was dealing with. In relation to the prophecies, their context was different from our context as the last generation that will live on the earth. The last generation will need extra insight in order to be prepared to stand during earth’s final crisis and still reflect the character of Jesus perfectly. What she said to people in the late 1800’s about Daniel 12 was in an entirely different context compared to those living 120 years/three generations later faced with the greatest trial this earth has ever seen. And this reminds me of an important point. EGW often makes statements that indicate that she acknowledged the partial fulfillments of prophecy in the past. She doesn’t always give a complete answer that includes its complete fulfillment which was still future from her time. If you compare her quotes from other places you realize that she did understand both the *partial* past application and the *complete* future application. Again, unless one is incredibly well versed in *all* EGW said, it would be very easy to not understand her complete thoughts on a subject and end up off course. Again, we must prove our points from the Bible and look to EGW for affirmation. Then we can be assured that we are not off course.

Context, context, context! We preach context but we have done a poor job of actually living it. I believe now is the time to get back to the Bible and really understand it in all its details. When we do, we will gain a much

deeper understanding of all it has to offer us so that we can make a proper preparation for the final days. And when we understand the Biblical context, we will also understand correctly the added insight that EGW has to offer, in the proper context.

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 on the Bible. Many base their beliefs on EGW quotes that are taken out of context. Can we find support for these out of context conclusions, in the Bible? One of those beliefs is the issue of “time” after 1844. Can we prove that there is no more time 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; 20:4 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.” – E. G. White, *The Review and Herald*, January 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.**” – E. G. White, Letter 12, 1890; *Evangelism*, p. 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.**” – E. G. White, *Manuscript 7* (1894); *Evangelism*, p. 256

Does Ellen White 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.” – E. G. White, *Counsels to Writers and Editors*, p. 33

“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.”
– E. G. White, *The Review and Herald*, December 20, 1892

“We have many lessons to learn, and many, many to unlearn.” – E. G. White, *Testimonies to Ministers*, p. 30

“His hand covered a mistake in the reckoning of the prophetic periods.” – E. G. White, *Early Writings*, pp. 235, 277; *The Spirit of Prophecy*, vol. 4, p. 228; *The Great Controversy*, p. 373

If we are told that we have many lessons to UNLEARN then we must be diligently searching for where we have been in ERROR in the past! Where we have been wrong, we must learn what is true.

Progressive Revelation

Everyone born on this planet grows in their understanding and wisdom as time marches on. 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 increased in **wisdom** and stature, and in favour with God and man.” Luke 2:52

“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**.” – E. G. White, *Manuscript Releases*, vol. 13, p. 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 that discovery is made then we need to “unlearn” those things and follow that which is truth.

“We have many lessons to learn, and **many, many to unlearn**.” – E. G. White, *Testimonies to Ministers*, p. 30

“His hand covered a **mistake** in the reckoning of the **prophetic periods**.” – E. G. White, *Early Writings*, pp. 235, 277; *The Spirit of Prophecy*, vol. 4, p. 228; *The Great Controversy*, p. 373.

Because we are constantly learning and we have been directly told that we have things to unlearn, we must diligently search for those things what are incorrect 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.” – E. G. White, *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.” – E. G. White, *Gospel Workers*, p. 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.” – E. G. White, *Selected Messages*, bk 3, p. 390 (MS 18, 1888)

Unity of Scriptures and the Spirit of Prophecy

We as Adventists have constantly maintained that we must compare scripture with scripture to ensure that we have truth (Isaiah 28:10). Unlike others, who hang their beliefs on a text or two that appears to say what they want it to say, 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 it is either not important (such as the differences in the word “vision” in Daniel 8 to 12) or because it contradicts the teachings of our founding fathers (like the time periods of Daniel 12).

However, some of the scriptures and quotes presented in this study directly conflict with what those people say regarding 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 the 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 didn't give that huge 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

Notice that 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 (v2). 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 multiple 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.”](#)
– E. G. White, *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.”](#) – E. G. White, *Manuscript Releases*, vol. 19, p. 320

[“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.***”](#) – E. G. White, *Manuscript Releases*, vol. 1, p. 99

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

Straight Testimony

Very soon a message of “straight testimony” will be preached to the people of God. We are told that this message will cause a shaking among God's people. This message will be so controversial that many are caused to reject the message that God is presenting. The controversy will be of such intensity that many will actually leave God's Remnant church. Could it be that this new light of added details concerning the prophecies just ahead would cause this shaking?

[“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the](#)

receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." – E. G. White, *Early Writings*, p. 270

"In Minneapolis God gave precious gems of truth to His people in new settings, This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was **evidence and there was reasoning from the Word** that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks'—**when it was not moving a peg of the old landmarks.**" – E. G. White, *Manuscript Releases*, vol. 11, p. 243

"Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for **He has increased light for all who will hear.** Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty." – E. G. White, *Testimonies to Ministers*, p. 400

Warning!

Notice the following quotes all tie together with a common set of themes:

- Warning
- Last Scenes
- Time of the End
- Last Work
- Sunday Law
- Second Angel's Message
- Third Angel's Message/Loud Cry

"In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a **warning** to all who shall live during the last scenes of this earth's history." – E. G. White, *The Review and Herald*, December 13, 1898

"As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the **papal Sabbath** will be a **warning** to us." – E. G. White, *Testimonies*, vol.5, p. 464

"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." – E. G. White, *Manuscript Releases*, vol. 15, p. 228 (1903); *Last Day Events*, p. 15

"The time is not far distant, when like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the **papal Sabbath** will be a **warning** to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." – E. G. White, *Maranatha*, p. 180

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the **warning** of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5). – E. G. White, *The Review and Herald*, December 6, 1892; *Selected Messages*, vol. 2, p. 118

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land,

showing that the message **will** be carried to distant lands, the ocean will be crossed, and the islands of the sea **will hear** the proclamation of the last message of **warning** to our world.” – E. G. White, *Selected Messages*, vol. 2, p. 107

“The **prophetic periods** of Daniel, extending to the **very eve of the great consummation**, throw a flood of light upon events **then** to transpire.” – E. G. White, *The Review and Herald*, September, 25, 1883

There are “great and solemn events which **we must know** as we stand on the very threshold of their fulfillments.” – E. G. White, *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**.” – E. G. White, *Manuscript Releases*, vol. 15, p. 228 (1903); *Last Day Events*, p. 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.” – E. G. White, *Manuscript Releases*, vol. 2, p. 20 (Letter 54, 1906)

We must be careful!

“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.)” – E. G. White, *Manuscript Releases*, vol. 8, p. 220

“And in response to his supplications, light from the heavenly courts was communicated for **those who should live in the later days**. With what earnestness, then, should we seek God, that He may open our understanding to comprehend the truths brought to us from heaven.” – E. G. White, *The Sanctified Life*, p. 50

- We must seek with **all our heart** to understand these things.
- Not knowing or accepting “present truth” will prevent us from being sealed!

“**By the increase of knowledge a people is to be prepared to stand in the latter days**.” – E. G. White, *Selected Messages*, vol. 2, p. 105

Additional Thoughts

“These messages were given not for those who uttered the prophecies but for us who are living amid the scenes of their fulfillment.” – E. G. White, *Manuscript Releases*, vol. 32 (1896)

“When God’s people are at ease and satisfied with their present enlightenment we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self confidence that has led them to feel no necessity for more truth and greater light.” – E. G. White, *Testimonies*, vol. 5, pp. 708-709

“The truth is an advancing truth and we must walk in the increasing light. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.” – E. G. White, *The Review and Herald*, March 25, 1890

“The time for the unfolding of special truth in relation to the closing scenes of this earth’s history is during the last generations that shall live upon the earth.” – E. G. White, *Testimonies*, vol. 2, pp. 692-693

“The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world.” *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 949

“The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning the events to take place at the close of this world’s history.” – E. G. White, *The Great Controversy*, p. 341

“There is need of much closer study of the word of God: especially should Daniel and Revelation have attention as never before in the history of our work.” – E. G. White, *Testimonies to Ministers*, p. 112

Daniel “bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.” – E. G. White, *Manuscript 32* (1896)

“The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.” – E. G. White, *Testimonies*, vol. 8, p. 302

“Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel.” – E. G. White, *Selected Messages*, vol. 2, p. 114

“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.” – E. G. White, *Manuscript Releases*, vol. 15, p. 228 (1903); *Last Day Events*, p. 15

“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.” – E. G. White, *Manuscript Releases*, vol. 2, p. 20 (Letter 54, 1906)

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (Rev. 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities” (Rev. 18:4, 5). – E. G. White, *The Review and Herald*, December 6, 1892; *Selected Messages*, vol. 2, p. 118

John Bartels
Washington State