

NO MORE TIME SINCE 1844?

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Thought Provoking Quotes

Are we really sure that there are no more time prophecies after 1844?

["And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a *thousand years*."](#)
Revelation 20:2

["Then will take place the final fulfillment of the Revelator's prophecy. \[Revelation 13:4-18, quoted.\]"](#) – Ellen G. White, *Manuscript Releases*, vol. 19 (Nos. 1360-1419) (1900)

["The *prophetic periods* of Daniel, extending to the *very eve of the great consummation...*"](#) – E. G. White, *The Review and Herald*, September 25, 1883

["There is no excuse for any one in taking the position... that all our expositions of Scripture are without an error."](#) – E. G. White, *The Review and Herald*, December 20, 1892.

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 entirely 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, 20:3, 20:4 and 20:5. These (among others) are clear prophecies about events still to take place that are specifically associated with time.

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

"Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light." – 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 G. 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." <http://www.endtimeissues.com/Articles/Article333-The Judgment of the Living-III.html> - _ftn16 – 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.**” <http://www.endtimeissues.com/Articles/Article333-The Judgment of the Living-III.html> - [ftn16](#) – E. G. White, *Testimonies to Ministers*, p. 30

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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)

Daniel Standing in His Lot Now. – “[Daniel 12:9, 4, 10, 13 quoted.] The time has come for Daniel to **stand in his lot.** The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, **their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth’s history.**” – E. G. White, *Manuscript 176*, 1899

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 (below) 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 that same context. Since Jesus himself directly referred to the book of Daniel and the abomination of desolation in an end time context,

wherever Daniel refers to the abomination of desolation (including Daniel 12) that too must be in an end time context.

Even if Jesus 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 (v3). These are last day events in the extreme! They are after 1798 (beginning of the "time of the end"), they are after 1844 and they are at the "extremity of time" which is the Hebrew definition of the words, "time of the end" given in 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

Does Ellen G. White give a future application to the prophecies of Daniel?

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon come to pass.” – 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. See Daniel 8:2 and 10:4.
- 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 1889; *The Review and Herald*, February 8, 1881

- 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 again 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.

"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 ..."
- 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 understanding by the wise verses the lack of understanding by the wicked.
- God's people ("the wise") will understand.

"The **book that was sealed** was not the book of Revelation, but that **portion** of the prophecy of Daniel which related to the last days." – E. G. White, *Selected Messages*, vol. 2, p. 105

- Note that the word vision is used in two different ways in Daniel 8 through 12. One word for vision is chazon which refers to the final battle between good and evil. The other word for vision is mareh and it refers to the perfection of a covenant keeping people in the last days.
- The chazon vision (defined in Daniel 8:1,2,17) that relates to the last days (future) was the portion that was sealed (Dan 8:26; 12:8, 9, 13)
- Daniel understood the mareh portion of the vision (2300 Days, Daniel 8:16, 26, 27, 10:1) not the chazon.

"Daniel shall stand in his lot at the end of the days. **John sees the little book unsealed.** Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to **time.**" Manuscript Releases, vol. 19, p. 320 1887

"John sees the little book unsealed. **Then** Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to **time.**" – E. G. White, *Manuscript Releases*, vol. 1, p. 99 1887

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

Doesn't Ellen White state in 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?
- To understand the answers to these questions we must study the context of this quote and others like it. Begin by studying the first three paragraphs of this chapter entitled, "The Gathering Time" on page 74 and 75 in *Early Writings* and then read William Miller's dream on pp. 81 to 83.
- 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. 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 why a date for Christ's return was allowed to be preached and that never again would a date or time for Jesus' return be set in the future of prophecy for the purpose of testing His people. She explained that the preaching of the 3rd angel based on a "time" of Jesus return was causing a "false excitement" (see quote above) and she wrote against this practice on many occasions in an effort to prevent further harm to the cause of God. The context of the issue concerns the setting of a "time" for the return of Jesus.
- Study the explanations given regarding "time" in the following quotes for a clearer understanding:

"Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was [Jesus coming in 1844]. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state; it was sent in mercy to arouse them to seek the Lord with repentance and humiliation." – 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."

"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*, 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. EGW says a date for Jesus return will not be a testing point ever again.
- But she does say what time of year the return of Christ will be.

“These types were fulfilled [crucifixion, resurrection], not only as to the event, but as to the time... In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.” – 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 great day of Atonement occurs in the fall and that is the time of year that Jesus will return.

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

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

“The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.” – 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 located. Daniel chapter 12 contains time prophecies that EGW indicates are future! And it is a warning to us and soon it will be a warning to the world.
- Read chapters 19 through 21 of the *Great Controversy* for a 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 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 gets], **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!

Progressive Revelation of EGW Quotes on Prophecy

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

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

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

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

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

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

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

"Daniel shall stand in his lot at the end of the days. **John sees the little book unsealed**. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages **to be given** to the world. **The unsealing of the little book was the message in relation to time.**" – E. G. White, *Manuscript Releases*, vol. 19, p. 320

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

There are "great and solemn events which **we must know** as we stand on the very threshold of their fulfillments." – 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)

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

"There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation." – E. G. White, *The Review and Herald*, December 20, 1892

Evaluation of Difficult Ellen White Quotes Concerning, "No More Test of Time"

Quote 1:

"I am compelled to state that I have not had the least faith in Mr. [J. M.] Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing *The Review and Herald* list.

The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience--a delusion of Satan. – E. G. White, *Selected Messages*, vol. 2, p. 73

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

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

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

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

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

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

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

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

In the light of her direct reference to "time" in the future to 1885, what might she mean? We must be precise. As shown earlier in this paper, she uses the words, "definite time" and is referring to the second coming of Jesus. This is the context of the quote. There will be no "definite time" set for the second coming of Jesus after 1844.

Quote 2:

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

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

"The **time-setters** have pronounced the curse of the Lord upon me as an unbeliever who said, My Lord delayeth **His coming** [context issue]. But I have told them that the books of heaven would not make my record thus, for the Lord knows that I loved and longed for the **appearing of Christ**. But their oft-repeated **message of definite time** [regarding His coming] was exactly **what the enemy wanted**, and it served his purpose well to unsettle the faith in the first proclamation of time, that was of heavenly origin. {16MR 178.1}

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

When carefully analyzed, the context is clear. The whole message above relates to overzealous people who "were"!!! setting times for Jesus to come. She is simply stating there was to be only one date set and it was of heavenly origin.

Quote 3:

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." 7BC 971.7, 19MR 320 (1900)

This quote appears to be pretty solidly against time after 1844 at first glance but let's take a closer look. First, notice that this is not an isolated quote. It comes from a larger thought concerning Revelation chapter 10.

No Less a Person Than Christ.—"The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the **closing scenes** of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the **concluding scenes when** the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. — E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book:

"Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. **Then** Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. — E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. — E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. — E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

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

The angel's position, with one foot on the sea, the other on the land, signifies the **wide extent** of the proclamation of the message. **It will** cross the broad waters and be proclaimed in other countries, even to **all the world**. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls." — E. G. White, *Manuscript 59*, 1900; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

Notice the contextual timing words, “closing scenes”, “concluding scenes”, “future events”, “end of the days”, “in the order of God”, “all the world”, etc. Notice also the timing clues such as, “when”, “will”, “then”, “before”, etc. This is an entirely end time passage in a future context written in the year 1900.

Paragraph 4 – *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

Additionally she says that the little “open/unsealed” book is the “**message in relation to Time**”! In the same context/paragraph she says that the seven thunders are “**future events which will be disclosed [unsealed] in their order.**” In the same breath she adds that Daniel will stand in his lot at the end of the days AND his prophecies will have their place in the three angel’s messages. The implications are that the “order” or “timing” of the final events before the return of Christ, will be understood! The timing of the final events is given by Daniel in chapter 12 and these messages are to be proclaimed with the 3 angles messages at the “**end of the days.**” Amazing!

Remember: “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

Paragraph 5

Notice that the seven thunders were effectively sealed just as the end time portion of Daniel was sealed.

“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

Paragraph 6

Here she explains further, that the details of Daniel’s last day timing prophecies were not to be understood so that the testing of God’s people in 1844 would be accomplished. If they had known these things the Advent movement would not have started! But, she goes on to say that in the order of God, most wonderful and advanced truths will be proclaimed! She is saying that the things that were not understood will be understood and proclaimed to the world. This quote confirms her thoughts:

“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

Paragraph 7 – Quote in Question

This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of **prophetic time**, which should precede the advent of our Lord. **That is, the people will not have another message upon definite time.** After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. – E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971

In this paragraph she says that the angel is proclaiming the end of “prophetic time.” But in paragraph 4 she said, “Daniel will stand in his lot” and “The unsealing of the little book was the message in relation to **time.**” Plus she says that, the prophetic periods of Daniel extend to the “eve of the great consummation.” How do we reconcile the apparent contradiction?

Notice that she uses the words, “**That is**” at the beginning of the second sentence. These words tell us that she is explaining what she just said in the first sentence! The rest of the sentence that follows “that is” defines the context of what she means by the words, “**prophetic time**” in the first sentence. She defines her use of the words “prophetic time” as “**definite time.**” Note that EGW used the phrase, “definite time” in a number of places to mean that there was to be no more preaching of a definite time for Jesus’ return! She never intended to say that we would not understand the timing of events prior to His return.

"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." – 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

These quotes should make it plain that EGW is saying that there shall never again be a message setting a definite time/date for the return of Jesus. Yet although we do not know a specific date for His return, we know that it is close!

"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 (1888)

Remember: "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

How do we explain the remaining sentences in this paragraph? "After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." Remember that different dates were set for the return of Jesus and as one date passed, their reckoning (calculation) of the time was extended to a new date. The "longest" reckoning extended to the "autumn of 1844" which we know was October 22, 1844. After this longest reckoning/date, there can be no more "tracing" or calculation for a "definite time"/date for the return of Jesus.

Paragraph 8

Finally in the last paragraph we are told in a future context that the "message in relation to time" will go to "all the world"!

Another Issue / Quote 4

What if the above explanation doesn't entirely answer your questions? What if you believe she literally meant that there are no more prophetic periods after 1844? Although this is contradictory to her thoughts as presented above, there is another angle to consider. Let's study another quote (Quote 4) where she also referred to Revelation 10:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer [delayed]." (Rev. 10:5, 6). This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed." – E. G. White, *Selected Messages*, vol. 2, p. 108 (1896)

It is apparent in this quote that she again ties the phrase "prophetic periods" with the date 1844 that led to the great disappointment. As in Quote 3, the context of her thinking surrounds the date that was set for the return of Christ in 1844 and that no more prophetic periods pinpointing a date for Jesus' return would be set. But this quote has an additional issue to consider.

"Delayed" – is a very important "missing word" in the translation of the KJV. Jesus is implying that there has been a "tarrying time" which is now coming to an end. This in turn implies that a new "time period" will begin. That is exactly what is presented directly following this passage in Rev. 11:2 and 3. The 42 months/1260 days identify and mark the time of the judgment of the living. Strong's Concordance confirms that the word translated as time in Rev. 10:6 of the KJV actually implies "**delay**" as correctly translated by modern translations including the NKJV and others.

The NIV says, "And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, 'There will be no more **delay!**'" Revelation 10:6

The NKJV says, “and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be **delay** no longer,” Revelation 10:6

Here is where we must understand the concept of “progressive revelation.” EGW was not aware of that translation error. If we understand her statements to actually mean that there are no more time prophecies after 1844, we must realize that she is using Rev. 10:5 and 6 as referring to the time of the end associated with the 2300 years. If she knew about that missing word, it would have altered the advent concept that began this movement. God was still protecting that information which allowed His people to be tested. The word “delay” tells us of a tarrying time continuing after 1844 until the final prophetic time periods of Daniel 12 and Revelation 11 to 13 take place. When that time finally comes, there will be no more “delay.”

If we take the conclusive position that because EGW is inspired we must accept the error, we go against her direct counsel that “new light” might even change our interpretation of Scripture.

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

So if we assume that she believed prophetic time (day for a year prophetic time) would be “no longer” after 1844, while ignoring her statements that explain “prophetic time” as “definite time” then we must understand that new light was to come. Taking this position creates a problem however. In 1883, three years before Quote 4 was written, and seventeen years before Quote 3 was written, she said, “The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.” This is written in a future context!

Back to Quote 3

If we persist in believing she meant no more time prophecies after 1844, there is another observation that reveals EGW “knew what she was expressing” as inspired in the quotation in question. Though her knowledge of Rev. 10:6 was incomplete, what she said **regarding “end time” is very accurate!** The EGW estate has dealt with some of her thoughts on “prophetic dates” or “prophetic time” (GC 681.1). According to the EGW estate, her understanding of the 2300 days related to a “year-day principle.” In that light, let’s re-evaluate the quote:

“This time [referring to the 2300 years] which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, [so it relates to a time before probation closes] but of prophetic time [a year-for-a-day concept], which should precede the advent of our Lord. That is, the people will not have another message upon definite time [“prophetic time” year-for-a-day understanding that resulted in the testing of God’s people with a date for the return of Jesus in 1844]. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. [That is true! Since 1844 there are no prophecies that can be traced into the future which have a “year for a day” concept tied to them or a date for the return of Jesus. Why? Because time prophecies after this time period are literal time. When EGW noted in 1883 that Daniel’s prophecies went up to the very eve of the consummation (RH 9-25-1883), the 2300 years had already past. The only “pending” prophecies would be Daniel 12 and Rev 11-13. So indirectly, she noted that they had to be literal time.] The longest reckoning reaches to the autumn of 1844.” [True] – E. G. White, *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 971; *Manuscript Releases*, vol. 19, p. 320 (1900)

Remember however, the words, “**That is**” and the rest of the sentence that follows defines the context of what **prophetic time** means. She defines her use of the words “prophetic time” as “**definite time**,” As shown earlier in this document, a “definite time” for Jesus’ return will never be set again.

“I was a firm believer in **definite time** in 1844, but this prophetic time was not shown me in vision, for it was some months after the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another **definite time** to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but **one testimony** in regard to the **setting of the time** [for Jesus return].” {10MR 268.4} 1888

"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

Be Careful to not Attack the Messenger of New Light

EGW had **much** to say on this in the chapter "Among Snares" in the *Desire of Ages*. Also she noted:

"**When new light** is presented to the church, **it is perilous to shut yourselves away from it**. Refusing to hear **because** you are **prejudiced against the message or the messenger** will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those **who are candid** in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness." – E. G. White, *Counsels to Writers and Editors*, p. 32

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

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

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

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

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