

Appendix

What Does Ellen White Say About The Time Prophecies of Daniel 12 and Revelation 13?

The following appendix is relevant only for readers who are familiar with the comments of Ellen White in relation to the prophecies of Daniel 11-12 and Revelation 12-13. It adds nothing to the explanatory comments on these chapters found in “History in Advance”.

For Seventh-day Adventists reading *History in Advance* and knowing Ellen White's comments on the time prophecies of Daniel and Revelation this appendix presents arguments which reconcile Ellen White's comments with the interpretations presented in *History in Advance*.

In the text of the book *History in Advance* no reference has been made to comments made by Ellen G White in interpreting verses in the books of Daniel and Revelation. This avoidance is intentional because readers need to be confident that interpretations presented in this book are supported by the Bible text itself and are not dependent on other authorities.

However, Adventist readers who are familiar with the work of Ellen White may consider it important that the interpretations presented here are not in conflict with the comments made by Ellen White on the issues involved. This appendix provides a reconciliation between interpretations given in the book and understandings held by readers familiar with Ellen White's work.

Let us begin by examining one statement made by Ellen White which has been the basis of most Adventist comment about time prophecies in Daniel and Revelation. This is the statement:

“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** [Rev 10: 6 KJV]. 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.**” (Manuscript 59, 1900) Quoted in E.G.White Comments, *Seventh-day Adventist Bible Commentary*, Volume 7, page 971.

Appendix

Adventists generally have taken this statement to mean that no prophecies that refer to time periods can be understood as referring to any time after 1844. Specifically, the timelines of Daniel 12 must be applied to history before 1844 but don't overlook the comment near the beginning that **“no further light was to be revealed before these messages had done their specific work”**. This statement clearly implies that at some future point there would be further light revealed. I would suggest that now is the time when further light is happening.

Let us look carefully at what Ellen White did actually say in the above quote. She said that “time no longer” (Revelation 10:6 KJV) referred to prophetic time preceding the Second Advent but what is prophetic time? Prophetic time is time that follows the “year-for-a-day” code. Thus, the 70 weeks of Daniel 9:24 is “prophetic time” referring to a period of 490 years; the 1,260 days of papal supremacy AD 538 to 1798 is “prophetic time”; and the 2,300 days of Daniel 8:14 which ended in 1844 is “prophetic time”. She also says that the people will not have another message upon definite time. “Another” implies a previous message and she is no doubt thinking of William Miller’s message relating to 1844. The fact that she uses specific dates, 1842 and 1844, indicates that she is talking about dates not time periods. She makes it clear that any message that claims that Christ is coming on a given date (definite time) is not from God.

While the above statement is the most often referenced when this topic is being debated, Ellen White makes many statements to the effect that we are never to predict that significant events in the future (such as the close of human probation or the Second Advent of Christ) will take place on a specific date. The main reasons she gives for not making such predictions are that if the predicted date passes without incident the whole of prophetic interpretation is discredited; that such predictions create excitement which diverts attention from the fact that we must remain ready at all times for the return of Christ as our lives (and therefore our opportunity to prepare) could end at any time; and that such predictions lull people into a state of complacency which could leave them unready when the actual event occurs. We can all agree that these reasons are valid and that Ellen White’s warnings are most appropriate.

Ellen White also comments that some individuals make fanciful interpretations of time prophecies as a means of bringing attention to themselves. Most of us can identify cases where such incorrect interpretations have been put forward by those seeking a following for themselves.

Another issue that appears to create resistance to applying time prophecies to periods still in the future is that most interpretations which make this application do so by treating the

Appendix

prophetic periods as literal time. To suggest that any time periods mentioned in Daniel or Revelation might be interpreted as literal time is to call down on oneself a storm of protest with accusations of teaching Futurism or following Jesuit ideas. Such is the power of “association” that such accusations can effectively shut down any rational consideration of the reality of what the prophecy is actually talking about. The debate assumes that no time periods mentioned as future in the Bible can be applied in any other way than as “a day for a year” but this assumption is patently false. Consider these examples of literal-time prophecies:

Genesis 15:13 – “Then He said to Abram: ‘Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them 400 years’.” This prophecy was fulfilled in literal time (Exodus 12:41). Note: the 430 years of Exodus 12:41 began when Abraham left his native land but the 400 years began when God made the prediction 30 years later.

Jonah 3:4 – Jonah prophesied that Nineveh would be destroyed in 40 literal days.

Jeremiah 29:10 – “For thus says the LORD: After 70 years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.”

Revelation 20:2 – Satan was to be bound for 1,000 years. The prophecy does not refer to the millennium as “a thousand [prophetic] days”.

So let us allow for the possibility that some prophecies may be expressed in literal time and that there may be rational indications when this may occur.

Now let us return to Ellen White’s statement quoted above.

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 prophetic time. The longest reckoning reaches to the autumn of 1844.**

From this statement the following is clear:

- 1 Time in terms of world history will continue.

Appendix

- 2 Probationary time will continue.
- 3 There will be no message upon definite time after 1844.
- 4 No “prophetic time” periods can be traced after 1844.

Now, since the **Bible does use time prophecies in literal time**, and since **“prophetic time” does not extend beyond 1844**, Ellen White’s statement **does not rule out literal-time prophecies** extending beyond 1844. Indeed, her subsequent statements about prophecies after 1844 would require these **time prophecies to be expressed in literal time**.

This line of reasoning would seem to be straining the point, and in a sense it is, but only because the arguments levelled against the use of literal-time periods in prophecies after 1844 are based on manipulatively associating all literal-time prophecies with Jesuit Futurist heresies and because they are made to appear as “time setting”, pointing out specific dates for the coming of Christ or the Close of Probation. The literal-time periods of Daniel 12 and Revelation 13 **never point to specific dates**.

Let it be made abundantly clear that **nothing of what we have discussed in the book has ever suggested specific times and dates for any future events. We have discussed sequences of events and time periods between events but never suggested dates for events of any kind.**

Let us now turn our attention to several other statements of Ellen White that those who disagree with us are not so quick to quote.

This first quotation makes it clear that Ellen White believed that the time periods of Daniel extend beyond 1844: “To the period just prior to the appearing of the Son of Man, the prophecies of the 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 warnings and instruction for the last generation.” Ellen G White, *The Review and Herald*, September 25, 1883.

Since the last prophetic periods mentioned in Daniel (chapter 12) are the “time, times, and half a time” (verse 7) and the 1,290 and 1,335 days (verses 11,12), it is reasonable to conclude that Ellen White believed that these periods extend to the very eve of the great consummation. It is now over 180 years since 1844, so we can hardly call Miller’s time “the very eve of the great consumation”.

She also tells us that we need to study **Daniel 12**.

Appendix

“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*, Volume 15, page 228 [Letter to Elders Prescott and Daniells, July 30 1903.]

It is very clear that Ellen White considered that the prophetic periods of Daniel 12 were particularly relevant to the very end of time, the last generation, and that we all need to understand these issues before time ends. We need the light that these prophecies give us so we can cope with “events then to transpire”. In other words, **we are in real spiritual danger if we don’t understand the issues involved with these prophecies.** They are “present truth”. How can we smugly sweep them away with cliché, “No time prophecies apply after 1844!” We must remain alert to the continual efforts being made by the enemy to deceive the whole world even, if possible, the very elect.

Let us now examine Revelation 13 and the time prophecy embedded in it.

- 1 ***Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and 10 horns, and on his horns 10 crowns, and on his heads a blasphemous name.***
- 2 ***Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.***
- 3 ***And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marvelled and followed the beast.***
- 4 ***So they worshipped the dragon who gave authority to the beast; and they worshipped the beast, saying, ‘Who is like the beast? Who is able to make war with him?’***

The clear understanding is that the world worshipped the beast after his wound had been healed, therefore Revelation 13:5 applies after 1844. Logical English language does not allow us to use this passage as proof that the world’s worship of the beast spoken of in verse 5 comes before the wound was healed. Of course, the beast in Daniel 7 persecuted God’s people, but this passage in Revelation 13:5 is not referring to that long period of 1,260 years during the first period of papal supremacy in the Middle Ages.

- 5 ***And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for 42 months.***

Appendix

- 6 *Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.*
- 7 *It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue and nation.*

This beast power is a worldwide power ruling the world in some kind of confederacy.

- 8 *All who dwell on the Earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.*

The beast recovers its political authority over the world and also exercises religious power because everyone worships him.

The introductory sentence pictures a **new vision**. This is not the direct continuation of chapter 12 (although there are links between the two chapters). The **beast is a composite** of all the beasts of Daniel 7 – the lion, the bear, the leopard with multiple heads and the dragon in control. **The first thing that is mentioned** about this beast is that John saw that **one of his heads received an apparently mortal wound but the wound was healed and the world marvelled and wondered after the beast. This description places the beast in history after 1798 because that was when the beast power, the papacy, received its deadly wound.**

Verse 4 begins, “**So they worshiped** the dragon who gave authority to the beast; and they worshiped the beast, saying ‘Who is like the beast? Who is able to make war with him?’”

“**So they worshiped . . .**” links the recovered beast with the worship accorded to him. It is impossible to escape the reality that **this worship of the beast is occurring after the healing of the wound** so when verse 5 continues “And he was given a mouth speaking great things and blasphemies . . .” it is obvious that **what follows refers to the activities of the beast after he has recovered from the wound and is now being worshipped.** So when the next words are “**and he was given authority to continue for 42 months**” (verse 5) **the reference must be to a time period after 1798.**

In commenting on this chapter in the *Seventh-day Adventist Bible Commentary* Volume 7, page 979, Ellen White says, “**This entire chapter** is a revelation of what **will surely take place**” (MS 88, 1897). Note particularly that “This entire chapter” referenced by Ellen White includes the time period of 42 months (in verse 5). Ellen White made that statement in 1897, using future tense, so according to this statement, **she believed that the 42-month**

Appendix

period was still in the future in 1898. And why wouldn't she believe that? As we have noted above, **the 42 month period in Revelation 13 was placed by John, the Revelator, after the healing of the wound** (which formally occurred in 1929). From her comment about the twelfth chapter of Daniel (quoted above) we can assume that **Ellen White also believed that the “time, times, and half a time” period in Daniel 12:7 was also still future** (as both these periods are equal to three-and-a-half years and refer to the same period of papal supremacy described in Revelation 13. The period of papal supremacy during the Dark Ages, 538 AD to 1798 (1,260 prophetic days – 1,260 years), was the first period of its supremacy, and **now we see a second period of papal supremacy, 42 months – $42 \times 30 \text{ days} = 1,260$ literal days right at the end of time.**

Everything spoken of in Daniel after 11:40 (that is, **Daniel 11:40-45 and 12:1-13**) **must occur after the beginning of the “time of the end” because chapters 11 and 12 are all part of the same vision.** There are no chapter divisions in the original text. **Daniel 12:7 is situated in history long after the commencement of the “time of the end” which is spoken of in Daniel 11:40.** So, if the three-and-a-half years of Daniel 12:7 begin after the time of the end they must be literal time because the starting point would not be called “the time of the end” if time were to continue for another 1,260 years. Similarly, if the 42 months of papal supremacy (Revelation 13:5) were actually a long period of 1,260 years beginning after the healing of the beast's wound in 1929 (when Mussolini and the pope signed the Lateran Treaty giving political power back to the pope) we would have a ridiculous situation of the prophecy predicting that history really will continue for 1,260 years from some point after 1929. *Is anyone suggesting that the prophecy predicts that time will continue past 3189 when Daniel says the time of the end started in 1798?*

There are also other reasons for believing that the 1,260 prophetic days (time, times and half a time) of Daniel 7:25 and the “time, times and half a time” of Daniel 12:7 are not the same period of time (either in actual length or in location in history).

Let us now examine the conditions attached to the **two periods of papal supremacy** – the first, AD 538 - 1798, and the second, **42 months**, after the fatal wound is healed, after 1929.

The First Period of Papal Supremacy

References

Daniel 7:25 – The little horn persecuted the saints and the saints were given into his hand for “a time, times and half a time” (three-and-a-half prophetic years, 1,260 prophetic days,

Appendix

i.e. 1260 literal years).

Revelation 12:6,14 – The woman fled into the wilderness where God fed her for 1,260 prophetic days (years) (verse 6); The woman flew into the wilderness (verse 14) where she was nourished for “a time, times and half a time” (three-and-a-half prophetic years; i.e. 1,260 literal years).

Notice that Daniel (7:25) says that during this period there was persecution and the saints were given into the hand of the papacy. John in Revelation says that God protected and nourished the woman (the saints) so while the persecution was severe, it was mitigated by God’s protecting and nourishing hand. Indeed, the saints were not overcome or destroyed at that time because many of them had migrated to the United States of America which was growing in power as the 1,260 years of papal supremacy drew to a close in 1798. Note also that “all these things” were not “finished” in 1798 – world history continued, as it has to this day.

Note also that the first signs of the Great Advent Awakening, basically a Protestant movement, were also emerging during that period.

The Second Period of Papal Supremacy

References

Daniel 12:7 – After the “time, times and half a time” of papal supremacy **the power of the holy people (the saints) shall be completely shattered, and “all these things” shall be finished** – in other words, **the saints will be rendered powerless and world history will end with God’s intervention at the Second Advent.**

Revelation 13:5-8 – The beast (the papacy) spoke blasphemies, he made war with the saints and overcame them, and he was given authority over the whole world (a one-world government!) and he was worshipped by the whole world (except for the saints whose names are in the Book of Life).

Notice that Daniel says the power of the saints was “completely shattered” during this period of papal supremacy, and the period will end with God’s intervention. John in Revelation says that at the end of the 42 months the papacy overcame the saints and ruled the whole world. We know from Revelation 17 that this control of the world lasts only a very short time until God steps in and brings history to a close but during this second period of papal supremacy God’s people are overcome and their power shattered and at the end of the period the papacy rules the whole world – a very different scenario from what happened in the Middle Ages during and after the first

Appendix

period of papal supremacy.

Summary

It is obvious that **these two periods of papal supremacy are of different lengths, at different times, and the conditions surrounding each are very different.** The first long period of 1,260 years (AD 538-1798) is a period of persecution but mitigated by God to preserve His people; and at its close God's people are growing in power as world history moves forward in the time of the end.

In contrast, the second period of papal supremacy is a short period of 1,260 literal days of intense persecution during which God's people are overcome, their power is completely shattered, and the papal power rules the world. Very soon after that God intervenes and brings human history to a close.

Conclusion

It appears obvious then, that the references in **Daniel 12 and Revelation 13** are talking about a different time from the first **period of papal supremacy during the Middle Ages referenced in Daniel 7 and Revelation 12.** To confuse the two is to miss the message God is trying to give us to prepare us for the difficult times ahead.

But we need not fear; God is in control and He will see His people through the hard times and deliver us by the return of Christ to put an end to all suffering and death.

In the interest of transparency, a final point must be noted:

Ellen White's comments on last day events indicate that she had a good understanding of the general picture and of the importance of us understanding the sequence of the final events of history.

Nevertheless, she did write a paragraph on page 439 of *The Great Controversy* which does not appear to be in harmony with her general understanding. In this paragraph she clearly states that the 1,260 days (years) of Daniel 7 and the 42 months of Revelation 13 are the same time period, namely the 1,260 years of papal supremacy in the Middle Ages. Given her overall understanding, why would she make the statement found on page 439 of *The Great Controversy*?

Appendix

After much study and prayer, these are my thoughts on this issue:

It is clear from several statements in the book of Daniel that God is aware that His people can take in only so much information at any given time. In Daniel 8:17 Gabriel tells Daniel that “the vision refers to the time of the end”, clearly implying that the information He is about to give is not for current application. In verse 26 of the same chapter Gabriel says, “And the vision of the evenings and mornings [verse 14] . . . is true; Therefore seal up the vision, for it refers to many days in the future.”

In Daniel 12:4, Daniel is told to shut up the words and seal the book until the time of the end. Then, in verse 9, in connection with information that includes the “time, times and half a time” period, Daniel is told that “the words are closed up and sealed till the time of the end”.

Twice in Daniel 12 the word “sealed” is used to indicate that the information given does not apply to Daniel’s current situation and indeed will not apply until many centuries in the future.

What does it mean to “seal up” the vision? Perhaps the best analogy would be to say that the information given has been encoded and the key to the code will not be available until the time of the end. Perhaps God wanted to give the information to Daniel so it would be included in the canon of Scripture (giving it credibility) but He did not want it understood until the key was provided by the events transpiring in world history. Attempts to explain a sealed vision before it is unsealed would result only in idle and confusing speculation.

It is clear from a study of church history over the centuries that truth is progressive. It has been a principle God has used throughout the history of the Christian church that He only gives enough truth at any one time for people to be able to accept it and make changes in their lives. From the darkest period of the Middle Ages, when paganism had overtaken the Christian church, God has led His people back to Bible truth one step at a time. As the first period of papal supremacy drew to an end in 1798 and the time of the end was ushered in God allowed a period of enlightenment to bring new truths to the world. At this time the Great Advent Awakening led by William Miller and many others called people back to belief in the Second Advent and some of Miller’s followers also began to understand the sanctuary services which teach much about the plan of salvation. Soon after, Joseph Bates and others realised the significance of the Sabbath truth and the truth that the dead are asleep in their graves also began to be preached by Seventh-day Adventists. World events at the time, with the growth of democratic states like the USA, and the freedom to study the Bible, also provided the key to the code that enabled some of the prophecies of Daniel to be understood.

Appendix

But the period from 1798 through the 19th Century was not the end of history. Time has continued so we can assume that God is continuing to reveal Bible truths to His people as time goes on. However, we must remain willing to accept new truths that God reveals (such as the true meaning of the time prophecy that the angel said in Daniel 12:9 was to be then sealed) as world events indicate that the Second Advent is imminent.

As part of the “sealing up” process it appears that God has at times put his hand over errors so that people cannot discern truth before the appropriate time. The prophetic chart made in 1843, and used by William Miller until 1844, used the 1,290 and 1,335 days of Daniel’s prophecy (chapter 12) to arrive at the year 1843, mistakenly concluding that the 1,335 days ended in 1843. Ellen White’s comment on this chart was, “I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not 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, *Early Writings*, 1882 Edition, page 74.

Then she added, “. . . the Lord gave me a vision and showed me that the truth must be made plain upon tables.”— Letter 28, 1850, quoted by Arthur L White in *The Early Years*, page 185. Work was immediately begun by James and Ellen White on a new chronological chart of the visions of Daniel and John which was ready by late January 1851. It is interesting to note that a key difference between Miller’s chart and the Whites’ chart is that there is no mention of the time periods of Daniel 12 in their chart. Thus, it is reasonable to assume that **Ellen White believed that Miller’s chart, showing the 1,290 and the 1,335 days ending in 1843, was in error; but she also believed God had a purpose in allowing that error until after 1844** and she does not indicate that she knew what the real truth of the matter was!

It must be obvious that God does at times intentionally seal truths that are not yet ready to be revealed and He does not necessarily give us His reasons for doing this. He may not even give His prophets the details of the truths He conceals.

From the following quotations it is clear that Ellen White had an understanding of the period of trouble prior to the close of probation and the events accompanying it:

“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 **power was given unto him to continue forty and two months**’ [Revelation 13: 4-18 quoted].” E.G. White, *Manuscript Releases*,

Appendix

Volume 19, page 282 [Manuscript 153, 1902].

Notice that this appearance takes place **before the 42 months of papal supremacy at the end of time**. [It could be a different appearance from that described by Ellen White in *The Great Controversy* page 624]. This appearance (referred to in Manuscript 153) is **before the close of probation**, while the Gospel is still being preached and we will have to go out and tell people that it is Satan, not Christ, that they have seen. **Preaching this message at such a time will precipitate the “little time of trouble”**, which occurs before the close of probation, as shown in the following quotation:

“And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully”. EGW quoting from p 33 of *Early Writings*. She then proceeded to write: ... “The commencement of that time of trouble” here mentioned, does not refer to the time when the plagues shall begin to be poured out but to a short period just before they are poured out, while Christ is in the sanctuary. ... At that time the ‘latter rain’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” E.G. White, *Early Writings*, pages 85, 86.

So when Ellen White wrote *The Great Controversy* [the latest edition of which was published in 1911] she may not have understood the significance of the difference between the two periods (the 1,260 years in the Middle Ages and the 42 months of Revelation 13). After all, when she wrote, the treaty between the pope and Mussolini had not yet been signed to signify “the healing of the wound” but she did know that there would be a time of severe persecution immediately preceding the final events.

Now, with the benefit of over a century of historical observation, we can see the development of the papacy towards its second period of supremacy as predicted in Daniel 12 and Revelation 13. We must be willing to accept unfolding truth. We must not reject truth clearly taught in the Bible simply because a prophet over a century ago may not have fully understood some detail that God has now revealed – although she clearly understood the things which mattered then and now.

A Last Word on The Issue of Relevance

Possibly the most common rebuttal I have received when asking about the meaning of the prophecies of Daniel 12 and Revelation 13 is that it doesn't really matter what we think about this issue. One individual suggested that the only reason you would want to understand Daniel 12 is if you wanted to do time-setting. **Time-setting is the last thing I am interested in!** There have been differences of opinion on this issue throughout the

Appendix

history of the Seventh-day Adventist Church and Ellen White told her husband, James White, who was carrying on a debate with Uriah Smith, that the matter was dividing the church and should be dropped.

That was Ellen's position when her husband was still living in the 1800s but in 1903 she made the following statement when writing to two of the most influential SDA leaders:

"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*, Volume 15, page 228 [Letter to Elders Prescott and Daniells, July 30, 1903.]

The meaning of this statement cannot be misunderstood: At that late stage of her life **Ellen White considered that God's people would need to understand the prophecies of Daniel 12 before the time of the end.** She does not say why she considered it such an important topic for the end time but it is less than honest for those who don't want to become involved in this issue now, as final events are closing in around us, to say that Ellen White did not consider the subject to be important.

I believe that her reason for considering the issues to be important at the time of the end was that it is a correct understanding of these prophecies that will help us withstand the deceptive strategies of the enemy in the very near future. I believe that most of us have no concept of how deceptive Satan's attacks are going to be in the coming months. **If it was important enough for God to give us these prophecies, and swear to the truth of them by the highest authority in the universe (Daniel 12:7), and if it was important enough for Ellen White to stress the importance of understanding these prophecies in our time, then I believe we are being foolhardy if we do not make every prayerful effort to understand them now – it could be a matter of life and death!**

More could be quoted to show that Ellen G White grew in her understanding of present truth and interpretation but Ellen White died 110 years ago. History has continued to roll on with her predictions being fulfilled before our very eyes. Ellen White wrote volumes of last day prophecy. However, she was always very careful to point out that the purpose of prophecy is to build faith, not to make us into pseudo- prophets, predicting the future.

My intensive study of the books of Daniel and Revelation has left me with my faith in the Bible and the work of Ellen G. White stronger than ever. I wish she had explained why she wrote that short statement on page 439 of *The Great Controversy* but that one, apparently, contradictory statement does not shake my faith in the Bible or in her work.

Appendix

I invite readers to continue with the prayerful study of the Word. If your study of Revelation chapter 13 verses 17 and 18 and Daniel chapter 12 leaves you still not accepting my interpretation, keep praying; God will ultimately make things clear if we desire to know truth. I pray that your study will prepare you to meet the challenges ahead.

Editor: See a further discussion of the Great Controversy, page 439.2 statement [here](#).

[HOME](#)