

Two Questions that arise when looking at Daniel 12

Question No. 1 – What exactly is "prophetic time"?

(based on an analysis of all the 38 instances of "prophetic time" in the Writings of Ellen G. White)

This question is crucial, because the Spirit of Prophecy unmistakably tells us, that:

"Prophetic time closed in 1844." {1SG 148.1}

If namely "prophetic time" means ALL time-prophecies in general, then there are NO more time-prophecies after 1844, and ANYONE claiming a time-prophecy after 1844, is a false prophet.

But is that really what "prophetic time" means? How can we know for sure? The answer is, we must allow the Spirit of Prophecy to define for us exactly what she meant with "prophetic time". How so? By looking at every single instance of that phrase, and then from its surrounding context deduce a harmonization of all together so that nothing contradicts.

THE RESPONSE:

1. God's people have a position on prophetic time

"Elder Morse had been firm and consistent in the belief that the Lord would come at that time; but when the period passed without bringing the event expected, he was perplexed and unable to explain the delay. Although bitterly disappointed, he did not renounce his faith, as some did, calling it a fanatical delusion; but he was bewildered, and could not understand **the position of God's people on prophetic time**. He had been so earnest in declaring that the coming of the Lord was near, that when the time passed, he was despondent, and did nothing to encourage the disappointed people, who were like sheep without a shepherd, left to be devoured of wolves." {LS 77.4}

2. That position is, that:

a.) Prophetic time is calculatable

(which a simple addition from one date to another future date already qualifies as calculation)

"Our **calculation of the prophetic time** was so simple and plain that even children could understand it. **From the date** of the decree of the king of Persia, found in Ezra 7, which was given in **457 before Christ**, the **2300 years** of Daniel 8:14 were supposed **to** terminate with **1843**." {CET 49.2}

b.) Prophetic time is definite

(such as the 2300 days prophetic period ending in October 22, 1844)

"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." {10MR 268.4}

For Ellen White herself explained "prophetic time" by saying "that is . . . definite time":

"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**.

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." – MS 59, August 16, 1900

c.) **Prophetic time**, i.e. calculatable, definite time, **closed in 1844**

"**Prophetic time closed in 1844**." {1SG 148.1}

d.) **Prophetic time**, i.e. calculatable, definite time, **ended in 1844**

". . . **time should be no longer**.

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." – MS 59, August 16, 1900

e.) **Prophetic time**, i.e. calculatable, definite time, **is no longer after 1844**

". . . **time should be no longer**.

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." – MS 59, August 16, 1900

CONCLUSION

Therefore, according to **the strictest deduction**, it is clear beyond any doubt or ambiguity, that the position of God's people on prophetic time, is that **NO** prophetic time that is **calculatable & definite** extends beyond 1844. For it is most plainly stated that prophetic time "closed", "ended" and "is no longer" after 1844.

Therefore, whatsoever claim may be made regarding a "prophetic time" extending after 1844, that claim,

- cannot use the terminology "prophetic time",
 - cannot be "calculatable" (not even as a simple addition from one date to another),
 - and cannot be "definite"
- . . .for such a thing would directly contradict the Spirit of Prophecy, and thereby prove the claimer a false prophet.

Question No. 2 – What exactly is "definite time" ?

(based on an analysis of all the 107 instances of "definite time" in the Writings of Ellen G. White, and some other statements)

This question is crucial, because the Spirit of Prophecy unmistakably tells us, that:

“. . .the Lord had been pleased to show me that there would be **no definite time** in the message given of God **since 1844**;" {PH030 9.4}

If namely "definite time" means ALL time-prophecies in general, then there are NO more time-prophecies after 1844, and ANYONE claiming a time-prophecy after 1844, is a false prophet.

But is that really what "definite time" means? How can we know for sure? The answer is, we must allow the Spirit of Prophecy to define for us exactly what she meant with "definite time". How? By looking at every single instance of that phrase, and then from its surrounding context deduce a harmonization of it all so that nothing contradicts.

THE RESPONSE:

1. God's people have a position on definite time

"**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 our 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." {10MR 270.1}

2. That position is, that:

a.) Definite time is any day or hour

"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." {10MR 270.1}

b.) Definite time is any year

"Jesus has told his disciples to "watch," but **not for definite time**. His followers are to be in the position of those who are listening for the orders of their Captain: they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord: but **no one will be able to predict** just when that time will come: for "of that day and hour knoweth no man." You will not be able to say that **he will come in one, two, or five years, neither are you to** put off his coming by **stating that it may not be for ten or twenty years**." {1888 959.3}

c.) Definite time is any decade or century

"**God gives no man a message that it will be ten years or twenty years before this earth's history shall close. If it were forty or one hundred years, the Lord would not authorize men to proclaim it**. He would not give any living being an excuse for delaying the preparation for His appearing." MS 32a, 1896.

d.) Definite time means the fixing of a time

"Some were led into the error of repeatedly **fixing upon a definite time** for the coming of Christ." {GC 456.1}

"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**." {17MR 17.2}

e.) **Definite time means the setting of a date**

The more frequently **a definite time is set** for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last **fix upon a date** too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late." {GC88 456.2}

. . .and thus the **fixing or setting of any hour, day, year, decade or century**, is explicitly forbidden regarding:

– **the outpouring of the Holy Spirit**

"**We are not to know the definite time** either **for the outpouring of the Holy Spirit** or for the coming of Christ." {1888 958.7}

– **the coming of Christ**

"**We are not to know the definite time** either for the outpouring of the Holy Spirit or **for the coming of Christ**." {1888 958.7}

– **the close of probation** (which is heresy)

"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**. 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**." {PH030 9.3,4}

– **the end of this world's history**

"**God gives no man a message that it will be ten years or twenty years before this earth's history shall close. If it were forty or one hundred years, the Lord would not authorize men to proclaim it**. He would not give any living being an excuse for delaying the preparation for His appearing." MS 32a, 1896.

– or **any promise Christ has made of special significance**

"**Let all our brethren and sisters beware of any one who would set a time** for the Lord to fulfill his word in regard to his coming, or **in regard to any other promise he has made of special significance**." {RH, September 12, 1893 par. 6}

– or any other message

". . .the people will not have another message upon definite time." – MS 59, August 16, 1900

". . .the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844;" {PH030 9.4}

". . .I was shown that we should not have another definite time to proclaim to the people." {10MR 268.4}

"Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time." {YRP 329.3}

– For after 1844, neither "definite time", or any other "time", would ever be a test again:

"I have borne the testimony since the passing of the time in 1844, that there should be no definite time set by which to test God's people." {LS80 221.1}

"Time has not been a test since 1844, and it will never again be a test." {EW 74.2}

CONCLUSION

Therefore, according to **the strictest deduction**, it is clear beyond any doubt or ambiguity, that the position of God's people on definite time, is that **NO** time is to be fixed or set in any message beyond 1844. For it is most plainly stated that there would be "no time-proclamation to intervene between...1844 and the time of our Lord's coming", for "the people will not have another message upon definite time".

Therefore, whosoever proclaims a fixed hour, day, year, decade or century after 1844, contradicts the Spirit of Prophecy, and thereby proves himself or herself to be a false prophet.

Study provided thanks to Marko Leone

Daniel 12 is not to be used to (time set) determine when Christ's second coming will occur. It is not a message that is to be preached. It is not a test for anyone but a warning to God's elect as to what is coming and how long it will last. It is information and should only be used as such. It is to be "Discovered" by the "Wise" who are studying to know what God would have them to do and in turn God will let them know what is to come so they can be encouraged and in turn encourage the rest of the "Wise" who are studying and also preparing to meet their Lord.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. 1. Thessalonians 5:1-11