

A TRACT SHOWING THAT NO SPECIFIC TIME IS TO BE ATTACHED TO ANY MESSAGE AFTER 1844

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October 11, 2019

“**B**ut of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.” Mark 13:32, Matthew 24:36. Such is the recorded testimony of Christ concerning the definite time of His second advent. It is immediately clear from these texts that the exact time, the day and hour, of the second advent is not revealed to men, being a secret which is hid with the Father. For the texts say that not only men, but angels also do not know that time. If there was anything in revelation from which this time could be computed, surely the angels would have a knowledge of it. But “no, not the angels which are in heaven, neither the Son, but the Father” alone holds this as His secret; a secret which, we believe, has already been revealed to Christ, but not to men. According to infinite wisdom, man must remain ignorant about the time of Christ’s second advent until after the close of probation. It is concerning that time, when “the living saints” are “144,000 in number” that we read: “we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming.” – Early Writings p. 14.1 What then? “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Deuteronomy 29:29. Let no one presume, by attempting to mark out the future, to pry into this secret of the Almighty.

Yet many and prominent are the advocates of several theories that attempt to compute dates that relate, in one way or another, to the second advent. Among those who stand prominently at the head of these theories we may list such great and influential men as Doug Batchelor, Andrew Henriques, Jeremiah Davis, Moses Mason, Richard C. Vaughn, etc. On this subject, as well as on any other new theory that we meet, these words of Solomon stand as a safe guide: “He that answereth a matter before he heareth it, it is folly and shame unto him” Proverbs 18:13. Or, as we read about the same principle from the Spirit of Prophecy: “Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up, filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God’s word, which will reveal truth and unmask error. To ridicule his

ideas would not weaken his position in the least if it were false, or strengthen your position if it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it. There must be no spirit of Pharisaism cherished among us.” – Testimonies to Ministers and Gospel Workers p. 107.2

Then as the theory is gaining ground that we can somehow meander our way around the scripture and find a date that has a bearing on the second advent, it is only right that any person that professes to believe anything about the truth should “sit down as a Christian” and investigate the subject, then his attitude toward the subject must be dictated by the result of his study, rather than by prejudice or hearsay.

The sum of the propositions that are made to support these theories is:

1. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of about 7000 years is measured off.
2. The seventh millennium will be spent in heaven so that only 6000 years are allotted as a probationary period on earth, at the end of which Christ will come.
3. Christ was born exactly 4000 years from the creation week.
4. The Second Advent will be exactly 2000 years from the death of Christ.
5. A biblical generation is 40 years and that we can use this to compute dates for some future events.
6. We can know the year in which the earth was created; that year being 4004 BC.
7. The conclusion then is that we can know the number of years within which Christ will come; the limit of that period varying with every different exponent – 2024 and 2031 receiving the most prominence.
8. A further conclusion is that although this date can be computed, and it has, we cannot know the exact date of Christ’s return because He will “finish the work and cut it short in righteousness” Roman 9:28. So that His coming will be before the predicted date. Then because of this, this work of computing dates is not time-setting.
9. That because some of the dates computed are for events apart from the second advent, this work of computing dates is not time-setting.

But the scripture seems plain enough to us that no date can be calculated that goes beyond the termination of the 2300 days of Daniel 8:14. The question before us then is to establish if any prophetic date can be calculated, regardless of its relation to the second advent, which terminates after 1844. This we shall seek to do by investigating the propositions above.

The matter at hand, not being a new one, we know that we must be meet similar objections as were raised against the advent faith in the early 1800s. That we may not be classed with the scoffers, we propose first to address the question of:

THE NEARNESS OF THE SECOND ADVENT

The following is taken from a sermon delivered by Pastor Andrew Henriques in 2016 under the title “State of World and Church in this 6000th Year and 4th Generation Shows that Jesus must Cut it Short”:

“And the only person who would try to find fault and criticize and say I don't believe that, we have much more time; these are individuals whom 2 Peter 3 speaks of that they are scoffers, etc. They want to enjoy the sins of this world... I will show you, I believe, the second Coming of Christ will take place before 2031”. We do not agree with the time-setting theories. But we do not take upon ourselves the appellation of scoffers. We believe that the second coming of Christ is near, even at the door.

Nor can it be said that the present investigation is an act of pettifogging. For the lover of easy that would label as a non-issue anything that does not appeal to his curiosity, for which no study is desired, we have the following words concerning the doctrine in question: “*The doctrine of the second advent is the very keynote of the Sacred Scriptures.* From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. ” – The Great Controversy, p. 299.1.

To the question posed to Him by His disciples concerning the second advent, Christ answered, “Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that he is near, even at the doors.” Matthew 24:32-33, margin. It is not merely as a lazy suggestion, one that we can do without, and be willfully ignorant about, that Christ said the Christian should know when His coming is near. The same words were addressed also to his disciples in answer

to the question, “when shall these things be”? – the destruction of Jerusalem. They were plainly instructed to look out for a number of signs. The main sign is thus expressed: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:).” “Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes.” Matthew 24:15-18.

“When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should be toiling in the heat of the day. They must not hesitate a moment, lest they be involved in the general destruction. – The Great Controversy, p. 25.4

“Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. “When ye shall see Jerusalem compassed with armies,” said Jesus, “then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.” Luke 21:20, 21. – Idem, p. 30.2

Yet in the temporal retribution that fell upon the apostate Jewish nation at the destruction of Jerusalem in AD 70, we see but the first draft from that cup of wrath which at the final judgment she, and the whole world with her, must drain to its dregs. Then how much more must the contemporary professor strive to know all he can about the second advent, striving to perfect Christian character in the fear of God that he, when Christ is no longer intercessor, may stand before God. How much more must we be preparing for the crisis soon to break upon the world? Hear it ye halting Christians: “A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished”. Proverbs 22:3; 27:12. “We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” – Testimonies for the church, vol. 8, p. 28. “Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they

should make by diligently studying the word of God, and striving to conform their lives to its precepts. . . . God calls for a revival and a reformation.” – Prophets and Kings, p. 626.

The apostle Paul talks of a class “that love his appearing”, “that look for him” 2 Timothy 4:8; Hebrews 9:28. This must mean that there is a class that does not love His appearing, that does not look for him. This class is as present today as in all preceding ages. The spirit of prophecy presents the arguments that were put forth by this class against the advent faith: “No man knoweth the day nor the hour” was the argument most often brought forward by rejecters of the advent faith. The scripture is: “Of that day and hour knoweth no man, no not the angels of heaven, but My Father only.” Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: “What shall be the sign of Thy coming, and of the end of the world?” Jesus gave them signs, and said: “When ye shall see all these things, know that it is near, even at the doors.” Verses 3, 33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, “My Lord delayeth His coming,” shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. “Watch therefore,” He says. “Blessed is that servant, whom his Lord when He cometh shall find so doing.” Verses 42, 46. “If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” Revelation 3:3.

“Paul speaks of a class to whom the Lord’s appearing will come unawares. “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, . . . and they shall not escape.” But he adds, to those who have given heed to the Saviour’s warning: “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.” 1 Thessalonians 5:2-5.

“Thus it was shown that Scripture gives no warrant for men to remain in ignorance *concerning the nearness of Christ’s coming*. But those who desired only an excuse to reject the truth closed their ears to this explanation, and the words “No man knoweth the day nor the hour” continued to be echoed by the bold scoffer and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ’s day, many refused to enter the kingdom of heaven themselves, and those who were entering in they hindered. The blood of these souls will be required at their hand.” – The Great Controversy, p. 370 – 372.

We have seen from the spirit of prophecy that all that we can know is “*the nearness of Christ’s coming*”. The same argument was put forth by Joseph Wolff to his opponents. “Did our Lord say that that day and hour should never be known? Did He not give us signs of the times, in order that we may know *at least the approach of His coming*, as one knows the approach of the summer by the fig tree putting forth its leaves? Matthew 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that ‘many shall run to and fro’ (a Hebrew expression for observing and thinking upon the time), ‘and knowledge’ (regarding that time) ‘shall be increased.’ Daniel 12:4. Besides this, our Lord does not intend to say by this, that the approach of the time shall not be known, but that the exact ‘day and hour knoweth no man.’ Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark.”-- Wolff, Researches and Missionary Labors, pages 404, 405. – Idem, p. 359.2

By maintaining, as Christ in the scriptures did, that “of that day and hour knoweth no man”, we do not desire to put forward any longer the second coming of Christ. We desire, as every other faithful Christian, that He should come sooner, and we are doing all that is in our power to hasten that glorious day. But we desire that our faith, and our hope, be founded on the sure word of God. Human wisdom may suggest that by setting dates for such events as the passing of the Sunday Laws, the close of probation and “when Satan can deceive no longer”, all which have a bearing on the second advent, men may be aroused from their

stupor. But that is human wisdom. Divine wisdom raises the protest against any such suggestion: "there should be time no longer". Revelation 10:6.

THE FOLLY OF DIVINE WISDOM

In any such situation where the human mind should suggest a cause that God's word does not enjoin, fearing that any contrary course may confirm sinners in their unbelief, let it always be remembered that "If this is sound Bible truth, instead of preventing the salvation of sinners, it will be the means of winning them to Christ" – Testimonies, Vol. 1, p. 39. This is quoted from the following conversation concerning the doctrine of eternal hellfire.

"But, mother," said I, "do you really believe that the soul sleeps in the grave until the resurrection? Do you think that the Christian, when he dies, does not go immediately to heaven, nor the sinner to hell?"

She answered: "The Bible gives us no proof that there is an eternally burning hell. If there is such a place, it should be mentioned in the Sacred Book."

"Why, mother!" cried I, in astonishment, "this is strange talk for you! *If you believe this strange theory, do not let any one know of it; for I fear that sinners would gather security from this belief, and never desire to seek the Lord.*"

"If this is sound Bible truth," she replied, "instead of preventing the salvation of sinners, it will be the means of winning them to Christ. If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance. Besides, it does not seem a proper way to win souls to Jesus, by appealing to one of the lowest attributes of the mind, abject fear. The love of Jesus attracts; it will subdue the hardest heart." – Ibid.

The same is true also for the question of the second advent. It may seem that by setting certain dates and saying that the second advent should be expected within some specific duration of Christ, listless sinners will be aroused. But all that this ever does is to create an excitement that withers just as quickly as it was created, leaving the man in a worse condition than he was in before. Instead of a true revival, all that is always created is a false one.

"Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce Scripture and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity, but men have perverted its meaning. These errors have brought the truth of God for these last days

into disrepute. Adventists are derided by ministers of all denominations, yet God's servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

"Those who think they must preach definite time in order to make an impression upon the people do not work from the right standpoint. The feelings of the people may be stirred and their fears aroused, but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great excitement. – Testimonies, Vol. 4, p. 307 – 308.

Having established the fact that all true Christians must earnestly look for the appearing of Christ, let us now proceed to consider:

THE MYSTERIES OF GOD

It has already been seen that "The secret things belong unto the LORD our God". This must be accepted as a fact by anyone who has any respect for the Bible as the Word of God. This fact is expressed by Isaiah in these words: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour". Isaiah 45:15. Then it is clear that as a hidden thing cannot be seen as long as it remains hidden, so can nothing be known about God – His person, His nature, His purposes, etc, but that which is revealed. A very logical question that should follow here is: "what are the secret things of God", "what are His mysteries"?

On this subject, as that concerning the second advent, the wicked man will ever be found opposing scripture while quoting scripture. With the second advent, the words "of that day and hour knoweth no man" are misapplied as an armor against the "sword of the Spirit" when it says we must know when His coming is near. So also is the text "The secret things belong unto the LORD our God" a favorite among those who desire to know nothing, however plainly it is revealed. But that the text is more misapplied that it is rightly applied does not mean that there are no secret things which belong unto the LORD our God. One such secret is the exact time of the second coming of Christ. This is plainly shown in the text: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "The exact time of the second coming of the Son of man is God's mystery". – The Desire of Ages, p. 632.4

But, one may say, "the fact that a certain subject is called a mystery does not mean that we are to understand nothing about it". We agree, as Paul states:

“though I ... understand all mysteries” 1 Corinthians 13:2. Then mysteries, nay, all mysteries, can be understood. To this fact we have another corroborating text: “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables” Mark 4:11. See also 1 Corinthians 15:51; Ephesians 1:9, etc.

Then who can know the secret things of God? - “The Revelation of Jesus Christ, which God gave unto Him” etc. That God the Father alone can by Himself tell the future is perhaps stated in the most forceful way by Isaiah. Read the following passages: “Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.” “And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.” “Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” Isaiah 41:23, 44:7-8, 46:9-10. Did you ever hear of such phantom beings as “God the Son” or “God the Holy Spirit”? The “only true God” John 17:3 poses to them this challenge: “Show the things that are to come hereafter, that we may know that ye are gods”.

But from Zechariah we read that “the counsel of peace shall be between them both” Chapter 6:13 – between God the Father and His Son. Whatever secret the Father has, it is His pleasure to reveal it unto His Son. So it was in the creation of the world, when “God said, Let us make man in our image, after our likeness” Genesis 1:27. John also states that “The Father loveth the Son, and hath given all things into his hand.” John 3:35. This, we believe, includes a knowledge of future events. The first verse of Revelation furnishes proof for this. The Revelation of Jesus Christ, being a prophecy, was given to Him by God the Father. Then whatever the Father knows, including what will happen in the future, the Son also knows – because the Father has revealed it to Him. We can further prove this from the following statement from the Spirit of Prophecy: “God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.” – Testimonies, Vol. 8, p. 268.3.

The question may be asked, “When then was the secret about the time of the second advent revealed to Christ, if it ever was?” We sure do not know. But that “the Revelation of Jesus Christ” was given to Him by God we all assent. When? We also do not know. And since everything in that Revelation points to His coming, it must be that something about His coming was given to Him together with this revelation. Unless all these things about a council in heaven, and its counsels, God giving His only begotten son to the world, God giving the revelation to Christ, etc, are, as they are in the deceived mind of the Trinitarian, some drama acted in the great theater of the third heavens.

Man can also know something about the secret things of God. “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets”. Amos 3:7. Of Abraham the records states: “And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?” Genesis 18:17-18. So that it is true that, “The secret of the LORD is with them that fear him.” Psalm 25:14.

But all that they can know is what has been revealed to them. “The secret things belong unto the LORD our God”. When Satan said he would be like the Most High, he sought to take upon himself the attributes and powers of God, including the ability to foretell the future. We see this from the following statements concerning his work of deception: “When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared... The fact that they state some truths, and *are able at times to foretell future events*, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible.” – The Great Controversy, p. 552.2. But if Satan can foretell the future then he is God and the challenge “Show the things that are to come hereafter, that we may know that ye are god” is itself challenged. The statement that Satan is able at times to foretell future events is explained by the following: “Satan leads men to consult those that have familiar spirits; and by revealing hidden things of the past, he inspires confidence in his power to foretell things to come. By experience gained through the long ages *he can reason from cause to effect and often forecast, with a degree of accuracy, some of the future events of man's life*. Thus he is enabled to deceive poor, misguided souls and bring them under his power and lead them captive at his will.” – Patriarchs and Prophets, p. 687.2.

We must therefore conclude that if angels, both unfallen and fallen, cannot tell the future, except as it is revealed to them, then neither can man, who was made a little lower than the angels. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels" Psalm 8:4-5. The only way we can know, apart from the statement of prophecy, anything that will occur in the future, is, as has been seen in the case of Satan, by reasoning from cause to effect. But concerning the exact time of the second advent, no such room is given. If this was possible there would be no need for God, in the future, after the close of probation, to pronounce the day and hour of Christ's return. Such declaration, with the dates already known, would be redundant. This should explain something about:

All the Counsels of God

It has been seen that "All the counsels of God are opened to His Son". And it is clear that Christ is "the only being that could enter into all the counsels and purposes of God." – Patriarchs and Prophets, p. 34.1. So that "In all the councils [counsels – GC1888] of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes." – The Great Controversy, p. 495.1. Then the text in Amos 3:7 does not mean that God will reveal all His secrets though His prophets. It does not say, "he revealeth all his secrets" – it is only to Christ that all the counsels of God are open.

An Exception

It is taken for granted that the channel of communication between God and man is as given in the first verse of the Revelation: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" – from God to Christ, onward to an angel, then to men. But this is not true of the revelation of the day of the second advent.

An old English version of the text in Matthew 24:36 reads, "But that day and hour no man *maketh known*, neither the angels which are in Heaven, neither the Son, but the Father." It is considered by some that "This is the correct reading, according to several of the ablest critics of the age. The word know is used in the same sense here that it is by Paul in 1 Corinthians 2:2: "For I determined not to know make known anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known." – James White, Bible Adventism, p. 54.1. This view finds its support in the Spirit of Prophecy: "Christ stated plainly to His disciples that

He Himself Could Not Make Known the Day or the hour of His second appearing. Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy?" – The Desire of Ages, p. 632.4.

This second view, that the correct translation of "no one knows" is in fact "no one makes known" does not annul the first view for which much explanation has already been given. This can be seen from statements in the spirit of prophecy which adopt the first view, such as: "Even the angels, who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." – Last Day Events, p. 32.3.

In this second view we also find much truth. The definite time, the day and the hour, the times and the seasons, of His coming "the Father hath put in His own power" Acts 1:7; and no one, neither man nor angel, can ever make it known. And every one who ever attempts to know it is deceived; and everyone who ever attempts to make it known, is both deceived and a deceiver.

Nor are men and angels the only ones that cannot make it known. Christ Himself said that even He could not make it known. In the fullness of time, it is God the Father who shall be heard making known the day and hour of Jesus coming.

We know that "There is one God, and one mediator between God and men, the man Christ Jesus" 1 Timothy 2:5. And that, as has been seen, it is through this mediator that God speaks to us. See Hebrews 1:1-2. Yet here we see an exception. That the definite time of Christ return will not be made known to us by God through Christ, but by God Himself speaking from heaven. This requires that a few words be offered to show:

When God Speaks Directly to Men

Twice when God made a public address it was to give us the identity of Christ. During the baptism John heard "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased". Matthew 3:17. Therefore, because He is the son of God, it is required of men to "hear ye him." Matthew 17:5. If life eternal is, as Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent", then we see how important it was for God to make this declaration confirming to us that Christ is His Son. How? Not a son by creation as the angels are, nor a son begotten as is the forgiven sinner, but a begotten Son. See John 3:16.

Spoken in human language, there was nothing in the testimony which God gave concerning Christ that

either men or angels could not say. It would only require changing the subject from the speaker to God thus: “this is God’s beloved Son, in whom He is well pleased” and the same meaning would be conveyed. In fact, even demons have borne the same testimony. The Gadarene demoniac cried, “What have I to do with thee, Jesus, [thou] Son of the most high God?” Mark 5:7; Matthew 8:29. John also tells us that the burden of his work. He says, “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:31. Then we see the same testimony given by God concerning Christ, that He is the son of God, given by men and even demons!

Why then did God have to speak those words in person when He has unnumbered willing servants ready to do His bidding? Why then will God make the declaration concerning the definite time of the second advent when He has Christ and unnumbered willing servants ready to do His bidding? We find here a connection that cannot be broken. If we can establish the answer to the first question, then we can be sure we have also the answer to the second.

But men are as eager now to do a work that even our Saviour, the Creator of this world will not take upon Himself. Could there be greater presumption than this? We know of none. It lies on the same scale with the papacy calling itself ‘a god upon the earth’, etc. The Lord warns all time-setters off the ground they occupy.

We read the following from the Desire of Ages concerning the baptism: “Upon coming up out of the water, Jesus bowed in prayer on the river bank... Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; *the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory.* The heavens are opened, and upon the Saviour’s head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. *From the open heavens a voice was heard saying, “This is My beloved Son, in whom I am well pleased.”*—The Desire of Ages, p. 111-112.

Could it not be said now that men are eager to pronounce to others the time, or the limit of time, for the Saviour’s coming, but no, it is from the Father Himself that will come “a great voice out of the temple

of heaven, from the throne, saying, It is done.” Revelation 16:17. The same voice will then make known the eagerly awaited day and hour.

The testimony of men can be doubted; and even of angels. For Paul said, “though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed”. But can the testimony of God be gainsaid? Christ answers, “And the Father himself, which hath sent me, hath borne witness of me” “and I know that the witness which he witnesseth of me is true.” John 5:37; 32. We can therefore conclude that the greatest work, as far as giving a message is concerned, is left to the Father’s purview.

But is it not true that

The Lord has a Time Appointed

We have received the following: “I think you cast the brothers in false light when you say the limit of that period is not going beyond 2031 because they have maintained that the Lord has a time appointed”. We can never answer all the objections that may be raised on this subject because minds are ever at work manufacturing new objections every day. To be able to wait for all objections to be formulated and then to answer all of them would require not a lifetime, but the lifetime of all men till the end of the world. That time we all do not have. So we will try to express the points, as we believe them to be true, as best as we can, then leave the reader with the work of discerning between truth and error.

The wise man tells us that “To every thing there is a season, and a time to every purpose under the heaven” Ecclesiastes 3:1. He continues to tell us that there is a time for judgment: “I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.” Verse 17. Paul also says that God “hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained” Acts 17:31. When is this time of judgment? Read Daniel 8:14 and you will find the answer. It is revealed so we can know it.

Further Paul says that “when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons”. It is not involved in doubt that in 27 AD Christ began His public ministry and three and a half years later offering Himself a sin offering on Calvary’s cruel cross. Again, these date can clearly be seen from Daniel 9:24-27. They are revealed; they are for us and for our children.

That God has also appointed a time for the second advent we do not deny. There are some that would read

that men have the power to hasten that day and so reason that they have also power to delay it. While it is true that men can hasten that day, for God can, and will, can the work short in righteousness, no man can delay that day. God is not at the mercy of lackadaisical men that take upon themselves the name of Christ. Read the 25th of Matthew and you shall see that that day will wait for no man. When it is near, even at the door, there can be no further delay. God in mercy has given to men to be colabourers with Christ, ministering to their fellow men. But if men are unfaithful in this duty, will God wait for them? Will God wait for them to take “this gospel of the kingdom ... in all the world for a witness unto all nations” before the end can come? No-no. “God will employ agencies whose origin man will be unable to discern. Angels will do a work which men might have had the blessing of accomplishing had they not neglected to answer the claims of God.” – Last Day Events, p. 207.3.

“The Lord has a time appointed when He will bind off the work; but when is that time? When the truth proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God and manipulate things as he pleases, the time of preparation will be prolonged.” – The Publishing Ministry, p. 389.5. What can be known about this time? The definite time cannot be known.

But, though no one can ever make known the day and hour of the Lord's coming, this in no wise affects the truth that all may know when His coming "is near, even at the doors;" for He said, “When ye shall see all these things know that it is near, even at the doors.”

Yet it is still true that “I will be like the most High” is the statement that goes out every time a man claims to be able to tell when Christ will come. And it is a species of fanaticism. This will be more clearly seen as we address the question:

WHAT IS TIME SETTING?

We cannot better express the error, the fanaticism, the sin of time setting and its effects than the work has been done by the inspired pen. We will therefore cite the reader to the pages of the spirit of prophecy for further information on the subject. We can, however, notice the following striking statements as we seek to define what time setting is:

1. “I understand that Brother [E. P.] Daniels *has, as it were, set time*, stating that the Lord will come *within five years*. Now I hope the impression will not go abroad that we are time-setters. Let no such remarks be made. They do no good. Seek not to obtain a revival upon any such grounds, but let due

caution be used in every word uttered, that fanatical ones will not seize anything they can get to create an excitement and the Spirit of the Lord be grieved.” – Last Day Events, p. 34.4

Notice that this statement does not give an exact date, but states a time beyond which the Second Advent cannot be – *within five years*. This is time setting. If we can set the time for an event that will occur after the second advent and so be able to tell, as brother Richard C., Pastor Henriques, Elder Mason and others do, the limit beyond which the second advent cannot go, then that case is similar to the one in question. And it is certainly true that a man who does that “has, as it were, set time”.

2. “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*. . . . We are not to know the definite time *either for the outpouring of the Holy Spirit or for the coming of Christ*. – Evangelism, p. 221.1.

This statement, like the previous one, does not state the exact time – day and hour, but only gives an expected duration. It further states that time setting is not only setting time for the second advent, but for any event relating to it that occurs after 1844 – the end of the longest time prophecy. For here the protest is issued against setting time for the outpouring of the Holy Spirit.

3. 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. – Last Day Events, p. 35.3 .

Although this statement goes as far as stating a month, it also treats on a subject apart from the second advent – the close of probation. Notice that those who do this work are here called fanatical parties. That is, every time-setter is a fanatic.

Then we may rightly define time-setting as attaching a date to any prophetic event that was yet unfulfilled at the termination of the longest time prophecy, the 2300 days, in 1844. This does not have to be only in relation to the second advent, but any unfulfilled prophecy. This brings us to the subject of:

TIME NO LONGER

In the tenth chapter of Revelation we find further proof that the definition of time setting comprehends

much more than merely setting a date for the second advent. It says: "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". Revelation 10:5-6. The time spoken of, says Uriah Smith, "must therefore mean *prophetic time*; for there is no other to which it can refer. Prophetic time shall be no more - not that time should never be used in a prophetic sense; for the "days of the voice of the seventh angel," spoken of immediately after, doubtless mean the years of the seventh angel; but no *prophetic period* should extend beyond this message; those that reach to the latest point would all close there. Arguments on the *prophetic periods*, showing that the longest ones did not extend beyond the autumn of 1844, will be found in remarks on Dan. 8:14." – Daniel and Revelation, p. 524.2.

That the "time" that should be "no longer" refers to the prophetic periods is confirmed by the following: "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." – Selected Messages, Bk. 2, p. 108.1

So what are the prophetic periods?

Uriah Smith in commenting about the prophecies of Daniel says: "Chapters 9, 10, 11, and 12 are clearly a continuation and explanation of the vision of chapter 8: hence we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods: namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now, when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? – Daniel and Revelation, p. 344.2.

James White also makes the following comments concerning the prophetic periods of Daniel's prophecies: "The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods *reaches to the second coming of Christ*. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of

Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844. But we cannot give a defense of our position in regard to these periods in this work." – The Second Coming of Christ, p. 62.1.

Mention is also made of prophetic periods in the Revelation: "In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest." – The Great Controversy (1888), p. 334.4

Then we see that a prophetic period defines a *specific time* for future events. The following are close to all the prophetic periods that we find in the scriptures: 70 years (Daniel 9:2); 1260 days (Rev 12:6, etc); 2300 days (Daniel 8:14) with the 70 weeks (with the 7 weeks and 62 weeks, etc) See Daniel 9:24-27; 1290 days; 1335 days (Daniel 12:11-12); a time and times and the dividing of time (Daniel 7:25) – being the same period as the 1260 days; 150 days (Rev 9:5;10); 391 years and 15 days (Rev 9:15), *about half an hour* (Revelation 8:1). Further comment shall be made concerning the last period of "about half an hour".

It has been seen that "the longest ones [of these prophetic periods] did not extend beyond the autumn of 1844". The 2300 days is not only the last, but also the longest of all the prophetic periods. These can simply be understood to mean 'prophetic time' as can be seen from the following: "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 Releases, Vol. 19, p. 320.4.

If, as has been seen, the 2300 days is the longest and last prophetic period, then no prophetic event, as has also been seen, can have any time attached to it. John, in the Revelation, teaches us something about what prophecy is. After mentioning that the Revelation was given to Christ "show unto his servants things which must shortly come to pass", he

further says, "Blessed is he that readeth ... the words of this prophecy". So that prophecy is the sum all the things that are revealed which must shortly come to pass. Prophecy, and prophetic time, is therefore not limited to the second advent. We must therefore understand such statements as: "the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844", "the people will not have another message upon definite time" to mean that not only the second advent, but all future events are not to have any time attached to them. This includes the close of probation, the passing of the Sunday Law in America, "when Satan can tempt no longer", etc.

Further proof to this fact can be seen in the message under

The Fifth Seal

Does not the question "how long" require definite time in response if that time is known? This we see to be true in Nehemiah's interview with Artaxerxes. To the question "For how long shall thy journey be? and when wilt thou return?", Nehemiah says, "So... I set him a time". Nehemiah 2:6. It is for the same natural curiosity to know the time, we believe, that the following questions were asked in the visions of Daniel and John. (1) "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (2) Under the fifth seal also the saints under the altar are represented as asking the question "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

In Daniel's vision the question was asked by a being who is represented using the symbol of a saint, that is, an angel. In like manner saints are by Jude used to represent angels. He speaks after this manner concerning the second advent: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14-15. Yet it may be inferred that the question "how long" was asked for Daniel's sake since the answer was given not to the angel that asked it, but to Daniel. Daniel had in vision asked questions whose answers have themselves furnished us a lot of answers to the questions that we would have concerning their visions. Daniel, for example, says, "I came near unto one of them that stood by, and asked him the truth of all this." Daniel 7:16. But in the vision in the eighth chapter, it is possible that Daniel would

have made no inquiry concerning that all important period of 2300 days. So the angel asked the question in his hearing, and the answer was given to him.

In like manner, we find the following in the Revelation from an angel who is represented as one of the elders: "one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" Revelation 7:13. John definitely could have no answer to this. Why then was it asked? That it might be answered in his hearing just as if it has been asked by him. We can therefore conclude, without stretching the truth, that the questions which relate to time which we shall briefly consider could all have been asked, as they should have been, by men due to their natural curiosity to know the time.

In Daniel's visions we have the following questions: (1) How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13 (2) What shall be the end of these things? Daniel 12:8. That these concern themselves with definite time, it is obvious. And the answers given to them mention definite time. From the first we have that which has been both the foundation and the central pillar of the advent faith: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. The second refers to the end of this first period when the investigative judgment was to begin. Daniel was told, "go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days". Daniel 12:13.

That to Daniel's questions definite time was given in response shows that there are time that were are supposed to know. But this is not the case for this question under the fifth seal: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Revelation 6:9. The reply given here is simply: "it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Verse 11. That no definite time is here given, we believe, is because the period referred to goes beyond the close of the longest and last time period in 1844, after which the angel said that there should be time no longer.

But doesn't Smith make a different application of the texts in the vision under consideration? He says of "the little season": "The cruel work of Romanism did not altogether cease, even after the work of the Reformation had become wide-spread and well established. Not a few terrible outbursts of Romish hate and persecution were yet to be felt by the church. Multitudes more were to be punished as heretics, and

to join the great army of martyrs. The full vindication of their cause was to be delayed a little season. And during this time, Rome added hundreds of thousands to the vast throng of whose blood she had already become guilty. (See Buck's Theological Dictionary, art. Persecution.) But the spirit of persecution was finally restrained; the cause of the martyrs was vindicated; and the "little season" of the fifth seal came to a close". – Daniel and Revelation, p. 443.1.

We shall not object Smith's view, but present the following for consideration. The prayer is one against the persecutors, as Paul says that Elijah "maketh intercession to God against Israel" Romans 11:2. We agree with Smith that he says of the white robes, "These were given as a partial answer to their cry". – Idem, p. 442. That is, the vindication of the characters of the saints which had by the papacy been maligned was a partial answer to the saints request. What is the full answer, and when is it to be given? This is not left to the readers fancy to determine. The answer is clearly given in the 16th chapter in message under the third plague. It states: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Revelation 16:4-7.

In the 19th chapter is also brought to view this vengeance of God upon the persecutor of His people. The second verse reads: "For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand". This vengeance, the judgment of Babylon, begins with the seven last plagues. See also Revelation 18:8.

Haskel supports this view, that the little season for which the saints were required to wait did not end before the opening of the sixth seal, but will continue until the second advent. He says concerning the martyrs brought to view under the fifth seal: "Their numbers will be increased by those who are called to suffer a similar death in the period of time preceding the second coming of Christ. What was done under the cover of darkness in the Middle Ages, will be repeated when the sun is at its zenith. All who are slain for conscience' sake, sleep together in their graves until called forth by the trumpet tones of Him, who is the resurrection and the life. Then will white robes be given them, together with palms of victory. Today they are seen clothed in white robes; for the world,

forgetting the crimes of which they were basely accused, assigns them a martyr's crown." – The Story of the Seer of Patmos, p. 118.1.

Then putting two and two together we see that to the question "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" the answer is "until the seven last plagues". That is, it does not mention a definite period because by the time of the seven last plagues the times for definite prophetic periods are expired until the second advent – "no time proclamation is to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming".

There is, however,

The "space of about half an hour"

of Revelation 8:1 which is a prophetic time, and extends beyond 1844. That this is a prophetic time can be seen from the fact that it is computed to be 7 literal days. "We all entered the cloud together, and were seven days ascending to the sea of glass". – Early Writings, p. 16.2. Haskel and Uriah Smith make the same calculation. Smith says: "The length of this period of silence, *if we consider it prophetic time*, would be about seven days." – Daniel and Revelation, p. 476.1.

The seeming contradiction concerning the last of the prophetic periods is easily solved if we consider that the last prophetic period, which ended in 1844, is of the prophetic periods that are before the second advent. Thus we read that "Our position has been one of waiting and watching, with ***no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming.*** We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door." – Manuscript Releases, Vol. 16, p.178.2. So that there can be valid prophetic periods after the second advent. But these have to begin during or after the second advent. For no time proclamation is to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. And the exact time at which they begin cannot be known before the second advent. This holds true for the millennium as well as for the "space of about half an hour".

Prophetic Time and Literal Time

The argument is put forth that the "4000 years" and the "2000 years" are not prophetic, but rather literal time and therefore the injunction that there should be time no longer does not apply to them. But let it be remembered that the 70 years of Daniel 9:2 and Jeremiah 25:11 is also literal time applying to a prophetic event. Although it is literal and not prophetic

time, it is indeed a prophetic period. The injunction that "there should be time no longer" applies not only to prophetic time as it were, but to any prophetic period, a prophetic period being, as has been seen, *a specific time* for future events.

On the subject of the longest time period and the time of its termination, the question is not whether it is literal or prophetic time, but if it is definite time. This is made clear by the following statements: "But, says one, is not definite time in the Bible? and do you not believe in time? We answer, Time is in the Bible, and we believe in time. Among all those who are designated as "Timeists," none can be found who believe more firmly in time than we. There is just this difference between us: They have fallen into the fundamental error of supposing that some of the prophetic periods reach to the coming of the Son of man, and are given to mark that event; hence the necessity with them of definite time till the Lord shall come. On the other hand we believe that definite time is in the Bible, that it is given for a specified object, that all the periods have expired, and that we have reached the events which they were all given to mark. Now, while the passing of their times is to them a source of perplexity and confusion, to us, the expiration of the prophetic periods is but a fulfillment of prophecy, and the confirmation of our faith. As the pillar of fire was darkness to the Egyptians but light to Israel, so the prophetic periods become darkness to those who will have some of them extend to the coming of the Lord; but light to us who see their fulfillment in the past in the order of prophecy. – June 13, 1865 UrSe, ARSH 12.2

There is also the

One Day of the Plagues

"Therefore shall her plagues come in one day" Revelation 18:8. The expositor of Revelation, Uriah Smith, says concerning this: "The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day; for it would be impossible for famine to come in that length of time. The plagues of Babylon are without doubt the seven last plagues, which have already been examined; and the plain inference from the language of this verse, in connection with Isa.34:8, is that a year will be occupied in that terrible visitation." – Daniel and Revelation, p. 719.2. It will be seen from his very words which have already been quoted that the one day cannot be prophetic time, as he says, "*But lo! here comes up a definite prophetic period of fifteen days, to begin somewhere in the future.*" Such an idea must be abandoned, or we must apply the message of the angel of Revelation 10 to this future time; but this would disarrange the messages of Revelation 14,

concerning which the Spirit of prophecy has warned us not to "move a block or stir a pin."

Since the seven last plagues are before the second advent, unlike the "space of about half an hour" already considered, and since "no time proclamation is to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming", we believe that the one day of the plagues is not definite prophetic time. Smith gives two possible applications of this. He says, it (1) "must be a prophetic day" (2) "or at least cannot be a literal day". We think the latter is a more reasonable conclusion.

The One Hour of the Beast

From what has been discussed so far, it should now be obvious that the "one hour" mentioned in Revelation 17:12 is either not a prophetic period, or if it is then it terminated before 1844. We give in passing the following as proof to this fact:

"They receive power one hour (Gr., hora, an indefinite space of time) with the beast; that is, they reign a length of time contemporaneously with the beast, during which time they give to it their power and strength.

"Croly, in his work on the Apocalypse, offers this comment on verse 12: "The prediction defines the epoch of the papacy by the formation of the ten kingdoms of the Western empire. 'They shall receive power one hour with the beast.' The translation should be, 'in the same era'. The ten kingdoms shall be contemporaneous, in contradistinction to the 'seven heads,' which were successive."

"This language must refer to the past, when the kingdoms of Europe were unanimous in giving their support to the papacy. It cannot apply to the future; for after the commencement of the time of the end, they were to take away its dominion to consume and to destroy it unto the end (Dan.7:26); and the treatment which these kingdoms are finally to bestow upon the papacy, is expressed in verse 16, where it is said that they shall hate the harlot, make her desolate and naked, eat her flesh, and burn her with fire. A Part of this work the nations of Europe have been doing for years. The completion of it, burning her with fire, will be accomplished when Rev.18:8 is fulfilled." – Daniel and Revelation, p. 705 - 706.

"The expression 'one hour' can mean an indefinite space of time." – Robert Wieland, Revelation of things to Come, p. 174.

"Then these ten give their power and strength to the beast one hour, which is taken *as a prophetic period*, meaning fifteen days. If this is so, the angel of Rev.10:6, swore to a falsehood, or the views of that prophecy heretofore held are all wrong. He swore that time should be no longer; that is, not that time might

not be spoken of in a prophetic sense, as of the days "of the seventh angel," but that every prophetic period had expired, and there was to be no more prophetic time in that sense. ***But lo! here comes up a definite prophetic period*** of fifteen days, to begin somewhere in the future. Such an idea must be abandoned, or we must apply the message of the angel of Revelation 10 to this future time; but this would disarrange the messages of Revelation 14, concerning which the Spirit of prophecy has warned us not to "move a block or stir a pin." - "Spiritual Gifts," Vol. 1, page 121. - The Seven Heads of Revelation 12, 13, and 17 p. 33.1

Having seen what a prophetic period is, we can now proceed to prove that:

THE 2000, 4000, AND 6000 YEARS ARE NOT DEFINITE TIME

From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of about 7000 years is measured off. We will give proof for this. Since the last millennium of these seven will be spent by the saints in heaven, it means that the second advent should be at the end of the 6th. This argument has been advanced by some to show that the second advent will be before 2031. But since there is to be no message of definite time intervening between 1844 and the second advent, it follows that the end of the 6000 years cannot be known. Then the 4000, the 2000 and the 6000 years have nothing attached to them by which the date of any future event can be computed. Otherwise, as has been seen, the angel in the tenth of Revelation swore to a falsehood that there is to be time no longer.

It has also been seen that the 2300 days is the longest of the prophetic periods of the Bible. Since the 4000 and the 6000 years are longer than 2300 years, then we see that they are not prophetic periods and nothing in them can be used to compute dates for any prophetic event.

All that is required to know the end of the 6000 years is its beginning, which according to some is the year of the creation of the earth, while to others it is the year when Adam sinned. But since the 6000 years terminate at the coming of Christ; of which all agree that "of that day and hour knoweth not man", then neither can the beginning of the 6000 years be known, regardless of the event which marked its beginning.

It is claimed by some that Christ was born exactly 6000 years from the creation of sinless man in Eden. This is clearly against the testimony of Scripture. For Luke says that in 27AD when Christ began his ministry, He "was ***about*** thirty years of age" Luke 3:23, Revised Version. Only the biased mind intent on

proving a preconceived opinion can read "about thirty years" to mean "exactly thirty years". It seems therefore that since the scripture attaches no exact date to the birth of Christ, then it is of no consequence when He was born. It cannot be proven from revealed information that Christ was born exactly 4000 from the creation and that His second advent will be exactly 2000 years from His ascension. This should explain why some chronologers attach 5BC to His birth, while others 4BC. And to any who would make a mountain out of this little issue, we say, "what is that to thee?" "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" John 21:22; Isaiah 55:2.

Again, if any exact year of any future event could be computed from the 6000 years, or any part of it, then our view of the message of Revelation 10 is wrong, for then either the time of the declaration that "there should be time no longer" is yet future or the angel swore to a falsehood.

Some also say that the end of the 6000 years is after the coming of Christ because either (1) it marks an event to occur after Christ's return such as "when Satan can tempt no longer" or (2) Christ will finish the work and cut it short in righteousness before the 6000 years.

Let's begin by examining the first view.

When will it be that "Satan can tempt no longer"?

The twentieth chapter of Revelation explains when this will be. In it we read: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3. That is a straightforward story. It needs no addition. It says plainly that Satan is to be "bound a thousand years" and that means "that he should deceive the nations no more, till the thousand years should be fulfilled". Satan will not be able to deceive anyone only when everyone will be gone. This will be at the second advent. For then these two things will happen. (1) "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16-17. (2) "With the breath of his lips shall he slay the wicked" Isaiah 11:4. These wicked, the

Lord “shall destroy with the brightness of his coming”. 1 Thessalonians 2:8. When is his coming but his second advent? It is at the second advent, before the “space of about half an hour” elapses that the wicked will be destroyed and “The whole land shall be desolate” Jeremiah 4:27. See also Jeremiah 25:33, etc. It is then, at the second advent, that Satan will not be able to tempt any man till the 1000 years are finished. Then “when Satan can tempt no longer” refers not to a period to begin after the second advent, but during the second advent.

The second argument is supported by:

ROMANS 9:28 AND MATTHEW 24:22

The common statement from our time setting friends is that “Christ will not come at the time computed. He will finish and cut short the work in righteousness. So He will come before the time computed. So we are not time setting”. It is assumed from this line of reasoning that time setting is limited only to setting a date for the second advent. But, as has been seen, time setting comprehends much more than that. It is, as has been seen, setting a specific time (or duration within which an event should occur), for any event of prophecy that was yet unfulfilled in 1844. The reader can refer to the work of Brother Daniels for evidence of this. That Christ will finish the work and cut it short in righteousness we do not deny. But this is not a time prophecy, so that it cannot be applied to time.

Another text that is supplied to support this line of argument is found in Matthew 24:22 “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” We do not find any evidence that this refers to the time of trouble, the great tribulation, through which the 144,000 are to pass.

The reason is given in the text that “there shall no flesh be saved” if that time of tribulation is not shortened. A.T Jones explains that which was to be saved as the flesh of the saints. He says, “The Papacy was clothed with civil power to punish heretics for 1260 years; and had not the period of tribulation of the elect in the providence of God been shortened, the martyrdom of the church would have continued to 1798, in which event, according to the Scriptures, no flesh of the elect would have been saved. But the reformation under Martin Luther and those associated with this great reformer, modified this tribulation, and continued to restrain the rage and consume the power of the Papacy until 1773, when the suppression of the Jesuits put an end to the tribulation.” – March 14, 1890 ATJ, EMTF 34.5.

The Spirit of Prophecy confirms this view in the statement: “Through the influence of the Reformation the persecution was brought to an end prior to 1798.”

– The Great Controversy, p. 266.4.

In the experience of the 144,000, neither their souls nor their bodies can be lost. So that it cannot be true for them that the days of their tribulation will be shortened for the reason that “there should no flesh be saved” if those days are not shortened. Of them we know that “the anguish which they suffer is not a dread of persecution for the truth’s sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour’s promise: I “will keep thee from the hour of temptation, which shall come upon all the world.” Revelation 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God’s holy name would be reproached.” – Idem, p. 619.1. Isaiah says that at this time, “bread shall be given him; his waters shall be sure” Isaiah 33:16. And the Psalmist says “There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.” Psalm 91:10-11.

It is further argued that because of an increase of sin in the world, those days will be shortened so that the saints may not be lured into sin. That is, “except those days should be shortened, there should no flesh (soul) be saved”. This is equally untrue. For the chronology of this time of trouble places it after the declaration “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:11. It is after this declaration, at the end of Christ’s mediatorial work, described by Daniel in the symbol of Michael standing up, that he says “there shall be a time of trouble, such as never was since there was a nation even to that same time:” Daniel 12:1. Whatever the reason may be that the work will be cut short and finished in righteousness, it cannot be either for the reason that the 144,000 may be lost or that they may all be persecuted to death.

Then the text in Matthew 24:22 is not applicable to the time of trouble preceding the special resurrection (Daniel 12:2) and the second advent.

But to the fact that God will cut the work short in righteousness does not apply to a definite time, we have further proof: “There will be those who claim to know the time of that great event. *Very earnest are they in mapping out the future, which the Lord has placed in a thick cloud, that the day, the month, and even the*

year may not be known. Notwithstanding the continued failures of these time-setters, they still continue their work. But their reasoning is false, and the Lord has warned them off the ground they occupy; for the coming of the Son of man is God's mystery. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." – ST October 6, 1898, par. 7. If we could compute the limit, and if the work is to be cut short only a few month, less than a year, then we could know the year. But it is not possible to know even the year.

It has already been seen that we cannot get from the prophetic periods, and these are all there are from which definite dates can be computed, a definite limit for the second advent. Then this also means that the application of Romans 9:28 to establish a definite period within which the second advent should be is a misapplication of the text. We can further prove this by answering the question:

WHY DOESN'T ANYONE KNOW THE DATE OF THE SECOND ADVENT?

The class that applies Romans 9:28 to a definite time seems to suggest that there is a reason given for which "of that day and hour knoweth no man". This being that it is because God will finish the work and cut it short in righteousness. That it, that we might have known that day and hour were it not for the reason that God will finish the work and cut it short in righteousness. And not only that we might have known the day, but that we already know that day – the limit. Then it is left to God to play hide and seek within the limit set for Him to hide that day from us. This sounds reasonable enough to be given some consideration.

That this limit has constantly been shifted every time it has passed, from 1851, to 1868, to 1884, etc, to 1997, to 2016, to 2024 and 2031 should itself be proof that even that limit neither man nor angel may know.

In 1890 Sister White wrote a letter to Brother and Sister Garmire in response to their time-setting view, and other errors. In their view, they had applied the text in Romans 9 to a definite time of the second advent. She wrote "In the little leaflet you sent out you speak of "the judgment" coming in one hour, and that God will work "His strange work" and "cut it short in righteousness" and seal to Himself a remnant, in fifteen days." – Manuscript Releases, Vol. 13 p. 13.1. The brother had challenged those that opposed his view, saying "Show us from the Bible that we are in error, and we will give it up." – Idem, p. 14.4. Here is the response: "But how can I prove your error by Scripture when you misinterpret and misapply it as you do?" – Ibid. We believe that Roman 9:28 is one of the texts of

scripture that, when applied to a definite time, is misapplied.

As further proof that we cannot know even the limit time to the second advent, we refer again to the case of Brother Daniels as already mentioned. And we also have more statements along that line. "God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close." – Last Day Events, p. 34.2.

So

"why has not God given us this knowledge?"

Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. *We are not to live upon time excitement.* We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to "watch," but not for a 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." – Selected Messages, Bk. 1, p. 189.2.

"I saw some were making everything bend to this next fall; that is, making their calculations, and disposing of their property in reference to that time. I saw that this was wrong for this reason: instead of going to God daily, and earnestly desiring to know their present duty, they looked ahead, and made their calculations as though they knew that the work would end this fall, without inquiring their duty of God daily." – Idem, p. 188.4.

The starting date for the 6000 years has for its basis

USSHER'S CHRONOLOGY

This proposition that the earth was created in 4004 BC has no text in its support, but the chronology of Bishop Ussher (1581-1656). Brother Richard C, gives us the following statement: "Having recently completed an examination of all 2500 references to Biblical chronology made by Ellen White, I can state unequivocally that her chronology matches that of Archbishop Ussher more closely than perhaps any other of the dozens of chronologies in use in the nineteenth century... For her as for Ussher *there were exactly 4000 years between the creation of man and the birth of Christ*" – G. Edwin Reid, Even at the Door, p.

157. We will prove from other statements in the Spirit of Prophecy that this statement is false. But let us notice first what an earlier chronologer said about Bishop Ussher's chronology. The Adventist chronologer, S.S Bliss wrote in his book: "The works of Prideaux, Hales, Usher, Clark, Jackson, Blair, the Duke of Manchester, and others, have been freely consulted, in this compilation. To Dr. Hales in particular the author is much indebted for many valuable suggestions. Excepting the periods of the patriarchal age, and a few unimportant variations from his scheme, the chronology of Dr. Hales is conformed to, as the most satisfactory of any extant." – Analysis of Sacred Chronology, p. 3.2. Dr. Hales, and not Bishop Ussher, had "the most satisfactory of any extant".

That we may prove this theory to be false, let us notice that:

THERE ARE NO TIME SPECIFIC 4000-YEAR QUOTES IN THE SPIRIT OF PROPHECY

Brother Richard C. states the following: "In the spirit of prophecy there are 42 6000-year and 41 4000-year quotes. *Most are not time specific as they might be prefaced with the words "almost", "nearly" or "more than"*'. He continues, "But I would like you to listen to three quotes regarding 4000 years that are time specific meaning 4000 years exactly", then he proceeds to quote statements that are not preceded by "almost", etc, which he claims mean exactly 4000 years. But let's compare the following statements, which according to him would be time specific:

"And in the midst of the week he shall cause the sacrifice and the oblation to cease." In A. D. 31, three and a half years after his baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease." – The Great Controversy (1888), p. 327.3. If this statement means that Christ died exactly 4000 years from some event, then he died 4000 years from the time Adam sinned, for it was then, when Adam sinned, that the "system of offerings" was instituted. See Genesis 3:21.

Now let us notice the next statement: "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to

share our sorrows and temptations, and to give us the example of a sinless life." – The Desire of Ages, p. 48.5. If this also means exactly 4000 years, then Christ was also born exactly 4000 years after Adam sinned, for it was from then that the race started to be weakened by sin. Then putting two and two together, the birth of Christ and His death were on the same day! And Christ was about 33 years when He was born! And BC 4 and AD 31 were all the same year! "O consistency, thou art a jewel!" This is the same kind of meaningless math that adds one to one to one to get one.

These statements, we believe, should suffice to show that it is not true that "For her as for Ussher *there were exactly 4000 years between the creation of man and the birth of Christ*".

Then it is true that the suppositions that "the earth was created in 4004 BC", "that Christ was born exactly 4000 years from when the earth was created", are not sustained by either the Bible or the Spirit of Prophecy. Their authority, especially the 4004 BC theory, is the erring word of Bishop Ussher. If he is wrong, and he is, then the whole theory crumbles. Then all "4000-year" and "2000-year" statements in the spirit of prophecy must be read to mean "about 4000 years" or "about 2000" years, as the case may be. We can confirm this from the statement already quoted from Luke 3:23: "And Jesus himself began to be **about** thirty years of age". From the Revised Version the text reads: "And Jesus himself, when he began to teach, was **about** thirty years of age". Then the date of Christ's birth, His age at His baptism or death, the 4000 years, the 2000 years and the 6000 years must be us not exact, but as with Luke, approximations.

It may be objected that the prophetic periods of Daniel are also based on the:

CANON OF PTOLEMY

While it is true that the decree of Artaxerxes completing the command to restore and rebuild Jerusalem according to the canon of Ptolemy was B.C. 457, "For all those who can appreciate the force of facts, the following testimony will be sufficient here:-

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus - a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from

B.C.457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guesswork. As the seventy weeks must terminate in A.D.34 unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A.D.31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated." - Advent Herald.

"From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh of Artaxerxes, B.C.457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at the baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to set their seal to the prophecy, and make it sure." – Daniel and Revelation, p. 230 – 231.

We shall now go on to examine yet another premise that will show that:

A BIBLICAL GENERATION IS NOT 40 YEARS

In an effort to show that a biblical generation is not 40 years, we propose first to give the argument, in part, that is supplied in support of the theory that a generation is 40 years. It is this: the children of Israel wandered in the wilderness for 40 years. God said that that was necessary so that all the generation which disobeyed would die before the rest got into the promised land. Therefore, a generation of 40 years.

While the premise upon which this is based is true, the conclusion is false and proves nothing. If it proves anything, it is that the generation referred to died in 40 years. The text in numbers says: "And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed." Numbers 32:13. It does not say, neither does it prove, that a generation is forty years. For this to be true, we have to prove the following: (1)

That the deaths in the wilderness were due to natural causes as only that would mark the natural age in which a generation is expected to die. (2) That at the time of leaving Egypt, the oldest among them was 40 years old, being at the end of his generation. (3) That by the time of their arrival at Canaan the oldest among them was 40 years old, being at the end of his generation, after the generation that was 40 years.

But we see that the deaths in the wilderness were not due to natural causes. The lives of Joshua and Caleb were not miraculously preserved to extend beyond the 40 years in which they were supposed to have died as the rest of the Israelites that left Egypt who were "from twenty years old and upward" Numbers 14:29. Instead, it is that the rest of the Israelites all miraculously died in 40 years. The Lord had said, "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me". Numbers 14:29. This was achieved in various ways. "The LORD smote the people with a very great plague" Numbers 11:33. "The earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign." Numbers 26:10. He "slew the fattest of them, and smote down the chosen men of Israel." Psalm 78:31. "The LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died" Numbers 21:6, etc. Nor can it be argued that the death of all of them in 40 years was a natural cause of disobedience to either physical or moral law. We all know of men more disobedient to these laws who have lived to a ripe old age. The psalmist says of some of the wicked that "They are not in trouble as other men; neither are they plagued like other men." Psalm 73:5. Without divine intervention to wipe them off, it would have been natural, therefore, for this generation to live beyond the 40 years in which they died. If it could be proven that their generation was 40 years, then it would still not be true for all other generations everywhere else. But his cannot be proven.

At the time of their departure from Egypt, "Moses was fourscore years old, and Aaron fourscore and three years old" Exodus 7:7. Their sister Miriam was equally just as old. This provides even more proof that a generation is not forty years. Unless it is reasoned that by this time Moses, Aaron and their age-mates had lived through two generations. This would mean that by the time of their arrival at Canaan they had lived, although they did not get there, three generations from the time of their birth. If this is the way of reckoning generations, then another 40 years would be required

before the birth of Moses to fulfil the 4 generations in which the Israelites were to be away from Canaan before the iniquity of the Amorites was full. See Genesis 15:16. That would mean that the Israelites were in Egypt for only 120 years, for they left in the third generation and arrived in the fourth according to this line of reasoning. But the word of the LORD to Abraham was “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years... But in the fourth generation they shall come hither again” Genesis 15:13-16. And “the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years” Exodus 12:40. Then whatever might be taken as the period of the stay of the children of Israel in Egypt, they returned to Canaan “in the fourth generation” which was after at least 400 years. Now 400 divided by 4 generations is a most simple math. It surely cannot be 40 years! “O consistency, thou art a jewel!”

While the children of Israel were not away from Canaan for 160 years, for a generation is not 40 years, they were certainly away for three generations, returning in the fourth. This furnishes sufficient proof that a generation is not a means of reckoning time, or that a generation is not reckoned in years. If we consider the lineage of Moses, for example, we find Levi (the first to be away from Canaan), Kohath, Amram, Moses, Jochebed (whose generation reached Canaan). Had these all lived together, it would have been said that “Levi saw his children to the fourth generation”. See Genesis 50:22-23.

The proof already given to show that a generation is not 40 years may be already sufficient. But there are still two more points to consider. First, for a generation to be 40 years it should be that by the time of their arrival at Canaan, the oldest among them was 40 years old. But this cannot be, unless also the men that were younger than twenty years that left Egypt also died in the wilderness with their disobedient parents so that only those that were born in the wilderness received the promise. The number that was to die in the wilderness is thus described: “Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.” This means that the oldest among them as they reached Canaan, apart from Caleb and Joshua was about 60 years old, or slightly younger than that. Then how old would a generation be? Not 40 but 60 years. The very facts supplied to prove this theory testify to its falsehood. “O consistency, thou art a jewel!”

Neither does the argument that a generation comes into power at the age of twenty salvage this situation.

The truth in the old adage “a drowning man will clutch at a straw” perfectly describes the men that take up this argument. If the age of a generation remains at 40 years then this theory has to be subjected to the same tests already applied to the 40-year-generation theory.

We have also the following testimony of Matthew: “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” Matthew 1:17. The last part of this period, between the carrying away into captivity to Christ, has also been given as proof that a generation is 40 years. Thus the theory goes: (1) “The carrying away into Babylon” means “the coming from Babylon” rather than the carrying away into Babylon as Matthew states it. This was in the year 536 BC. And it does not mean that either. It means two years from the coming from Babylon when the temple was foundation was laid, which was in 534 BC. Ezra 3:6; 8;10 are given as proof for this. Then from 534 BC to 27 AD (when Christ was baptized) is 560 years, which is fourteen generations. Therefore, a generation is 40 years. Oh how men would wrest the scriptures to sustain erroneous theories. How can we even show these men their error from scripture when they thus misinterpret and misapply them to prove that they have a date for the second advent?

“The carrying away into Babylon” as stated by Matthew means simply that. The canon of scripture closed with the Revelation which was written about 100AD. No work is given us, 1900 years later, of revising and rewriting the scripture. Instead, the scripture needs faithful men to defend it from the assaults it has already gotten from the agents of the papacy in the various modern translation. Matthew says the generations “from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.” The generation of the carrying away into Babylon was in 606 BC. It is from the same that he says there are fourteen generations to Christ. We see this continuity in the 11th and 12th verses: “And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel,” etc. It is from this Jechonias, who was born “about the time they were carried away to Babylon” and who “after they were brought to Babylon begat Salathiel” that we count the 14 generations to Christ, Christ being the 13th in descent from him. If his generation is added to the 13, then we have 14 generations from the carrying away into captivity to Christ.

All this but shows that:

A GENERATION IS NOT A MEANS OF RECKONING TIME

James White said, "We do not believe that the word generation marks any definite number of years." – Life Incidents, p. 340.1.

That, we as a people still believe. To prove this, we will need to answer the question: "what was the generation in the wilderness"? It is already clear that it was not forty years. By it no time period is meant so that it is not a means of reckoning time. What is meant by that generation is clearly explained in the third chapter of Hebrews. In Hebrews 3:8-11 we read: "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)" The careless reader must stop at this point and make his wrong conclusions. But if a little more effort is made to read up to verse 17, then the conclusion must be different. It reads: "But with whom was he grieved forty years?" It gives the answer, "was it not with them that had sinned, whose carcasses fell in the wilderness?" Then what was the generation that was in the wilderness that grieved God 40 years? – It was them that sinned.

Thus Christ says "An evil and adulterous generation seeketh after a sign" (Matthew 12:39) to mean not a group of men that will live 40 years, but a sinful group – an evil and adulterous one. Paul also says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation". Philippians 2:15. The word nation in this text being in the Greek 'genea'. The same word translated as generation in the text in Matthew.

From John the Baptist also we hear "O generation of vipers, who hath warned you to flee from the wrath to come". What could this mean but that these were the generation, or the children of the devil. For to same group Christ said, "Ye are of [your] father the devil" John 8:44.

Finally, we shall consider:

MATTHEW 24:34

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled". Some suppose that since these words were spoken in 31 AD and since the temple was destroyed in 70 AD, then that generation was 40 years. But to such, let the following words from A.T Jones suffice:

"Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:-

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29). "There shall no sign be given it, but the sign of Jonas the prophet. Read also Mark 8:12.

"It is evident that our Lord refers to the generation which would see the signs fulfilled, and would be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, and then declares that this generation shall not pass away till all these things be fulfilled.

"In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:27. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and as if he were to have a part in them.

"Christ is given to the last generation. God sent Noah to the last generation before the flood, not to any preceding one. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after, the three great signs are fulfilled, and who hear and reject the warning message of Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

"With what emphasis our Lord gave utterance to this sentiment! It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away." – March 14, 1890 ATJ, EMTE, p. 59-61.

We have received the following objection upon this point: "This is really taking pioneers to unnecessary levels of making them arbiters of truth

and your conscience. You evade the fact that what was spoken in the prophecy was concerning the destruction of Jerusalem which was a miniature of the endtime double fulfilment of the same. *All these things mentioned in Matthew 24:34 happened within AD 31-70*, if someone wants to reject this then they can do it but first of all read the "Fall of Jerusalem" GC Chapter One and I would like to know what never happened to it within that period that is mentioned in Matthew 24. I would like to see more evidences from inspiration than what you have provided on this concept."

Here then is more evidence from inspiration:

"*At the close of the great papal persecution*, Christ declared, the sun should be darkened, and the moon should not give her light. Next, the stars should fall from heaven. And He says, "Learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors." Matthew 24:32, 33, margin."

— The Desire of Ages, p. 632.

To which generation is Christ speaking? "It is evident that our Lord refers to the generation which would see the signs fulfilled, and would be instructed by the parable of the fig-tree." This cannot be the generation that was living at his time, unless some men of that generation lived until "all these things were fulfilled" including "in the year 1755, the most terrible earthquake that has ever been recorded", "Twenty-five years later... the darkening of the sun and moon" and the falling of the stars in 1833.

"Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. *He says of those who see these signs*, "This generation shall not pass, till all these things be fulfilled." *These signs have appeared*. Now we know of a surety that the Lord's coming is at hand. "Heaven and earth shall pass away," He says, "but My words shall not pass away." — The Desire of Ages, p. 632.2.

SOME OF THE TIME-SETTING ARGUMENTS PRESENTED

Here are some of the arguments as presented by:

1. Pastor Moses Mason

In his sermon delivered in 2013 under the title "The Science of Christianity", the following argument was presented:

"When a generation comes on the scene they don't have any power. According to the Bible, how many people were doing to die who went into Canaan and brought back a bad report? Who was going to die? Over twenty. So a generation doesn't come into power until they get twenty years old. So the second

generation came into power in 1904. [This is arrived at if we consider that the first generation was from 1844 – 1884, the second from 1884 – 1924, the third from 1924 – 1964, the fourth from 1964 – 2004 and the fifth from 2004 to 2044]. When will the fifth generation come into power? - 2024. Now I will tell you something. It will never happen. Now you say "you are setting time Brother Mason". No, I'm not setting time. I'm just telling you the fifth generation of Seventh-Day Adventists will never run and operate this church. I'm going to show you why...

"Now let me make sure I'm making myself clear. I'm not telling you Jesus is coming in 2024. I'm just telling you that in 2024 the fifth generation will start to become the movers and shakers. I'm telling you they will never run this church.

"Let me tell you something saints. One last part of this. The fourth generation will pass to the fifth generation their doctrines. What will that say? - No victory over sin until Jesus returns. If the fifth generation comes onto the scene, that will be the baton that will be in their hands. Therefore they will not be able to do the work that Jesus wants them to do. ***That means before they become the movers and shakers of this church [in 2024], Jesus will have come.*** Now that fits in with everything else that we have studied these two weeks."

2. Pastor Jeremiah Davis

In his 2016 sermon under the title of "Earth's Last Generation", the following was presented:

"We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins. Conflict and Courage p. 53.2

"Acts 17:24-26: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

"The times before appointed. He had determined how long the world would be in existence once sin was introduced. In the beginning, man was given conditional immortality. When man sinned, it set a limit for the world.

"God at the beginning of the world has set a time limit for how long this world should exist. And when we reach the limit of time; when we reach the end of that limit, we come not to the first generation, but we

come to the last generation. So if we can prove, that in 2013, that we are the generation that is going to reach the limit, then we can prove that we are the last generation.

“Can we know when we reach this limit? In Amos 3:7 the Bible says, “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

“How near can we know we are to the limit? We cannot know the day and the hour. But how near can we know we are to the limit? Matthew 24:34. *We cannot know the limit as to the day and hour, but we can know the limit as to the generation.* That's what it means to be at the door. And the question tonight, brother and sisters, is "is this the generation"?

“In 2008 the very thing that Jesus said would take place to prove that we are at the door took place. And we are nearing the end of it right now in 2013. We are going to prove it. And we are not ready.”

3. Pastor Andrew Henriques

We have also the following sermons by Pastor Andrew Henriques. In the sermon “SDA join Jesuits Sanitizing History.14 Generations 2 Christ. Pope rallies Church, Labor Union. SDA Nazis” delivered in 2017, he presented the following as proof that a biblical generation is 40 years:

“Matthew chapter 1 in verse 17 the Bible says this: "so all the generations from Abraham to David are fourteen generations and from David until the carrying away into Babylon are fourteen generations and from the carrying away into Babylon unto Christ are fourteen generations" Now anytime you see that word Christ it points to an event. Because when did Jesus officially become the Christ, the Anointed One, the Messiah? - At His baptism. So go back to verse 17. Now circle the word Christ and put the word baptism right there and you know what day it is. – 27 AD autumn.

“Let's go back to verse 17 of Matthew chapter 1. From David to the carrying into Babylon are fourteen generations and from Babylon to Christ's baptism is fourteen generations. Let's begin to study. How many years comprise a biblical generation? It's 40. Just to make sure you're with me let's go to one scripture. Numbers chapter 32:13. 40 years is one biblical generation and really later on the Lord shortened the generations from four to twenty. But that's not my point right now. Write down also Psalm 95:10. Then go to Hebrews chapter 3:9-10: "Wherefore I was grieved with that generation" In the second commandment Jesus says from Exodus 20 in the second commandment "I will visit the iniquity of the father's upon the children until the third and fourth

generations upon them that hate me" Noah, for example, preached for 120 years. How many generations are in a hundred and twenty years if 40 is one generation? - Three. So how many generations did Noah preach for? Their probation closed in the third generation.

“Go back to Matthew chapter one. So now since there are fourteen generations and a biblical generation is 40 years, 40 x 14 is 560. Go back to Matthew chapter 1 and besides verse 17 put 560. So 14 generations is 560 literal years. It says this "from Abraham to David fourteen generations". Then it says now from David until the carrying away into Babylon fourteen generations". My focus is on the last phrase from them going into Babylon fourteen generations and from them leaving Babylon to come to Christ is fourteen generations". Go back now to verse 17. Beside verse 17 I want you to circle the first word Babylon and put the year 606 BC because that was the date when Nebuchadnezzar descended upon Jerusalem. How long were they in captivity in Babylon? 70 years. Now we want to find out what date was that decree passed for the Hebrew boys to leave Jerusalem to go back to Jerusalem to rebuild their temple what was that date? The first date? Because if we can find that date all we have to do is count 14 generations it brings us to Christ. Go to Ezra chapter 6 verse 14. What year did Cyrus give that that decree? - 536 BC. So now based on Matthew chapter 1 how many years until Christ should come? How many years from Babylon to Christ? - 14 generations. How many years are in fourteen generations? - 560. Could someone do the math That's 25 AD. but when was Christ baptized? 27 AD. so we are off by two years.

“... The Lord says don't begin to count the fourteen generations from 536 BC but begin when the foundation of the temple was laid. From that point you count the 14 generations. You can't expect Christ to come to the temple until the foundation is laid. Go to Ezra chapter 3:6 "From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not [yet] laid". Look at verse 8 - 10 now. it says: "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. ... And when the builders laid the foundation of the temple of the LORD” In what year did they lay the foundation? - In

the second year from 536. That is in 534 AD. Do the math now from 534. 560 years from BC 534. Is that now 27 AD? That's it my friends. So from leaving Babylon to Christ's baptism it's 14 generation. 560 years from 534 BC you come to what event? The baptism of Christ.

The following was also presented in the sermon in 2016 under the title "*State of World and Church in this 6000th Year and 4th Generation Shows that Jesus must Cut it Short*":

"I am not saying that Christ will return in the year 2031. And don't quote me saying I said Christ will come in the year 2031. We are looking based on prophecy, current events, history, and the Bible and the Spirit of Prophecy. *2031 would be the time*. But the Bible tells us additionally that Jesus is going to cut things short in righteousness. So then, even if it lines up perfectly with 2031, *Christ is not going to allow this earth's history to continue until 2031*. For the Bible says "He will cut it short in righteousness" Roman 9:28. We are living today in 2016. Subtract it from 2031. How many years do we have? Approximately 15 years. I want to go home, how about you? And the only person who would try to find fault and criticize and say I don't believe that, we have much more time; these are individuals whom 2 Peter 3 speaks of that they are scoffers, etc. They want to enjoy the sins of this world... *I will show you, I believe, the second Coming of Christ will take place before 2031*.

"Matthew 24:21-22: For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

"Christ will cut it short because of this. Since Christ shortened it then, He will shorten it again today.

"We have been studying the third and fourth generation and we realize that we are living in the third generation (Y) and fourth generation (Z). *This work cannot go beyond 2031*.

4. Brother Richard C.

Richard C presents the following in his message of "when Satan can tempt no longer":

"You will learn today the season and the exact year that Satan will no longer be able to tempt another living human being, until the end of the 1000 years and the second resurrection. *No one knows when Jesus will come, but it will be before Satan's allotted time shall end*. Everything in the presentation is based on revealed information.

"The title for today's study is "When Satan can tempt no longer". In the beginning the holy pair were given condition immortality. If proved obedient, their test would have been removed. But only 35 verses later (from the creation) Eve transgressed. Do we know how old they were at this point of their existence without speculating, rather using revealed information? The answer is yes. And we will discover the exact age in this study.

"What is important here and needs to be understood by everyone is *that this study is not setting a date as to when Jesus will come*. That is unknown. And no man can set a date for Jesus to come. For Jesus Himself said. -Matthew 24:36.

"The redeemed will not know the day and hour of Christ's coming until the plagues are nearing completing. We are told this in Maranatha p. 287.2. So please understand that this study is not about when Jesus will come. It is about when Satan's allotted time to prove his charges against God and His throne would be concluded.

"What we want to find out is: When does the 6th millennium after transgression end, and the seventh millennium begin? Satan will not get one second of time to tempt anyone in that 7th millennium.

"To arrive at this answers, there are certain questions we would like to find answers to:

1. When did God create the earth?
2. How old were Adam and Eve when they sinned?
3. At what point was eternity interrupted in earth time?
4. What is the millennial week of time?
5. How many generation were there before the cross and how many subsequently (A Bible generation being 40 years)

"It is important that everyone understand this premise about this presentation... it is based on literal time.

"Facts that we do know: the first human being was created in the first millennial day in the fall of 4004 BC.

"Satan's allotted time of 6000 years could not have begun until Adam sinned. 1997 would have been the end of the 6000 years from creation, so we count this time from the fall of man as opposed to from the creation.

"Jesus was born 4000 years after the creation of man, then He lived a sinless life for 33 1/2 years. Then as He hang on the cross, He was made sin. His death occurred exactly 4000 years from when Adam and Eve transgressed. That would have been in the spring of 31 AD. That would mean that Adam and Even remained sinless for 33 1/2 years.

“2000 years from the death of Christ takes us to 2031 AD. It does not mean that is when Christ comes! ***Jesus will already have come before then.***

“This is all about Satan's allotted time using *revealed information*, which can also be expressed in periods of time called generations. *A biblical generation is 40 years.* 4000 years would be 100 generations to the cross in 31 AD. That would leave 50 generations or 2000 years until 2031 AD. In the spring of 1991, 149 generation were completed and we began the final generation which ends in the spring of 2031 AD.

Brother Richard C. also makes the following claims concerning his message on “When Satan can tempt no longer”:

1. Is not a prophecy regarding time.
2. It is not a prophecy at all.
3. It is not date setting.
4. It is not new light.
5. It is not a doctrine and it is not new.

From the definition of time setting, we have seen that to say that “that the Lord will come ***within five years***” is as surely to set time as to say that He will come on such and such a date. The messages of Pastor Henriques and Brother Richard in question meet this description of time setting. They both say that “*the second Coming of Christ will take place before 2031*”, that is “that the Lord will come ***within fifteen years***” from the time the message was delivered (in 2016).

As has been seen, there are only two ways of telling what will be in the future: (1) prophecy, (2) reasoning from cause to effect. Brother Richard C.'s message, since it tells what will be in the future, can only be either of these two. But since such a time as when “Satan can tempt no longer” cannot be reasoned from cause to effect, and since the event predicted is one to take place in the future, his message is definitely a prophecy. Therefore, all his claims above, as well as his whole message cannot be sustained. All scripture used to sustain his message, is scripture misapplied.

Brother Richard C's message is not a unique one. There are numerous others who have set time for various events. Then the claim is made is from Romans 9:28 that although we can tell the limit beyond which Christ cannot come, before the set time, “he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth”. Then it is concluded that since the LORD will cut the work short in righteousness, the Second Advent will be at any time – which no one knows – before the predicted time. But what says the Spirit of Prophecy? - “I understand that Brother [E. P.]

Daniels has, as it were, set time, stating that the Lord will come *within* five years.” etc. We must understand this to mean that Brother E.P said the “Lord will finish the work and cut it short” before five years elapse.

THE MILLENIAL WEEK OF TIME

For this proposition, let it suffice that we believe it to be true. For it is sustained by several scriptural texts and it has so been held by advent believers throughout the ages. For a record of the statements of the Millerites and pioneers concerning this, let us read the following. In one of the earliest tracts on the Sabbath, Thomas M. Preble in 1845 wrote:

“But we all as advent believers, have, and do still expect our rest in the seventh thousand years.” – TMP, TSSD p. 7.1. J.N Andrews in 1873 wrote:

“TIME, as distinguished from eternity, may be defined as that part of duration which is measured by the Bible. From the earliest date in the book of Genesis to the resurrection of the unjust at the end of the millennium, the period of about 7000 years is measured off.” – History of the Sabbath and the First Day of the Week, p. 9.1. Joseph Bates also held the same view:

“Further, John says when he saw a new heaven and a new earth, there was no more sea 21:1. Some think that cannot be: why not? because David has prophesied that Christ's dominion shall be from sea to sea, etc. So it is, and will be, for at least one thousand years to come: beyond that we have no need to enquire at present. Does not John also tell us that the DEVIL will be bound and shut up for a thousand years? That certainly must be in the future; unless it can be proved that he has been, or is already bound. Is it not plain then that this same earth and sea, which constitutes the whole dominion of Jesus, will as regularly and as precisely, and minutely continue to make one thousand revolutions round the sun, (in accordance with this prophecy,) as it has the six thousand in the past. In which case, it cannot be shown that the sea will be made void, until the end of the seven thousand years.” – A Seal of the Living God, p. 11.1.

The Spirit of Prophecy also agrees with this view. Let's consider the following statement:

“Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. “The whole earth is at rest, and is quiet: they the righteous break forth into singing.” Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty

thunderings," is heard, saying: "Alleluia: for the Lord God omnipotent reigneth." Revelation 19:6. – The Great Controversy, p. 673.2.

We again, on account of space, would not like to reproduce much from the spirit of Prophecy, so we direct the reader there.

The view can be proven from the following texts of scripture: Mark 9:1-6, 2 Peter 3:8, Psalm 84:10; Psalm 90:4, etc.

Now let us prove that the messages of brother Richard C. as well all others that have ever attempted to set a time for any event after 1844 is:

A CASE OF FANATICISM

Here let us first notice this work that is given to ministers. "I saw the necessity of the messengers, especially, *watching and checking all fanaticism wherever they might see it rise*. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause". – Early Writings, p. 63.1.

Let us also notice that "there is in human nature a tendency to run to extremes and from one extreme to another entirely opposite." – Testimonies, Vol. 5, p. 305.4. The paragraph continues, "Many are fanatics. They are consumed by a fiery zeal which is mistaken for religion, but character is the true test of discipleship. Have they the meekness of Christ? Have they His humility and sweet benevolence? Is the soul-temple emptied of pride, arrogance, selfishness, and censoriousness? If not, they know not what manner of spirit they are of. They do not realize that true Christianity consists in bearing much fruit to the glory of God." – Ibid.

The following, as has already been seen, describes time setting as fanaticism:

"The fanaticism which raged in years past has left its desolating effects in the East. I saw that God tested His people upon time in 1844, but that no time which has since been set has borne the special marks of His hand. He has not tested His people upon any particular time since 1844. We have been, and still are, in the patient waiting time. Considerable excitement was created by the 1854 time, and many have settled it that that movement was in the order of God because it was quite extensive and some were apparently converted

by it. But such conclusions are not necessary. There was much preached in connection with the time in 1854 that was reasonable and right. Some who were honest took truth and error together, and sacrificed much of what they possessed to carry out the error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. Some who endured the disappointment have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it; and many of these are placed where they will not be convinced of the truth, though it be presented before them ever so clearly." – Testimonies Vol. 1, p. 409.1.

ANSWERS TO OBJECTIONS

1. *Think about this, the text says no one knows it does not say no one will know. Read this with Amos 3:7.*

If only the reader will read more carefully the answer to this will be found in the body of this work.

2. *I think you cast in false light the brothers when you say the limit of that period is not going beyond 2031 because they have maintained The Lord Has a Time Appointed.*

The arguments of the brothers have been given from quotes from a number of their sermons in the section under 'SOME OF THE TIME-SETTING ARGUMENTS PRESENTED'. The years 2024 and 2031 are plainly stated in their sermons.

3. *This is not a time prophecy in any way but Chronology of the Bible and yes the message will go without time being attached. You haven't heard them say, the third angel's message has to be preached within 10yrs, sealing 2yrs etc.*

Please reread the sections under 'So what are the prophetic periods' and 'Prophetic Time and Literal Time'.

4. *You say men are prying when actually they are just giving quotations which I don't see you have challenged to be wrong interpretation.*

Please re-read the whole document again, or specifically the section under 'THERE ARE NO

TIME SPECIFIC 4000-YEAR QUOTES IN THE SPIRIT OF PROPHECY’.

5. *Basically then if this is not a time prophecy, for it is not then your arguments are standing on wrong foundation for you are defending what is not being said.*

Please refer to the third objection.

6. *I have not seen you deal with the following four quotes in relation to the 7000 period or sin problem or maybe it is something you don't believe in as has been taught by our pioneers and EGW.*

“And in the midst of the week he shall cause the sacrifice and the oblation to cease.” In A. D. 31, three and a half years after his baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended *that system of offerings which for four thousand years had pointed forward to the Lamb of God.* Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. {GC88 327.3}

Please refer to the section under ‘THERE ARE NO TIME SPECIFIC 4000-YEAR QUOTES IN THE SPIRIT OF PROPHECY’.

Christ was standing at the point of transition between two economies and their two great festivals. He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end *the system of types and ceremonies that for four thousand years had pointed to His death.* As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages. {DA 652.2}

Please refer to the section under ‘THERE ARE NO TIME SPECIFIC 4000-YEAR QUOTES IN THE SPIRIT OF PROPHECY’.

“Satan led men into sin, and the plan of redemption was put in operation. *For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation.* And the heavenly universe beheld it all. {DA 759.3}

“The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. *Christ, amid His sufferings, and being daily rejected of men,*

looks down the lines two thousand years to His church which would be in existence in the last days, before the close of this earth's history. {3SM 18.2}.

Please refer to the section under ‘THERE ARE NO TIME SPECIFIC 4000-YEAR QUOTES IN THE SPIRIT OF PROPHECY’.

“We all believe that the great week must be accomplished. That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand--the glorious sabbath of rest "that remaineth to the people of God." *How this long period--the aion or age of this present world, began in autumn.* In proof of this, I offer a few considerations. First, it has been the concurrent opinion of chronologers, both Jewish and Christian. In the next place, man at his creation was to subsist upon the fruits and seeds. Gen. 1:29. It does not appear reasonable that these were ripe at any other season than autumn. Again, at the Exodus from Egypt, a change was made in the commencement of the year. Ex. xii. 2, "This month shall be to you the beginning of months." Ex. xiii. 4, "This day came ye out, in the month Abib." It appears, then, that from the creation to the Exodus, the years were commenced with some other month. Accordingly, as appears from the tables of Jewish time, there have been, since the coming out of Egypt, two modes of beginning the year, one with the month called Ethanim or Tisri, in autumn--the other with Abib or Nisan, in the spring. The latter agreeing with the time of the Exodus--the former, with the reckoning of the years from creation. On the whole, therefore, I conclude that the 6000 years began in Autumn. And as the dispensation of glory, at the appearing of Christ; is called by the apostle, "the dispensation of the fullness of times," (Eph. i. 10,) I am constrained to believe that this period will comprise 6000 full years. And from all that I have as yet been able to discover in the chronology of the world, *these years will be complete in the autumn of 1844.* {April 3, 1844 JVHe, HST 69.1}

For our belief on the 7000 years, please check the section under “THE MILLENIAL WEEK OF TIME”. The quoted writer says, “That the 6000 years, which were shadowed forth by the six days of creation, must be completed; and then will come the seventh thousand--the glorious sabbath of rest "that remaineth to the people of God."” Did the seventh come in 1844? Did that millennial Sabbath of rest come? If it did, then why are we still in this world? It is to his shame that he did the calculation, chronology they call it, that the 6th millennium would end in 1844. The 6th millennium will indeed end. When? Soon. That’s all we can know.

7. *You go into the birth of Jesus and start arguing the point of Jesus being 30, if the writer intended it to be 29 or 31 then that should have been written, Jesus surely was in the time frame of 30 and you of all people should understand the Jewish reckoning of time. When they didn't have exact time, they put it within the time of that day, or year. Any period within thirty was said to be about thirty. Take an example of three days and three nights in the tomb. That period is not three days and three nights but within its timeframe and scope. Your argument that Jesus was not born after 4000 years after sin can also be dismantled with almost 40 quotations of SoP.*

Let the reader supply just a single quote, just one, that says that Christ was born exactly 4000 years after sin. For it is upon that premise that the time-setting theories are based. If this cannot be found, then let all time-setting theories be given up.

We have also stated by that which the Bible states about the age of Christ at His baptism. We repeat from Luke “And Jesus himself began to be **about** thirty years of age”. Again let the Bible answer this objection. The same Luke writes: “And when **he was twelve years old**, they went up to Jerusalem after the custom of the feast”. Luke 2:42. If according to the Jewish reckoning of time they rounded up or down figures by applying about to those figure, and since the text in Luke 2:42 does not have about, meaning – according to the argument – that it is not rounded up or down, then Christ was exactly 12 years old, whatever that means. If we consider the argument brought forth that “about 30 years” means “within 30 years”, then what does “12 years” mean? 12 years, 0 months, 0 days? If we consider this argument, that he was 12 years and 0 months during the Passover visit, then he was born in the Passover month, “In the first month, that is, the month Nisan” Esther 3:7. And since we know that He, being the true Pascal lamb, died on the Passover month, then it follows, according to the argument, that He was exactly 33 years old, or exactly 34 years old, when He died in 31 AD.

If we consider each of these possibilities, according to the argument, we have:

1. 31 AD – 33 years = 3 BC
2. 31 AD – 34 years = 4 BC

Since 4 BC is accepted as the year of His birth, then He should have been in 27 AD at His baptism:

$$34 \text{ years} - 3 \frac{1}{2} \text{ years} = 30 \frac{1}{2} \text{ years old.}$$

So then, according to the argument, it is proven that “about 30 years” means “Any period within thirty”. But all that is required to prove the error of this reasoning is to show that Christ also, in His first Passover visit to Jerusalem was not exactly 12 years old, but was “within 12 years old” so that if this argument is to stand, and for consistency, Luke was supposed to apply about to both ages of Christ.

But Christ was not exactly 12 years old, neither to the month nor to the day, at the Passover. The exact day of His birth, and therefore, His exact age at any time, we cannot know. He was certainly at least 12 years old when He made his first Passover visit to the temple. See *The Desire of Ages*, p. 75. But that he was not exactly 12 years old, otherwise we could know the date of His birth is proven by the following:

“The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. *But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time.* Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes.

“In His wisdom the Lord concealed the place where He buried Moses. God buried him, and God resurrected him and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. *For the very same purpose He has concealed the precise day of Christ's birth, that the day should not receive the honor that should be given to Christ as the Redeemer of the world*—one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God.” – *Adventist Home*, p. 477.

“And Christmas will soon be here. It is supposed that Christ was born on the 25th day of December, and for that reason it is celebrated as His birthday. But it is impossible for us to know upon what day He was born. You can know no more about that than the children of Israel could know where Moses was buried. The reason God has not revealed that fact is because you would have worshiped that day, as they would have worshiped the grave of Moses had they found it, and this is just what they have done with the day they

supposed was the one on which Christ was born.” –
Manuscript Releases, Vol. 21, p. 223.2.

8. Joshua 14:7-10 proves a generation is 40yrs.

We don't see how it does.

FOUR PHANTOMS OF SCRIPTURE

There is to some a man that built the ark,
In all scripture his name does lack,
But in some minds he does lurk,
Kambezi is the man, the phantom man.

To others the leg of the high priest has a rope,
Should he in the most holy drop,
They should have no hope, but the rope,
Here another phantom, a phantom rope.

To many there is a being, the God the Holy Ghost,
Unseen, unheard, immaterial, Truly to the scripture
he is a ghost,
Nonexistent, without throne the scripture he does
accost,
Worship another phantom, a phantom God?

To some the second advent has a definite time,
“That day knoweth no man” means not a dime,
Their wisdom destroys a truth most sublime,
A limit and a date they set, a phantom date.

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