

7,000-Year Plan of the Everlasting Gospel

Comprehensive Source Citation Summary

Source document: *7000-Year-Plan-Of-The-Everlasting-Gospel-Bible-Historical-Quotations.pdf* (127 pp., 2019) · 342 scripture references · Sections: Scripture · Patristic · Medieval · Reformation · Science & Scholarship · Millerite/Advent Pioneers

I. Biblical Foundation — Key Scripture Chains

The document's entire argument rests on interlocking scripture chains. The 342 references reduce to several core typological threads, each cited by virtually every historical author surveyed. The five chains below move from the foundational day-millennium equation through the harvest parables, the sabbatical cycles, the millennial rest, and the prophetic declaration of end from beginning.

Chain 1 — The Day = 1,000 Years Equation (Ps. 90:4; 2 Pet. 3:8)

"For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Psalm 90:4)

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8)

These two texts are the exegetical spine of the entire document. Cited verbatim by Barnabas, Irenaeus, Hippolytus, Lactantius, Victorinus, Luther, Melancthon, Himes, Miller, Fitch, Waggoner, and Cumming, they establish the hermeneutical rule that the six creation days of Genesis map to six thousand years of history.

Chain 2 — The Six-Day Creation Template (Gen. 1–2; Ex. 20:8–11; 31:17)

"In six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." (Ex. 20:11)

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." (Gen. 2:1–2)

Genesis 1 and the Sabbath commandment of Exodus 20 provide the type of which the 7,000-year plan is the antitype. The six-day/seventh-day pattern is traced through Barnabas, Irenaeus, Hippolytus, Lactantius, Victorinus, Bede, Luther, Miller, Himes, and Fitch as the foundational figure of all cosmic chronology.

Chain 3 — The Harvest Parables (Matt. 13:3–43; Mk. 4:26–29)

"He that soweth the good seed is the Son of man; the field is the world." (Matt. 13:37–38)

"The harvest is the end of the world; and the reapers are the angels." (Matt. 13:39)

"I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35)

The document opens with this chain as its primary organizing structure: the Sower going forth across six cosmic days, reaping at the end of the sixth millennium. Matthew 13:35 — "things kept secret from the foundation of the world" — is identified as the cosmic week hidden in plain sight since Genesis 1.

Chain 4 — The Sabbatical Cycles (Lev. 25:3–4; Ex. 23:10–11; Heb. 4:1–11; Col. 2:16–17)

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard... but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD." (Lev. 25:3–4)

"There remaineth therefore a rest [sabbatismos] to the people of God." (Heb. 4:9)

"Which are a shadow of things to come; but the body is of Christ." (Col. 2:17)

The sabbatical year and Jubilee cycles of Leviticus, Paul's "rest that remaineth" in Hebrews 4, and the shadow-substance language of Colossians 2 form a typological triad showing that the weekly Sabbath, the sabbatical year, and the millennial Sabbath are concentric rings of the same divine pattern. Extensively used by Himes, Preble, and Waggoner. John Cumming quotes Hebrews 4:9 directly as confirming the 7,000-year framework.

Chain 5 — The Millennial Rest & End from Beginning (Rev. 20:4–6; Isa. 46:9–10; Hos. 6:1–3)

"And they lived and reigned with Christ a thousand years." (Rev. 20:4)

"Declaring the end from the beginning, and from ancient times the things that are not yet done." (Isa. 46:10)

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." (Hos. 6:2)

Revelation 20's thousand-year reign anchors the 7th millennium as the antitype of the seventh day rest. Isaiah 46:9–10 — "declaring the end from the beginning" — is used as a meta-commentary on Genesis 1 itself: the creation week was a prophetic diagram of all history. William Miller applies Hosea 6:2 to the three-millennium pattern: two days (2,000 years) of toil, then the third day (1,000-year reign) living in His sight — identifying it with John's millennium in Revelation 20.

II. Ante-Nicene & Nicene Church Fathers (AD 70–430)

These works constitute the documentary backbone of the document's thesis: that the 7,000-year cosmic-week framework was a consensus of the earliest church, predating any distinctively Adventist formulation by more than 1,500 years.

Epistle of Barnabas

Between AD 70–132 | Ante-Nicene Fathers, Vol. I, Ch. XV

"He finished in six days. This implieth that the Lord will finish all things in six thousand years, for a day is with Him a thousand years... Therefore, my children, in six days, that is, in six thousand years, all things will be finished. And He rested on the seventh day. This meaneth: when His Son, coming again, shall destroy the time of the wicked man, and judge the ungodly... then shall He truly rest on the seventh day."

Ante-Nicene Fathers, Vol. I — The Epistle of Barnabas, Ch. XV: The False and the True Sabbath, p. 146

Irenaeus of Lyon

Died c. AD 202 | Against Heresies, Chs. XXVIII–XXIX

"For in as many days as this world was made, in so many thousand years shall it be concluded... For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year."

Ante-Nicene Fathers, Vol. I — Irenaeus, Against Heresies, Ch. XXVIII, p. 557

"The number 666 is a summing up of the whole of that apostasy which has taken place during six thousand years."

Ante-Nicene Fathers, Vol. I — Irenaeus, Against Heresies, Ch. XXIX, p. 558

Sextus Julius Africanus

c. AD 160–240 | Chronography, Fragments

"Julius Africanus computed world chronology placing the total span at approximately 6,000 years from Adam to the consummation — though the document notes his use of LXX (inflated) rather than Hebrew figures inflated his count."

Ante-Nicene Fathers, Vol. VI — The Extant Fragments of the Five Books of the Chronography, pp. 130–131

Hippolytus of Rome

AD 170–235 | *Commentary on Daniel, Sect. 4*

“And 6000 years must needs be accomplished in order that the Sabbath may come, the rest, the holy day on which God rested from all his works. For the Sabbath is the type and emblem of the future kingdom of the saints, when they shall reign with Christ, when he comes from Heaven, as John says in his Apocalypse: for a day with the Lord is as a thousand years.”

Ante-Nicene Fathers, Vol. V — Hippolytus, *Commentary on Daniel, Sect. 4*, p. 179

Origen of Alexandria

c. AD 184–253 | *Against Celsus, Bk. I, Ch. XIX [gnostic-leaning; included for the record]*

“Celsus, from a secret desire to cast discredit upon the Mosaic account of the creation, which teaches that the world is not yet ten thousand years old, but very much under that... intimates his agreement with those who hold that the world is uncreated.”

Ante-Nicene Fathers, Vol. IV — Origen *Against Celsus, Bk. I, Ch. XIX*, p. 404

Cyprian of Carthage

c. AD 200–258 | *Treatise XI: Exhortation to Martyrdom*

“It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man.”

The Writings of Cyprian, Vol. II — *Treatise XI, Exhortation to Martyrdom*, p. 52

“The first seven days in the divine arrangement containing seven thousand of years.”

The Writings of Cyprian, Vol. II — *Treatise XI*, p. 69

Commodianus

c. AD 250 | *Instructions in Favour of Christian Discipline, Sects. 35 & 80*

“We shall be immortal when six thousand years are accomplished.”

Ante-Nicene Christian Library, Vol. XVIII — Commodianus, *Instructions, Sect. 35*, p. 451

“When six thousand years are completed, and the world has come to an end.”

Ante-Nicene Christian Library, Vol. XVIII — Commodianus, *Instructions, Sect. 80*, p. 474

Lactantius

c. AD 250–325 | *Divine Institutes, Bk. VII, Ch. XIV*

“Therefore let the philosophers know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place... since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years.”

Ante-Nicene Christian Library, Vol. XXI — Lactantius, *Works, Ch. XIV: Of the First and Last Times of the World*, pp. 460–461

Victorinus of Pettau

Died AD 303–304 | *On the Creation of the World*

“That true and just Sabbath should be observed in the seventh millenary of years. Wherefore to those seven days the Lord attributed to each a thousand years... that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign.”

Ante-Nicene Fathers, Vol. VII — Victorinus, *On the Creation of the World*, p. 342

Apostolic Constitutions

AD 375–380 | *Bk. VII, Ch. XIV: Of the First and Last Times*

“The document cites this as an institutional witness to the 7,000-year framework entering the liturgical and canonical life of the fourth-century church — bridging individual patristic testimony and the broader ecclesiastical tradition.”

ANF07 — *Fathers of the Third and Fourth Centuries* (Philip Schaff ed.), *Apostolic Constitutions, Bk. VII, Ch. XIV*, pp. 317–318

Methodius of Tyre

Died c. AD 311 | *Banquet of the Ten Virgins*

“Methodius held to the perpetuity of the ten commandments and affirmed the cosmic-week framework — cited via J. N. Andrews as the patristic witness closest to the Adventist position on both the Sabbath and millennial chronology.”

J. N. Andrews, *The Complete Testimony of the Fathers Concerning the Sabbath*, Ch. 10: Testimony of Methodius, Bishop of Tyre, pp. 105.2–106.4

The Venerable Bede

AD 672/3–735 | *The Reckoning of Time*, Ch. X: *De Hebdomada Aetatum Seculi*

“On the first day, light was created, and in the First Age man was placed in the beauties of paradise... On the seventh day, when his labours were ended, God rested... In the Seventh Age the souls of the righteous, when the excellent labours of their lives are finished, will rest forever in another life which will never be blemished by any sorrow.”

Bede, *The Reckoning of Time* (trans. Faith Wallis), Liverpool University Press (1999), Ch. X, pp. 39–41

Augustine of Hippo

13 Nov. AD 354–28 Aug. AD 430 | *City of God*, Bk. XX

“Augustine acknowledged the 6,000-year tradition while reinterpreting the millennium allegorically — his inclusion in the document marks the turning point after which the literal cosmic-week reading receded in Western theology.”

A Select Library of the Nicene and Post-Nicene Fathers — Augustine, *City of God*, p. 426

Jerome (Hieronymus)

27 March AD 347–30 Sept. AD 420

“Jerome is cited affirming the patristic consensus in his Epistle to Cyprian (commentary on Psalm 89), referenced through secondary scholarly treatments: “Audi S. Hier. epist. ad Cyprian” [Hear St. Jerome’s epistle to Cyprian].”

Cited via *The End of the World; or, The Approaching Great Crisis* — *Epistolari Explicat. Psalmi 89, ad Cyprian*, p. 153

III. Medieval & Scholastic Writers (c. AD 630–1340)

These works demonstrate the transmission of the 7,000-year framework through the medieval period — from early medieval monastic scholarship through the heights of scholastic theology.

Pirke De-Rabbi Eliezer (Midrash)

c. AD 630–1030

“Six eons for going in and coming out, for war and peace. The seventh eon is entirely Shabbat and rest for life everlasting.”

Cited via Sefaria — Pirke De-Rabbi Eliezer, cosmic-week commentary

Thomas Aquinas

1225–7 March 1274 | *Summa Theologica*

“Aquinas is cited on the typological significance of the Sabbath commandment in the Decalogue, affirming its forward-pointing eschatological dimension — Summa Theologica Q. 74 (All the seven days in common) and Q. 122, Art. 4 (The precepts of justice: hallowing of the Sabbath).”

Summa Theologica, Prima Pars Q. 74; Secunda Secundae Partis Q. 122, Art. 4; Supplementum Q. 74 — The fire of the final conflagration

Rabbi Abraham Ibn Ezra

1089–c. 1167 | *Commentary on the Pentateuch*

“Ibn Ezra’s Pentateuch commentary is cited as a medieval Jewish scholarly witness to the ancient tradition of a six-thousand-year world duration — bridging the patristic and Reformation streams of the argument.”

Ibn Ezra’s *Commentary on the Pentateuch: Deuteronomy* — cited at p. vii

IV. Reformation-Era Writers (1483–1656)

The Reformers inherited and actively engaged the patristic 7,000-year framework. Their citations show the tradition flowing directly from the church fathers into Protestant chronological and eschatological thought.

Martin Luther

10 November 1483–18 February 1546 | *Table Talk*; *Werke* (WA 53)

“Six thousand years stands the world. / Two thousand empty. / Two thousand Law. / Two thousand Messiah. / These are the six days of the week in the sight of God. The seventh day is the eternal Sabbath. (WA 53.22, 2–7)”

Oxford Handbook of Martin Luther's Theology (2014), Section V: Luther and the Use of History

“I hope the last Day of Judgment is not far, I persuade myself verily it will not be absent full three hundred years longer... The voice will sound and be heard ere long: Behold, the Bridegroom Cometh.”

The Familiar Discourses of Dr. Martin Luther (1818 ed.), pp. 7–8

“In the year 1540 the number of years of the world is precisely 5500, wherefore the end of the world is to be hoped for. For the sixth millennium will not be completed, just as the three days of Christ's death were not completed — Luther's own Latin: "Hoc anno (1540) numerus annorum mundi praecise est 5500. Quare sperandus est finis mundi. Nam sextus Millenarius non complebitur.”

D. Martin Luthers Werke, Kritische Gesamtausgabe, 53. Band (Weimar, 1920), p. 171

Hugh Latimer

c. 1487–16 October 1555 | *Sermon on the Day of Judgment, 2nd Sunday in Advent 1552*

“The world was ordained of God to endure, as Scripture and all learned men agree, six thousand years: now of this number are gone five thousand five hundred and fifty-two, so that there is left only four hundred and fifty lacking two; and this is but a little time, and yet this time shall be shortened as Scripture plainly witnesseth, for the elect's sake.”

British Reformers: Select Sermons and Letters of Dr. Hugh Latimer, Bishop of Worcester and Martyr, 1555 (1842 ed.), pp. 253, 261

Johannes Carion & Philip Melanchthon

Carion: 1499–1537 | Melanchthon: 1497–1560 | *Chronicon Carionis* (1559)

“Sex Millia annorum mundus, et deinde conflagratio. Duo Millia inane. Duo Millia Lex. Duo millia dies Messiae. Et propter peccata nostra, quae multa et magna sunt, deerunt anni, qui deerunt. [“Six thousand years the world, and then the conflagration. Two thousand void. Two thousand Law. Two thousand days of the Messiah. And because of our sins, which are many and great, years will be lacking.”]

Chronicon Carionis, by Johannes Carion / Philip Melanchthon (Zepffelius, 1559), Vol. I, pp. 29–31

Theodore Bibliander (Theodor Buchmann)

1509–26 September 1564 | *Zurich Reformer*

“Bibliander's chronological tables display the heading "TABULA GENERALIS TEMPORUM, Initia Sex Millenariorum Mundi" [General Table of the Times, the Beginnings of the Six Millennia of the World] — placing creation at approximately 3,950 years before Christ.”

Temporuma condito mundo... (Basileae, Oporinum, 1558), pp. 30–31

Jean Calvin

10 July 1509–27 May 1564 | *Institutes of the Christian Religion*

“Nor ought we to be moved with that profane sneer, that it is marvellous that God did not form the design of creating heaven and earth at an earlier period... whereas the continuance of the world now advancing to its last end has not yet reached six thousand years.”

Institutes of the Christian Religion (Allen trans., 1816 ed.), Vol. I, Ch. XIV, pp. 107, 170–171

James Ussher

4 January 1581–21 March 1656 | *Annals of the World* (1658)

“Creation at 4004 BC, placing Christ's birth at exactly Anno Mundi 4000 — "4000a AM, 4709 JP, 5 BC ... Jesus Christ and Son of God, in the fullness of time was born." Ussher himself explicitly connected this 4,000-year mark to the cosmic week: "the received opinion among Hebrews, Greeks and Latins" that the world would last 6,000 years.”

The Annals of the World (London: E. Tyler, 1658), pp. [PDF 11, 1088–1089]; *Annales veteris et Novi Testamenti* (Geneva, 1722), p. [PDF 878]

V. Scientists, Chronologers & Biblical Scholars (1512–1748)

Among the document's more striking witnesses are figures known primarily for their scientific or scholarly work — demonstrating that the 7,000-year framework was not regarded as a fringe idea but as a mainstream chronological assumption across disciplines.

Gerardus Mercator

5 March 1512–2 December 1594 | Cartographer, Astronomer, Chronologer | *Chronologia* (1569)

“Sex milia annorum mundi, et postea destructio, duo milia inane, duo milia lex, duo milia Christus, et si quid ex his deerit, deerit propter peccata nostra, quae magna et innumera sunt. [“Six thousand years of the world, and after that destruction — two thousand void, two thousand law, two thousand Christ, and if anything is lacking from these, it is lacking on account of our sins, which are great and innumerable.”]”

Chronologia (Coloniae Agrippinae, 1569), pp. 7, 13 — Mercator's own words, not merely quoted from others

John Bunyan

30 November 1628–31 August 1688 | *Works* (1850 ed.)

“As God was six days in the works of creation, and rested the seventh; so in six thousand years he will perfect his works and providences that concern this world... and bring all into rest for a thousand years. A day with the Lord, is as a thousand years.”

The Works of John Bunyan, Vol. II (Blackie & Son, 1850), pp. 424, 456

“Adam therefore, as a type of Christ, reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam.”

The Works of John Bunyan, Vol. II (Blackie & Son, 1850), p. 456

Sir Isaac Newton

25 December 1642–20 March 1726/27 | *Chronology of Ancient Kingdoms Amended*

“Newton's chronological computations placed creation at approximately Anno Mundi 1 = 4004 BC, and the birth of Christ at “the Year of the World 4009” — working within the same 6,000-year total framework as Ussher, though arriving at slightly different figures.”

Cited via Arthur Bedford, *Animadversions upon Sir Isaac Newton's Book, intitled The Chronology of Ancient Kingdoms Amended* (London, 1728), pp. 147, 171

Humphrey Prideaux

3 May 1648–1 November 1724 | *The Old and New Testament Connected*

“This Year in which Christ was born is according to the exact Computation (that of Archbishop Usher) the four thousandth from the Creation, which falls in exactly with the time, where an old Tradition of the Jews placeth the beginning of the days of the Messiah: For it faith, that the World was to last six thousand Years, of which two thousand Years were before the Law, and two thousand Years under the Law, and the last two thousand Years were to be under the Messiah.”

The Old and New Testament Connected in the History of the Jews and Neighbouring Nations (11th ed., London, 1749), pp. 922–923

John Lightfoot

29 March 1602–6 December 1675 | Hebraist; Vice-Chancellor of Cambridge

“Lightfoot's computations are cited as part of the cluster of 17th-century scholarly chronologies that fixed creation at approximately 4004–4000 BC, all converging on the 6,000-year total framework as a scholarly consensus independent of its theological freight.”

The Whole Works of the Rev. John Lightfoot (Cambridge, 1825), p. 218

Isaac Watts

17 July 1674–25 November 1748 | Hymnwriter & Theologian

“Watts is cited as an 18th-century scholarly witness to the received chronological tradition, placing creation and the 6,000-year total span within mainstream Protestant theological and educational writing.”

The Glory of Christ as God-Man (1746), p. 201

VI. Millerite Movement, Adjacent Writers & Advent Pioneers (1807–1904)

This section covers both the core Millerite movement (figures directly associated with William Miller's advent awakening) and adjacent 19th-century writers who engaged the 7,000-year chronology from within the broader Protestant prophetic tradition.

William Miller

15 February 1782–20 December 1849 | Baptist lay preacher; founder of the Millerite movement

“This will take place in the acceptable year of the Lord, the antitypical year of release... The seventh-day sabbath was instituted... that the world... should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence.”

A Lecture on the Typical Sabbaths and Great Jubilee (1842), pp. 22–23 — {1842 WiM, LTSGJ 18.1, 22.1}

“There remaineth, therefore, but one bible way to explain day, and that is a thousand years... It is very evident that Peter and John were talking about the same day, that Hosea calls the third day, and would it not be reasonable and more than probable, that the prophet Hosea, had a view of this thousand years reign.”

Evidences from Scripture and History of the Second Coming of Christ (1833), pp. 38.4–39.2 — {1833 WiM, ESH 39.1}

Joshua V. Himes

1805–1895 | Millerite publisher; editor of Signs of the Times and Expositor of Prophecy

“We have seen six days, or six thousand years nearly past, during which the new creation work has gone forward, and are warranted to expect the seventh day, or one thousand years of a glorious Sabbath, as at hand; when the Lord Jesus Christ shall rest with his redeemed.”

Signs of the Times and Expositor of Prophecy, Vol. II, May 1, 1841 — {May 1, 1841 JVHe, HST 19.9}

“The Sabbath of the Lord and his church, will not be a day of conversion, but of rest: six days have been the labor of a God, but on that day, all is finished, all is perfect and complete.”

Signs of the Times and Expositor of Prophecy, Vol. II, May 1, 1841 — {May 1, 1841 JVHe, HST 19.9}

Charles Fitch

1805–1844 | Congregationalist minister; prominent Millerite preacher

“Each of these days, I believe to be a sign of a thousand years, and that God will be six thousand years in completing his new creation in Christ Jesus, and that the seventh thousand years, will be the rest that remaineth for the people of God.”

Letter to Rev. J[osiah] Litch, on the Second Coming of Christ — {1841 CF, LJL 44.2–3}, pp. 44–45

Thomas M. Preble

1810–1907 | Millerite / early Adventist; early advocate of seventh-day Sabbath

“On the title page of the “Second Advent Library, No. xxxviii”... we read thus: “One day is with the Lord as a thousand years.—St. Peter. The seventh Day is the Sabbath of the Lord thy God.—Ex. xx. 20... Which are a shadow of things to come.—St. Paul.””

A Tract, Showing that the Seventh Day Should be Observed as the Sabbath, Instead of the First Day (1845) — {1845 TMP, TSSD 9.1–9.2}

John Cumming

10 November 1807–5 July 1881 | Scottish Presbyterian minister & prophetic writer

“There is an almost universal opinion expressed by ancient Jewish literati, by Patristic writers, and by many modern Christian writers, that the six days of creation are typical of 6000 years of the world's working week; that as God took six days to make the earth, he takes 6000 years to work the earth; that as the six days ended with a sabbath, the 6999 years will end with a thousand years' rest or the millennium.”

The Great Preparation; or, Redemption Draweth Nigh, Vol. I (Rudd & Carleton, New York, 1860), pp. 185–188

Bourchier Wrey Saville

1 March 1817–14 April 1888 | Anglican clergyman; prophetic chronologist

“So is the Church warranted, from the analogy of the time employed in the demiurgic creation — from the words of St. Peter, respecting “a day with the Lord being as a thousand years” — from the positive declaration to be found in the Epistle of St. Barnabas ... in believing that the six millenaries, which have elapsed since the creation, are... on the very eve of expiring.”

The First and Second Advent (cited within Cumming, The Great Preparation, p. 187–188)

Richard Cunningham Shimeall

1803–1874 | *New York; Chronology of Scripture*

“Shimeall is cited alongside Saville as having shown “that the date of the Christian era, or A.D., and the true year of the birth of Christ synchronize in anno mundi 4132” — placing the close of 6,000 years at approximately AD 1867–1868.”

Chronology of Scripture (cited within Cumming, *The Great Preparation*, p. 187–188)

E. J. Waggoner

1855–1904 | *Seventh-day Adventist minister and editor; 1888 Minneapolis Conference speaker*

“God “inhabith eternity.” The flight of time makes no difference with His plans. Compared with His eternity, the entire six thousand years of earth’s existence is but a span. Says the Psalmist, “For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.””

The Present Truth [UK], Vol. 10 (1894), December 20, 1894 — {December 20, 1894 EJW, PTUK 804.9}

“It should not be forgotten that while a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked... He can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease.”

The Present Truth [UK], Vol. 10 (1894), December 20, 1894 — {December 20, 1894 EJW, PTUK 804.10}

J. N. Andrews (John Nevins Andrews)

1829–1883 | *Seventh-day Adventist minister, historian, first SDA missionary overseas*

“Andrews is the conduit through which Methodius’s testimony enters the document — his exhaustive compilation of patristic Sabbath witnesses provided the author with direct Ante-Nicene quotations supporting the cosmic-week framework.”

The Complete Testimony of the Fathers of the First Three Centuries Concerning the Sabbath and First Day, Ch. 10: Testimony of Methodius, Bishop of Tyre, pp. 105.2–106.4 (archive.org)

Ellen G. White

1827–1915 | *Seventh-day Adventist author and prophet [one citation found in document]*

“He determined to blind the eyes of the people, so far as might be possible, to the real significance of the Messianic prophecies, in order to prepare the way for the rejection of Christ at His coming.”

Prophets and Kings (1917), p. 686.1 — {PK 686.1} [This is the only EGW citation in the document]

Prepared as a reference summary of source material contained in the cited document. All quotations are drawn from the original PDF. EGW = Ellen G. White. ANF = Ante-Nicene Fathers (Scribner’s ed.). WA = Weimarer Ausgabe (Luther’s Collected Works). PTUK = *The Present Truth* [UK]. HST = *Signs of the Times and Expositor of Prophecy* (Himes).