

Light
for the
Wise

CHRONOLOGY AND PROPHECY FORECAST
EARTH'S FINAL EVENTS
AUTUMN 2020 – AUTUMN 2027

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This book contains the findings of a Bible study done by the author. *All that read this material are responsible for their own reactions and decisions.* Each one has the privilege and personal responsibility to study this subject from the Bible and decide for themselves what they believe and how they will respond.

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Dedication

This book is dedicated to the future joy of the well-known and faithful servant, William Miller, who will soon see that his layout of time prophecies was correct and that his life work was fully successful. He will be amazed to see that, far in advance of his time, he properly laid out the prophetic periods which were to guide the 144,000, the Lamb's mighty army, through the last few years of this earth's history.

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In a very special way I want to acknowledge my grandson Ryan Branson for his many long and tedious hours of devotion, and for co-laboring to make the book "Light for the Wise" a reality. Through shallow waters and deep it's been a blessing.

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PREFACE

This book is the fruit of the grace of God. Life itself is a gift. The mental faculties and ability to study are God-given. Angels minister thoughts to the mind as they are sent from the throne. Thus, the truths presented in this book “come from” and “belong to” God our Father and His Son Jesus Christ. And they also belong to His people, those to whom He desires them to be sent. It is for this reason we are putting them in print.

The subject of the book is Bible chronology and the time prophecies Jesus Christ has given for the special guidance of His people in these last days. The title chosen is *“Light for the Wise”*.

This book not only appeals to the common sense of its reader, but more importantly it gives clear evidence from Scripture that there are time prophecies yet to be fulfilled in the future. It answers the objections people most often make from the writings of Ellen White on this subject, clearing up wrong thinking and traditional misunderstandings. The main body of the book contains a thorough study of Bible chronology, giving solemn evidence from the Scriptures that the final deliverance of God’s

people will take place in the year 2027. Then at the conclusion of the book, in connection with the prophecies of Daniel 12, it will finally be shown that in the approaching autumn of 2020, paganism, with all its evils, will gain power over God's people and pagan principles will subsequently be imposed upon them. This is the first of two end time persecuting powers. And while there is much more we would like to say and that needs to be understood regarding the specifics and timing of what is to take place during the closing years of earth's history, the scope of this book will not allow it.

The current world outlook, combined with the time information now being revealed from the Bible, indicates a clear, direct, and urgent call, because of our nearness to the judgment of the living, to give the cry of the first angel with unprecedented power. *"Fear God, and give glory to Him; for the hour of His judgment is come."* It is in a special sense time to honor the law and government of God. We are now under a solemn obligation to restore the divine worship and rebuild the broken statutes. *"Worship Him that made heaven, and earth, and the sea, and the fountains of waters"* (Rev. 14:7). A weighty responsibility is about to be placed on the Lord's

chosen ones. Prophetic time is crying out, laying before the eyes of our understanding the intense reality that we have come to the end of the world. And at the same time the eye of God is searching to and fro through the earth for a people ready to be “*tried to the uttermost*” (Review and Herald, Nov. 17, 1885); a people striving with all their God-given power to grasp hold of the most humble and therefore highest privilege ever offered to mankind – to “*follow the Lamb whithersoever He goeth*” (Rev. 14:4). Jehovah’s eye is scanning the field for the 144,000 to come to the front and offer themselves unto Him “*a living sacrifice*”; a people readied to “*take the kingdom, and possess the kingdom*”; to be “*the firstfruits unto God and to the Lamb*” (Rom. 12:1, 2; Dan. 7:18; Rev. 14:4). And again, all this while chronology and prophecy show we are located somewhere between a critical shortness of time and the extreme end of it. With but a few days remaining, Satan is after not only the minutes but even a few seconds of our time.

Rather than further commenting on the importance of the material in this book, I will simply present the words of William Miller, “*If the explanation the writer has given to the Scriptures under*

consideration should prove correct, the reader will readily perceive that it concerns us all, and becomes doubly important to us, because we live on the eve of one of the most important events ever revealed to man by God – the judgment of the great day.” ... “If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subject treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! And how necessary that every individual be prepared that that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! “But ye, brethren, are not in darkness that that day should overtake you as a thief” (1 Thessalonians 5:4). ... “And now, my dear readers, I beg of you to lay aside prejudice; examine this subject candidly and carefully for yourselves, Your belief or unbelief will not affect the truth. ‘Not one jot or tittle of His word will fail;’ but you may, by your obedience in the faith, secure you an interest in the New Jerusalem, and an inheritance among the justified in glory, and you may sit down with Abraham, Isaac, and Jacob in the kingdom of God. May this be your lot – is the

prayer of your servant, WM. Miller, Hampton, Washington County, N.Y.” (Evidence from Scripture and History, 1842, Introduction).

We too, like those who have pioneered the way before us, believe the promise of Jehovah that “*knowledge shall be increased*” (Dan. 12:4). We too believe the “*wise shall understand*” (Dan. 12:10). We do not believe the Author of prophecy wants His end time people ignorant, not knowing “*how long*” it will be to the end of the world (Dan. 12:6). It is our sincere hope the reader will discern the kindness and grace of God in equipping His people with the timing of last day events; timing that is to help guide us through to the end of time. And now beloved brethren, believers in the advent near, “*Unto Him that loved us, and washed us from our sins in His own blood, And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen*” (Rev. 1:5, 6).

Chapter 1

Certainty

“For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”

(1 Corinthians 14:8)

THE purpose of this chapter is to awaken in the mind of the reader, the importance of a strong belief in last day time prophecy. God wants His people to give the present message with greater confidence and effect. The need of this is crucial. Consider these terms: absolute certainty; some certainty; little certainty; or naked uncertainty. What level of certainty does God want His people to have as they give His last message at the end of time? Does He want them to remain in ignorance of “when” the events will take place? Quite the opposite. He wants His people to be positioned in the light, in the knowledge of prophetic timing. *“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober”* (1 Thess. 5:4-6).

Look at Jesus Christ, our example. Did He walk in time knowledge or time ignorance? Understanding the

Messianic prophecy of Daniel 9, Jesus knew when it was time to leave the carpenter shop and enter His public ministry. He told His disciples the exact time of His death and resurrection (see Matthew 20:17-19). He walked in absolute certainty based on the time prophecies relative to His day. If Christ knew His working parameters, how much more do we need to know them, who will be giving the last message and taking the last test? Yet, what is the current understanding of the very ones quarried out to give the final message of mercy to the world?

The trumpet has been giving an uncertain sound. Consider the vague message currently being given by the professed people of God: We know there is a Sunday law coming but we just don't know when. We know the judgment will pass to the cases of the living but we just don't know when. We preach and tell the world the image of the beast is to be formed, yet we are not able to tell anybody when. The Bible foretells of a time when we won't be able to buy or sell; that persecution is going to rage, but again we are obliged to admit that we cannot and do not know when. The trumpet judgments are coming. There are going to be plagues. We teach these things but as to the time of their occurrence we manifest a shameful uncertainty. Are the people of God never to know the timing that surrounds their work, even as the end of the world approaches? Was God more eager to announce to the world the beginning point for the

investigative judgment of the dead than He is to tell the world it is time for the investigation of the living? It will be impossible for the church to effectively give the world the message: “*Fear God and give glory to Him for the hour of His judgment (of the living) is come*” if we cannot show with absolute certainty that “*the hour*” has indeed come (Rev. 14:7). Likewise, to effectively give the cry “*behold the bridegroom cometh*” we must know with confidence that He is indeed approaching (Matt. 25:6). “*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*” (1 Cor. 14:8)

And notice carefully the words of Daniel 12:10. “*The wicked shall do wickedly and none of the wicked shall understand*”. It is important to realize that it is the wicked that repeatedly and consistently “*know not*” the day of their visitation. The Jews in Christ’s time had a pre-formed mindset and thus they “*knew not the time*” of their visitation (Luke 19:44). In Noah’s day, we are told the people “*knew not*” until the flood came and took them all away (Matt. 24:39). And this, even when God specifically told them the amount of time it would be. The Christian world, because of cherishing unbelief, after rejecting the message of 1844 “*knew not*” that Christ no longer mediated in the holy place and that their prayers must now ascend to the most holy (Early Writings, p. 55, 56). The Bible tells the lukewarm among Laodicea, they “*know not*” they are blind (Rev. 3:17). And in the end, to

which we have now come, Jesus Christ teaches it will be as it was in Noah's day (Matt. 24:37). The masses will "*know not*".

The Father has given the last generation a special work to do. How much of the timing that surrounds this work does He want us to know as we enter into the midst of the final scenes and heat of the battle? Each person must decide for themselves. But based on the evidence that will be given in the remainder of this small work, we hope it will soon be apparent that the Lord wants us to live in certainty and not ignorance in regard to prophetic time.

Chapter 2

Future Time Prophecy Taught in Daniel 12

“How long shall it be to the end of these wonders?”

(Daniel 12:6)

GOD is even now opening to His people the much needed prophetic timing which is to guide us in these last days. These revelations are a testimony to our heavenly Father’s mercy and kindness. He will not give His people such an important work to do as He has, without letting us know ahead of time when we are to begin it or when we can expect it to end.

It is true we are not now to know the day and hour of Christ’s coming, nor the exact time for any events which the Father is keeping in His own power. However, the Bible makes it clear beyond question that we are to know the timing of certain other solemn and even thrilling end time events, even all the way down to the special resurrection and the transformed countenances of the saints.

But helping people to see this, who have been cemented in tradition, can be a difficult task. Our Master often encountered and had to address people holding onto longstanding errors with a pre-programmed mindset.

Such stopped their ears. Would not see. Would not hear. Unfortunately, so it is in our day.

In opening minds and exposing the truth on the subject of future time prophecy, it is right to begin by showing clear and plain evidence from the Bible. As with any other truth, the Bible and the Bible only is to be the first and last Word among all believers. It is a lamp unto our feet and a light unto our path (Psalm 119:105). Every message presented or writing distributed that is really true regarding time prophecy will harmonize with what Jehovah has uttered.

It is also reasonable, in looking at this important topic, to begin with the book of Daniel. As to containing strong testimony of time prophecies yet to be fulfilled, the twelfth chapter of Daniel is like a solid rock anchor. This chapter is so simply constructed, and the undeniable validation of future time prophecy is so simply stated, that even a child can see and understand it. Daniel asked Jesus how long it would be to the end of the world. Jesus Christ directly answered Daniel's question, giving him the amount of time it would be.

Daniel's Question: "How Long to the End of Time?"

"Then I Daniel looked... and said to the man clothed in linen, which was upon the waters of the river, 'How long shall it be to the end of these wonders?'" (Dan. 12:5, 6)

In order to understand what wonders Daniel is asking about, and how long it will be to their end, we must first notice the context leading into Daniel's question. What wonders had just been opened to him? And which were the last ones he heard delineated? Notice: "*And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever*" (Dan. 12:1-3).

Gabriel, beginning in chapter 11, has just given a dissertation of history from where Daniel is standing all the way to the end of the world. Daniel has seen many chaotic and unsettling events. He has also seen the closing up of the work of salvation. In the verses quoted, he now sees the great deliverance, the special resurrection, and the shining brightness of those who have been wise and those who have turned many to righteousness. It is after this, after seeing all the way to the end of time, that Daniel asks the question: "*How long shall it be to the end of these wonders?*" (Dan. 12:6). In

asking about “*these wonders*”, it is without sensible question that Daniel is asking about the wonders he was just shown. And in asking how long to “*the end*” of them, it is also plain that he is asking Christ how long it will be until the last of the things Gabriel has just described to him will come to pass. And these events, “*the end of these wonders*”, from where we stand today, are still to take place in the future.

Christ Answers Daniel’s Question by Oath

So then, did Jesus Christ answer the question Daniel asked with a time prophecy? Yes. In the very next verse, not only did He answer Daniel’s “*how long*” question, He swore to the amount of time involved. Notice: “*And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*” (Dan. 12:7).

Christ, being the voice for the Father Himself, has here taken oath that “*it*” - the amount of time asked about until the final deliverance - will be 3 1/2 years. The scattering power spoken of has been allotted this period of 3 1/2 years to carry forward his persecuting work against God’s people. And when the designated amount of time

is “*accomplished*” or used up by that power, “*all these things* (wonders Gabriel delineated to you) *shall be finished*”. It will be the end of time.

There is much more that needs to be said regarding the beginning and ending of the individual periods given in the book of Daniel and of the fulfillment of time prophecy, both past and future. These important periods we will address near the end of the book. But our purpose for now is simply to break down prejudice and show that the Bible teaches there is something more to be known on the crucial subject of time prophecy. As individuals open their minds to the Spirit of God and their ears to this basic truth, we will then be able to explain to them these thrilling last day prophecies. For Christ has here given very important information to those who are now alive and rapidly approaching the judgment of their cases.

In quick summary, Gabriel gave Daniel a dissertation of history down to the end of the world. Daniel asked how long it would be to the last of the wonders he saw, and Jesus Christ answered and told him the amount of time it would be. Daniel, however, does not fully understand.

Daniel Asks Again

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” (Dan. 12:8). Daniel heard Jesus answer, but openly confessed he did not understand the time given him. So, he asked the same

question again. The word “*what*”, in this passage, can be properly translated “*how long*”. In addition we are told: “*Twice Daniel inquired, ‘How long shall it be to the end of time?’*” (Testimonies to Ministers, p. 114). It is worth noting that “*these things*” Daniel is asking about in his second inquiry (verse 8) are one and the same with the “*wonders*” of his first inquiry (verse 6). And “*the end of these things*” is again referring to the last of those wonders he saw, the final deliverance of God’s people.

The Wise Understand How Long to the End

Responding directly to Daniel’s second inquiry, Gabriel says: The wicked will not understand “*how long*” it will be to the end of the world. He then tells Daniel, in plain language, that the wise will understand. Notice: “*Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand*” (Dan. 12:9, 10). Very simple. The question was “*how long to the end*”. The response is “*the wise shall understand*”. The true people of God – those who are being purified, made white, and tried – will know “*how long*” it will be to their deliverance and the end of the wonders Daniel saw.

The heavenly messenger is about to answer Daniel’s second question with an actual amount of time. But

before doing this, he is here reiterating what he had said to Daniel earlier. In verse 4, Gabriel had promised Daniel that near the end of time, “*knowledge*” would “*be increased*” to those running “*to and fro*” through the Scriptures in a diligent search to know when the time would be. Here, in verse 10, he is repeating the same, telling the last generation that as the end approaches, “*the wise shall understand*”. In other words, “*Knowledge shall be increased*” to “*the wise*”.

Gabriel now finishes his answer, giving Daniel the figures necessary for a complete understanding. These special numbers will give the information that is needed to properly order the prophetic periods of his little book.

Daniel is Again Given the Amount of Time to the Deliverance and Special Resurrection

“And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan. 12:11-13).

Here, we have been graciously given some additional real and tangible figures in answer to the question of how long it will be to the end of the world. The figures given

are 1290 days and 1335 days. Two more witnesses to the point of time prophecy yet to be fulfilled.

Verse 13, the last verse of the book, is plainly and literally talking about the death and resurrection of Daniel. It is a promise to Daniel that he will rest (die) and stand (be resurrected) in the special resurrection “*at the end of the days*”. This resurrection will happen at the end of the 1335 days. For in proper context, they are the days just spoken of. Thus these verses continue to substantiate that the “*end of these wonders*” refers to the time when God turns the captivity of His saints.

Really, the entire chapter is focusing on the time of the final deliverance of God’s people. Verse 1 speaks of this deliverance. Verse 2 cites the special resurrection. Verse 3 speaks of the shining countenance of the saints at the time of deliverance. Verse 4 indicates knowledge shall be increased to those searching the Scriptures to know that time. Next, Daniel asks how long it will be to this deliverance (verse 6). In verse 7, Christ swears to Daniel the amount of time it will be. Daniel asks the same question again (verse 8). Then in verses 9 and 10, Gabriel promises him the wise will understand how long it will be to this deliverance. In verses 11 and 12, he gives him the number of days it will be. And in verse 13 he promises him he will be raised at the end of those days - at the special resurrection. Who, in the face of all this Bible evidence, can deny the validity of future time prophecy?

Brothers, sisters, and friends, read and study the Bible. Believe what it says. There is an explanation for all the things which perplex you. Go to Jesus and ask. But whatever else you do, have faith in the Word of God as it has, in Daniel 12, been directly given us through our Lord and Savior Jesus Christ.

Chapter 3

Misunderstandings from Ellen White's Writings

“O LORD; give me understanding according to Thy word” (Psalm 119:169).

IT was never meant that the writings of Ellen White should be used to suppress the advancing truths which shine from the Word of God. Yet in conflict with Daniel 12, and because of their interpretation of her writings, most Adventists today believe there is nothing more to be known regarding prophetic timing in these last days. Certain of her statements have been consistently misinterpreted, even among some of the most diligent Bible students. And this, together with the oft circulated sayings of men, has only promoted and increased confusion and prejudice. As a result the iron grip of church tradition has placed a scale over the eyes of many Adventists; especially when reading the portions of Scripture which relate to the time prophecies.

When asked whether anything can be known regarding timing in these last days, in general, an Adventist brother or sister will likely answer this question using one of the following responses: “there is to be no more time prophecy after 1844”, “all such things are time setting”,

“we must occupy until Jesus comes”, “understanding the time is not a point of salvation”, and “we should be ready every day”. Though some of these statements may be true, these responses all have one common thread. A firm belief that there is nothing more that we can know in these last days from the Bible regarding timing. However, this idea was never put forward by the Bible writers nor by Ellen White. The origin of this thinking stems from a lack of Bible study and a shallow understanding of prophecy.

Taking the position that time prophecy is dead is both wrong and dangerous. Consider these words: “*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*” (The Great Controversy, 1911, p. 371). This statement says it will be fatal not to know when the Advent is near. And while we do not know the exact time of the second advent, the way we know it is near is from the prophecies:

“The third angel's message is to find its place in the world. Daniel is to stand in his lot and place, bearing his

message that the time of the end is near” (21 Manuscript Release, 1901, p. 442).

“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” (Letter 38, Aug. 11, 1888).

“While we are not to know the hour of our Lord's return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober’” (Desire of Ages, 1898, p. 235).

“In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time... They had the testimony of Daniel” (Sermons and Talks, Vol. 1, 1896, p. 289).

“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed” (Romans 13:11).

The belief that nothing more can be known in regard to timing is a concerning fallacy which finds its foundation to a great extent in church tradition. Most of this misunderstanding is based upon a surface knowledge of certain statements written by Ellen White. Often these statements are misapplied and misquoted. Confusion seems to be the condition of nearly all. And here we sound a caution to anyone who will listen, against what

is, like the disease of the ancient Jews, a growing mental aversion and hatred toward the truth.

In the next two chapters, while examining various Ellen White quotations, we will be contrasting the meaning of time setting with time prophecy, pointing out the danger of improperly used bold headings and partial statements, seeking to understand the importance of maintaining the historical setting, as well as looking at other terms such as “definite time” and the standalone word “time”. Each individual comment must be evaluated and understood in its own setting and proper context. The phrases mentioned above, as they are used in any given statement, have a specific meaning and it is important this meaning be preserved. In short, often what we have thought Ellen White said, is not what she was originally intending to convey.

Time Setting

The purpose of the next few paragraphs is to show that the phrase “time setting”, as Ellen White uses it, means setting and proclaiming the definite time for an event, when the time of that event is not revealed or given us in the Bible. It is setting a time that is beyond our ability to know. Though she almost exclusively uses the term in connection with setting the time for Christ’s coming, in a broader sense, it means setting a time for anything the Father has put and is keeping in His own power. These

are times that are not foretold, and that He has withheld or is withholding from men. They are God's secrets.

The true definition of time setting is given us by the Savior Himself. When the disciples approached Him to inquire of the exact time for the revelation of the kingdom of God, His response was, "*It is not for you to know the times or the seasons, which the Father hath put in His own power*" (Acts 1:7). By this definition we see that time setters are not only involved in setting the exact time in regard to His coming but of any time which the Father has put and is keeping in His own power; any of those things which are not in the Bible. Notice how Sister White makes this connection in the two following statements: "*The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them*" (Review and Herald, March 22, 1892). "*Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in His own power. Again and again have I been warned in regard to time-setting*" (Ibid).

Here Ellen White makes clear what she means when using the term time setting: imagining we may know the

times and seasons which the Father has not revealed. This definition she gets directly from the Scriptures. And let us not ignore the portion of the above statement that encourages us of our opportunity to advance in “*spiritual knowledge*” and also to “*see the truth developing and expanding in lines of which we have little dreamed*”. Sounds like we have some things yet to learn, and especially regarding timing. We are safe in the word of God as long as we do not presume to know the things that the Father has not given us.

As an additional evidence the phrase “time setting” is found twenty times in Ellen White’s writings. Of the twenty, nine of them are not her words. They are bold headings, titles, etc. There are only three unduplicated uses of her own. All three of these statements are about setting a time for the coming of Christ. There is only one unduplicated use of the similar phrase “setting time”. Again, it is about a man who was setting time for the Lord to come in 1884. There are also four unduplicated uses of the term “time setters” and the phrase “set the time” is used three times; all in direct context of the coming of Christ. Besides the second coming, the exact time for the outpouring of the Holy Spirit and the close of human probation are the only other events we know of that fall into the category of time setting.

The reader is invited to study it out for himself but by this time the truth about time setting should be coming

clear. Know this. These times spoken of, which men are imagining they can set, are not the time prophecies given us in the Bible. Time setting is the work of man, it is an effort to try to know and proclaim something which God has not said. In contrast, time prophecy is the word of God given us that His people may know ahead of time the events that are about to come upon us. To understand and proclaim the date and time of a legitimate time prophecy, ahead of time, is not time setting. For these are not withheld, but are given to us. *“All Scripture”*, including Bible time prophecy, is *“given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness”* (2 Timothy 3:16). And while *“the secret things belong unto the Lord our God”*, we know the things written and revealed in the Word of God, *“belong unto us and to our children forever”* (Deuteronomy 29:29).

Hear a parable... The Monarch of a certain country plans an event that He wants His subjects to participate in. He calls together His servants and He supplies them with a written document which gives the date and time of the event. The servants are then commissioned to go out and proclaim to all, far and near, the coming event and the specific time. They do as He commands. They proclaim what He has spoken. Question. Are these servants “time setters”? No, they did not set the time, the Master both revealed it and gave it to them to proclaim.

They only relayed what He had already spoken. This represents “time prophecy” as it is given us in the Bible and proclaimed by the people of God.

Now, the same Monarch has a very special announcement, which He Himself is planning to make at the conclusion of the first event just mentioned. He is going to announce the exact time for the appearance of His Son. He assures His servants regarding this great and climactic appearance that He has given no one the exact date and time. Now, a few of the servants begin to think they might know exactly when the Son is going to appear at the event, and worse yet they begin proclaiming their erroneous date and time throughout the entire kingdom. They do this as though they know the specific time which the Master of the house is still keeping in His own power. Are these servants time setters? Yes. Definitely. And the Master will not be happy. For if their date is early, the people will come too early and become disillusioned and weakened. If their date is late, the people will miss the event altogether. That is time setting. It is based on false reasoning. It is a work of man, and not of God.

Bold Headings

Using bold headings and compiling statements together in the presentation of printed materials can be very beneficial. But an improper usage of this technique can also be used to destroy context and promote error and

unbelief. The inevitable result is the springing forth of certain erroneous ideas which are nothing but tradition and which finally develop an aversion to the truth.

Again, Bible “time prophecy” is one of the areas among God’s people where such confusion has been and is still doing its terrible work. With the aid of a few partial or out of context statements under bold headings, the covenant keeping people of God have come to believe that “time prophecy” is dead. What could be farther from the truth!

Consider this well-known chapter title found in the book *Selected Messages, Vol. 1: “Beware of Any Time Setting”*. If one understands the truth about time setting, that it is speculating about or setting the time for something that cannot be known, the word “any” in the heading might help the quotations beneath it to be properly understood. But if the reader has been brought to think that uncovering and teaching the beginning and endpoint of a legitimate time prophecy given us in the Bible would constitute time setting, the bold heading will cause them to beware of any “time prophecy” instead of any “time setting”. As a result, all belief in future time prophecy is rejected and any interest in the study of the Bible’s time prophecies is destroyed from the mind. This surely serves Satan’s purposes well. For really, he is the one that doesn’t want us to know our time of visitation.

He wants to bind and keep our minds in the darkness just a little longer.

Below is an example which shows the danger of putting a bold heading over a group of statements which are removed from their original, historical, and intended context. This comment is found in the book *Last Day Events*. Here is the bold heading and the partial comment: **No Time Prophecy Beyond 1844.** “*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*” (Last Day Events, 1992, p. 36 & 10 Manuscript Release, 1888, p. 270).

It will not be hard to see that the mind is being bent in a certain direction. In this case, the wrong direction. What would be the most natural understanding of the words “*no time-proclamation*” between 1844 and “*the time of the Lord’s coming*” as it is presented under the bold heading **No Time Prophecy Beyond 1844**? What could one be expected to think except that the time prophecies no longer have any importance; that there is nothing more to be understood regarding them before Jesus comes? But is that what was really being said? We firmly answer no. We researched the context of the subject comment from its original source. Notice what the next sentence says: “*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” (10 Manuscript Release, 1888, p.270). The sentence “*We do not know the day nor the hour, or when the definite time is*” was left off when the bold heading was added in the book *Last Day Events*. This destroys the immediate context. What time is she talking about that is not to be proclaimed beyond 1844? Left in its context “*no time-proclamation*” means there is to be no proclamation of the exact day and hour; no proclamation of the definite time of Christ’s coming. And we know from our previous study, this event is something the Father is keeping in His own power. This phrase “no time-proclamation” neither says nor means “no time prophecy”. It really has no relation to the bold heading **No Time Prophecy Beyond 1844**. Where, dear reader, does this statement say or even imply that we cannot know the beginning and end of certain crucial end time events that are connected with the Bible time prophecies that have been given us? The phrase “*no time prophecy*” cannot even be found in Ellen White’s writings. In this bold heading is the only place it exists. And further, the statement assures us that “*the prophetic reckoning*” is what is showing (helping us calculate) that Christ is coming soon.

Historical Setting

There is a statement, known as the Lansing Michigan statement, which it will be well for us to consider. For it

illustrates the importance of maintaining the historical context. Notice this short excerpt in the book *Last Day Events* as it appears when pulled from its historical setting. “*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*” (Last Day Events, 1992, p. 33). What will the reader of this partial statement be brought to think? He will naturally think the comment is speaking directly to him. That it is the one reading the statement that will not be able to know or say that Jesus will come in a matter of years. We are about to see this is not the case. This excerpt is printed under bold headings five times in the more available compilations, making it difficult and unlikely that the truth will be discerned.

The full quotation comes from a sermon titled “*It is not for You to Know the Times or the Seasons*”: “*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 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” (Review and Herald, March 22, 1892).

Here again, the context is the “*definite time*” for the coming of the Lord; and speculations regarding “*the times and the seasons which God has not revealed*”. Does this not imply there are times and seasons He has revealed in the Bible? In any case, she is in nowise saying no one would ever know anything from prophecy regarding the timing of events to take place at the end of time.

The historical setting is crucial on this one. First she says, “No one”; meaning no one present there at the sermon and no one in the future “*will be able to predict just when*” Christ will come. Next she quotes the Savior saying, “*Of that day and hour knoweth no man*”. And then she tells the Michigan congregation, “You (the people she is talking to in 1891) *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*”. This statement is to the people she was speaking to and in it she is again warning those people about setting the time for Christ’s coming. For us, we fall in the category of “*no one*” will be able to predict “*just when*” or the exact “*day and hour*” Christ will come. She is saying what she said in the setting she was in. Let us not go beyond what she said or what she meant by it. Again, this comment does not say no one will ever

know anything about the time prophecies of the end or when the near approach of His coming is.

Do you believe no one among the people of God will ever know when we are within five years of the coming of Christ? This thinking is contrary to sound reasoning. She does, however, say to that same group of people in 1891 that: “*A condition of things would result from this knowledge (a knowledge of the time of Christ’s coming) 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*”. If God had told His people in 1892, that time was going to go on for another 125 plus years, would it not have indeed greatly retarded the work of preparing a people to stand in the great day that is to come.

But where, we ask, does this comment say we can know nothing (ahead of time) from the time prophecies relative to what we are facing as we actually go into the troublous phases of the closing work?

When taking Sister White’s writings in context there are two things she doesn’t say. One, that there will be no time prophecy beyond 1844; and two, that we will never know from the time prophecies that the second coming is near. God is working to expose wrong thinking and to set our minds free. Free to comprehend His beautiful last day truth which we will soon, in this small work, be looking into. God calls you, if bonds are restraining you, to break them by the word and power of Jesus Christ. “*If the Son*

therefore shall make you free, you shall be free indeed”
(John 8:36).

We will discuss Ellen White’s usage of the terms “definite time” and the standalone word “time” in the upcoming chapter.

Chapter 4

Misunderstandings from Ellen White's Writings Continued

“Definite Time” and the Standalone Word “Time”

CONSIDER the phrase “definite time” from the writings of Ellen White. Also the simple and standalone word “time”. It is important to know that these terms, when being used in various statements, are not indicating any and every kind of “time” or “definite time” one might imagine. But rather, each comment in which these terms are used gives reference to the time of a certain event; one that can only be properly defined by the surrounding context of the quotation in which it appears. First, we will examine the term “definite time”, beginning with its Biblical definition.

The principle definition of “definite time” is given by the Master: “*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*” (Matthew 25:13). “*But of that day and hour knoweth no man*” (Matthew 24:36). The definite time spoken of here by the Master indicates two criteria. He is referring to a precise time and also one that cannot be known. In this case the exact time of the second advent.

Plainly, these verses indicate that the term “definite time” means a distinctly known and exactly stated time. Again, each usage should be taken on its own individual merit if one wishes to know what “day and hour” or “definite time” is being spoken about.

As far as we can find, the phrase “definite time” appears eighty-eight times in the writings of Ellen White. One of these comments refers to setting a definite time for prayer. Of the other eighty-seven, almost without exception, they refer to the exact time for the coming of Jesus Christ or some other season that the Father is keeping in His own power. Here are a couple examples of her common usage of the phrase “definite time”: *“The definite time of our Lord’s coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation know not the day nor the hour”* (Review and Herald, October 20, 1885). This quotation concurs with Christ’s principle definition that the term “definite time” refers to an event in time which is beyond our ability to comprehend. Here again she speaks on the subject: *“The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven – daring sinner. ‘No man knoweth the day nor the hour’, was heard from the hypocritical minister and the bold scoffer”* (Early Writings, p. 223). Notice again she is using the term “definite time”

interchangeably with the exact time for the second advent.

This next comment is worthy of closer attention as it is so often misunderstood. It came as a result of the Garmire incident. Brother Garmire and his band had set time for both the close of probation and the second coming. Ellen White responded, *“I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message which four or five were engaged in advocating with great zeal, was heresy”* (Pamphlet 30, 1885 & Selected Messages, Vol. 2, p. 73).

Notice the phrase *“the Lord has been pleased to show me”*. This directed our minds to search for where the Lord showed her this. We found the vision she had surrounding the subject comment *“no definite time in the message given of God since 1844”*. In vision, the Lord had showed her different times would be set for Jesus to come and that these would be urged upon the brethren. In other words it was a vision in relation to time setting. She had personally been accused of committing the errors she was laboring to correct. And here was her reply: *“This is*

the testimony I have borne ever since the passing of the time in 1844: 'Time after time will be set by different ones which will pass by; and the influence of this time-setting will be to destroy the faith of God's people.' If I had seen in vision, and borne my testimony to definite time, I could not have written and published, in the face of this testimony, that all times that should be set would pass, for the time of trouble must come before the coming of Christ... I have borne the testimony since the passing of time in 1844 that there should be no definite time set by which to test God's people" (Life Sketches, 1880, p. 221, 222).

First, we would like to say it was the passing of the time that tested their faith. A valid time prophecy, when the expected and predicted event occurs, only strengthens the faith of God's people. Further, it should be plain that "no definite time" in the message given of God after 1844 is connected to setting the definite time for the second coming of Christ and that she is not here addressing time prophecy at all. It is a distortion of her words to imply this comment is addressing the valid future time prophecies given us in the Bible.

The confusion that surrounds this comment is again due to its partial inclusion in the book *Last Day Events* under the bold heading **No Time Prophecy Beyond 1844**. What happens when you put the short excerpt "*no definite time in the message given of God since 1844*"

under the heading “No Time Prophecy Beyond 1844”? The common assumption is that when the statement uses the phrase “*no definite time*” it is equivalent to saying “no time prophecy”. But remember, the words “no time prophecy” cannot even be found in Ellen White’s writings. As we have already seen, a message of definite time refers specifically to a message of a known and exactly stated time, a message of the exact day and hour. When we studied the historical setting of the comment, we learned that Mr. Garmire’s message not only dealt with giving a definite time for the close of probation but put forward an exact time for the return of the Lord (see 14MR, p. 189). In other words, Ellen White’s comment about the Garmire incident is a warning against time setting, spreading a message of “*definite time*” when God has given no such message in His word. In clear language, the term “no definite time” as used in the subject incident should not be interchanged with “no time prophecy”. In the context of the quotation, to say that we cannot, at present, know the exact day and hour of Jesus coming or the close of probation is true. But to say that we cannot know and proclaim, ahead of time, the “definite time” of a legitimate time prophecy given in the Bible, is simply wrong.

We will now turn our attention to the usage of the standalone word “time” as it appears in two quotations that are most often misread. Let us keep in mind that this

word, without exception in Ellen White's writings, is connected to a specific event or events that can be defined only by the surrounding context and usage. The first quote is again taken from the sermon Ellen White gave in Lansing Michigan, in September of 1891. The sermon was entitled, "*It is not for You to Know the Times and the Seasons*", and the quote is as follows: "*We too have failed to take in the greatness, to perceive the beauty of the truth which God has entrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in His own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on **time.** We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ" (Review and Herald, March 22, 1892).*

The muddle arises because only part of this comment is customarily quoted and referred to. This portion that is usually isolated is the sentence, "*There will never again be a message for the people of God that will be based on time.*" When read outside of its context, the reader will tend to assume that there will never again be a message based on "time" of any kind. However, the context

clearly shows that we will never again have a message that deals with setting the exact “time” of the glorious appearing or for any other event which God has kept as a secret thing, belonging only to Him. The surrounding environment of this quotation is speaking about time the Father is keeping in His own power, warning against time-setting and trying to know the exact time for the second coming. In effect, the devising of men rather than Biblical teaching. It was not Ellen White’s slightest intention to convey the idea that future time prophecy is dead. Rather her usage of the word “time” is simply meant to be understood as a shortened version of saying a set time for the return of Christ.

The last comment that we will explore containing the standalone word “time” comes from a vision which Ellen White received at Camden, New York, in 1851. She titled the written vision, “*Testimony Given in Regard to Time Setting.*” “*The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel’s message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. 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. E.G. White. (Copied at Milton, June 29, 1851, A.A.G.)” (Ibid).

Some have become bewildered and are stumbling over this statement. This is again the result of ignoring the surrounding words. When one reads that “*time will never be a test again*” (what tested them was when the time passed uneventfully) he or she may be tempted to think that nothing more can be known about the future. However, if we use the context to perform a simple word test, clarity should emerge. How is this word “time” being used in her last paragraph? Which sounds right to you? The people were disposing of their property in reference to prophetic time as given in the Bible or they were disposing of their property in reference to that wrongly set time for the second coming of Jesus. The intended meaning of the standalone word “time” here is obvious. She is saying the last message must not be hung on “a set time for Christ to come”; that “a set time for Christ to come” will never be a test again, etc. Simply put, the word “time”, in this context refers to a day and hour message about the second coming, not about future time prophecy.

It is not difficult to see that Sister White is not condemning the study of the Bible and its “time prophecies”. None of her foregoing statements, which continually rebuke time setting, were meant by God to destroy last day time prophecy. None of them say, “There are no more time prophecies to be fulfilled.” None say, “We cannot understand and then increase our current understanding of the Bible chronologies given.” These things have been especially provided for our guidance as we approach the end of time. Regardless of what she did or didn’t understand pertaining to our day, she never intended to place a check on us or discourage us from searching the prophetic Word for an understanding of where we are in the stream of time. On the contrary, she asked this question: “*Shall we not search the Scriptures that we may know where we are in this world’s history?*” (Selected Messages, Vol. 1, p. 125)

We therefore conclude that there is much we can and should know that we do not now know. We can surely be like Jesus. We can know when it is time to begin the work being given us. Also when the time of trouble will begin and when the end is near. And on the authority of God’s Word, reader, it is near.

We must never forget these words of Scripture: “*Thy Word is a lamp unto my feet and a light unto my path*” (Psalm 119:105). If it is revealed in the Bible, whether a yet to be perfectly fulfilled “time prophecy”, or any other

sign, it belongs unto “*us and to our children for ever*” (Deuteronomy 29:29).

Our Father is not only very loving and kind, but very practical. He keeps from us those things it is not best for us to know, yet withholds nothing that is for our good. He sees it is not best that we should know the exact time of Christ’s coming or of certain other specified events way ahead of the time. And yet it is accusatory to His nature to believe He will not give the last day people, giving the last gospel cry, information concerning the parameters of their work; no answers for when to pick up, when to lay down, when to begin their work, or no idea when it ever will end. Those who cling to this type of thinking give evidence they simply do not fully know their God. Christ did not have any advantage that His last day people cannot have. “*Surely the Lord GOD will do nothing, but He revealeth His secret unto His servants the prophets. The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?*” (Amos 3:6-8)

Chapter 5

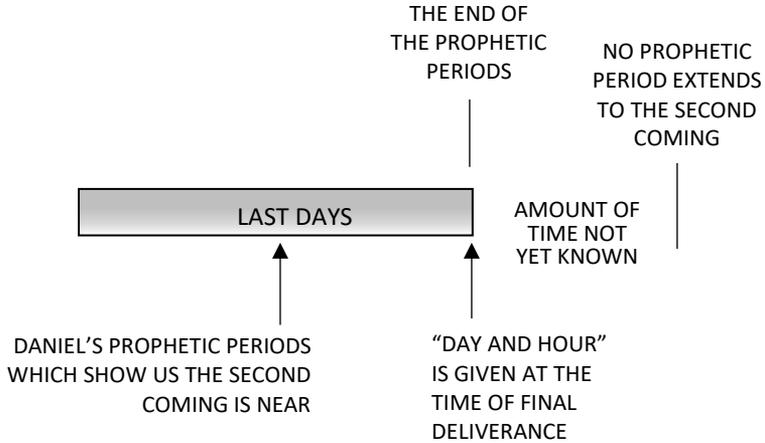
Knowing the Second Coming of Jesus Christ is Near

“Behold, I come quickly” (Revelation 3:11).

WE are now waiting for the second coming of Jesus Christ with an expectation that is greater and more thrilling than ever before. The Bible figures that have now come to light, those which we will present at the conclusion of this book, show us how very near we are living to this incomprehensible event. But let us be clear. This study is not to determine the “*day and hour*” of His appearing; neither is it for publishing the definite time. For no man knows it. The Father has not revealed it.

“But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only” (Matthew 24:36).

Notice on the following chart that, though the prophecies of the end are able to show us His coming is near, “*no prophetic period extends to the second advent; that the exact time of this event is not foretold.*” (The Great Controversy, 1911, p. 456).



The Prophecies of Daniel Definitively Show us the Second Coming is Near

“While we are not to know the hour of our Lord's return, we may know when it is near” (Desire of Ages, 1898, p. 235). And as mentioned in the previous chapter, the figures given in the prophecies are what show us this: *“We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning (calculation) shows us that Christ is at the door”* (Letter 38, Aug. 11, 1888). As we saw in chapter 2, the prophecies of Daniel 12 show us the time is near: *“The third angel's message is to find its place in the world. Daniel is to stand in his lot and place, bearing his*

message that the time of the end is near” (21 Manuscript Release, 1901, p. 442).

It is plainly Daniel’s writings that show us the time of the end is near. Come then, let us reason together upon the following question: Which part of his writings are best equipped to show us that the time is near? Is it not those figures and numbers that relate to time and distance? When traveling, which signs do you look at on the freeway to help you know you are approaching “near” to your destination? Is it not those displaying the numbers or figures shown on the mileposts? Will God be less gracious in supplying needed information to the world as it approaches the day of the LORD and as He is about to “*punish the inhabitants of the earth for their iniquity*”? (Isaiah 26:21). Be sure of this, not wanting trouble to come will not change the outcome. Nor will not wanting to hear or closing one’s ears to the truth alter the approach of God’s judgments any more than it did “*in the days of Noah*” (Luke 17:26).

Additional Quotations Pointing to the Book of Daniel in Order that We May Know the End is Near

The following are some additional quotations encouraging us in prophetic study and pointing us to the book of Daniel in order that we may know of a surety when the end is near:

“As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living... ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days” (Prophets and Kings, 1917, p. 547).

“In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.”

“The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God” (Review and Herald, September 25, 1883).

“If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history” (Manuscript 176, 1899).

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart” (18 Manuscript Release, 1900, p. 24).

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before” (21 Manuscript Release, 1899, p. 407).

“The closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony” (21 Manuscript Release, 1906, p. 437).

Many *“know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, ‘My Lord delayeth His coming’”* (15 Manuscript Release, 1903, p. 228).

“When these things are dwelt upon as they should be, scoffers will be developed who walk after their own lusts, saying, ‘Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were

from the beginning of the creation.’ But ‘when they shall say, Peace and safety; then sudden destruction cometh upon them’” (Testimony Vol. 5, p. 10).

“Where is our faith in the word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, ‘even at the doors.’ Let us read and understand before it is too late” (Testimony Vol. 9, p. 20). Jesus, referring to studying Daniel said, “Whoso readeth, let Him understand” (Matthew 24:15).

“The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this” (Letter 54, 1906, p. 3, 4).

“If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches” ... “Let Daniel speak” (Voice in Speech and Song, p. 334).

“The evidence of the soon coming of Christ is right upon us, and many of us are asleep. ... The watchman is to know the time of the night” (Sermons and Talks, Vol. 1, 1890, p. 290).

“Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood.” ... “But the promise is

plain that special blessing will accompany the study of these prophecies” (Prophets and Kings, 1917, p. 547).

To all those running to and fro through the Scriptures, a true knowledge of the time is increasing in this our day: *“In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time... They had the testimony of Daniel”* (Sermons and Talks, Vol. 1, 1896, p. 289).

The foregoing statements have consistently portrayed one theme; that of knowing that the end is near, especially from the writings of Daniel. Here is a short recap: We were told *“the prophetic periods of Daniel”* extend *“to the very eve of the great consummation”*; that *“as we near the close of this world's history, the prophecies recorded by Daniel demand our special attention”*; that *“the wise shall understand ... Daniel”*; this understanding of Daniel will give *“glimpses of the open gates of heaven”*; and that *“the time has come for the light given”* ... to Daniel ... *“to go to the world as never before”*; *“a message will soon be given by ... Daniel”*; *“Read and study ... Daniel”*; etc.

The book of Daniel is predominantly known for being the book containing time prophecy. If the time prophecies of Daniel are all finished with their work, why all these

urgent admonitions regarding the study of Daniel’s prophecies in order to know about the nearness of the end? And this, without a single prohibition or restriction laid down or even mentioned regarding the study of time prophecy. With such a wealth of resources, why would men who claim to love the appearing of their Lord choose to concentrate on, and spread, a few certain misapplied quotations by Ellen White and ignore or explain away the many just quoted?

Clearly it is the prophetic calculations from Daniel and Revelation that allow us to know the approach of the trouble, help guide us through the trouble, and then bring us all the way down to our final deliverance. It is at this deliverance, and not before, that we are to be given, by the voice of the Father, the definite time or exact day and hour of Jesus coming. Therefore, the goal of this study is really to understand the nearness of the last trouble, when it begins and the timing of events throughout it. It is to comprehend those prophecies that guide us until the announcement by our Father, giving the exact time when we will see His Son – our Elder Brother.

“Fatal Not to Know When it is Near”

Let us not be fearful of studying and applying the Bible numbers that have been given us in the books of Daniel and Revelation. That “*Knowing the time, that now it is*

high time to awake out of sleep: for now is our salvation nearer than when we believed” (Romans 13:11).

Again, to *“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”* (The Great Controversy, 1911, p. 371). In the time of Noah, did they know when the flood was coming? They did not know the day and hour, but we are told they were given the year: *“Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins and find refuge in the ark, but they refused the gracious invitation”* (Review and Herald, Oct. 20, 1885). *“The servant of God (Noah) gave to the transgressors of the law of Jehovah, a warning which announced that in one hundred and twenty years the world would be destroyed by a flood. His warning was scoffed at, ridiculed, and rejected”* (Review and Herald, Sept. 25, 1888).

In summary of the point, we neither claim to know nor strive to know the exact time of the second advent. We are, however, like the faithful who have gone before us, diligently searching the Bible chronology in connection with the prophecies in an effort to know when it is near. To the believers in the Advent near, we encourage you. Do not become intimidated in your studies by statements that seem to indicate there is little or nothing more we can know regarding timing. Neither allow gainsayers to strike

fear into your hearts. We must go right on. The armies of the living God must know from the prophecies when it is time to take the field. Brethren, we appeal. Be like Jesus. Reflect Jesus. Know the time parameters surrounding the special work He has given us in these last days. This requires a diligence and perseverance in study that will not faint. One that will not be turned away by apparent contradictions or difficulty. Those who really love the appearing of our Lord and who covet to fulfill the hard project He has given us to do, must dig deep for answers to the questions that perplex. There is much yet to learn. We must not faint or be discouraged until His glorious truth for these last days covers the earth as the waters cover the sea.

Chapter 6

Introduction to the 6000 Year Bible Chronology

*“Shall we not search the Scriptures that we may know
where we are in this world’s history?”
(Review and Herald, March 22, 1887)*

IN the last few chapters evidence has been brought forth to give the reader more confidence and freedom to believe that our Heavenly Father has provided us with the figures which are to guide us in these final days. Our hope over the next few chapters, by diligent study of the Bible, is to demonstrate that the earth’s age, from creation to the present, can be accurately calculated. This will be achieved using the chronologic periods as well as special Jubilee years which act as mile markers, overlaying and locking together the more specific chronological figures already given. The word of God sheds a flood of light on our pathway, making it possible to know the end of the 6000 years designated for the work of redemption. Also making it possible to locate the entrance of sin. Note: The truth that the world has been allotted only 6000 years from the entrance of sin to the reward of the faithful is explained in chapter 9. *“The history which the great I Am has marked out in His word, uniting link after link in the*

As we will see near the conclusion of the book, chronology will help us regain our prophetic bearings and know what is about to happen in these closing years of earth's history. This will help the last day people, who are inquiring of God daily for direction, make practical decisions relative to our work of giving the final message and taking the final test.

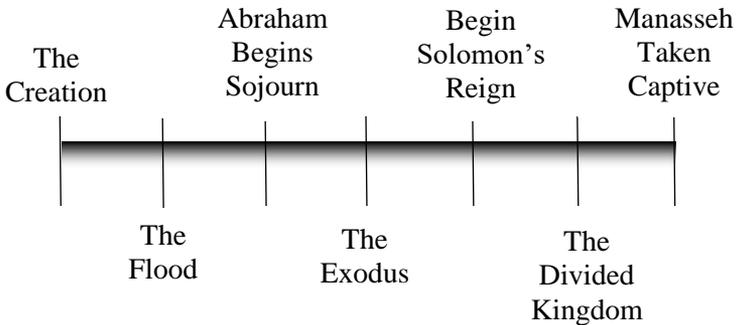
Jehovah did not record chronology in the Bible to merely keep the prophets and students of His word occupied with busy work. He does not waste words or write and record such things to have them ignored. *“All Scripture (including chronology) is given by inspiration of God and is profitable”* (2 Timothy 3:16); *“It came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost”* (2 Peter 1:21); and was written, *“For our learning that we through patience and comfort of the Scriptures might have hope”* (Romans 15:4). We must therefore regard the chronological portions of the Bible as being as much a part of the word of God and as much entitled to our serious consideration as any other portion of the Scriptures. In endeavoring to comprehend what God has in His mercy seen fit to reveal to us, we as a people have no defensible right to pass over the chronological periods given. The chronologies of the Bible are very straightforward and should be taken as being “just as inspired” as any other portion of Scripture. They are the word of the living God. They are for our

enlightenment upon whom the end of the world is come and they should be taken just as they read.

Chronological Periods from Creation to King Manasseh

Chapter 6 covers six chronological periods extending from the creation of the world to the captivity of King Manasseh. We will here be filling in time intervals from creation to the flood; from the flood to Terah’s death when the sojourning of Abraham began; from the beginning of his sojourn to the Exodus; and then from the Exodus to the beginning of Solomon’s reign; next the amount of time Solomon reigned; and finally, the period of the kings from the death of Solomon and the divided kingdom to Manasseh’s captivity.

Overview of Periods 1-6



Period #1 – Creation to the Flood

Adam to Seth	130 years	Genesis 5:3
Seth to Enos	105 years	Genesis 5:6
Enos to Cainan	90 years	Genesis 5:9
Cainan to Mahalaleel	70 years	Genesis 5:12
Mahalaleel to Jared	65 years	Genesis 5:15
Jared to Enoch	162 years	Genesis 5:18
Enoch to Methuselah	65 years	Genesis 5:21
Methuselah to Lamech	187 years	Genesis 5:25
Lamech to Noah	182 years	Genesis 5:28
Noah to the Flood	600 years	Genesis 7:6
Flood	1 year	Genesis 7:11; 8:14

1657 years

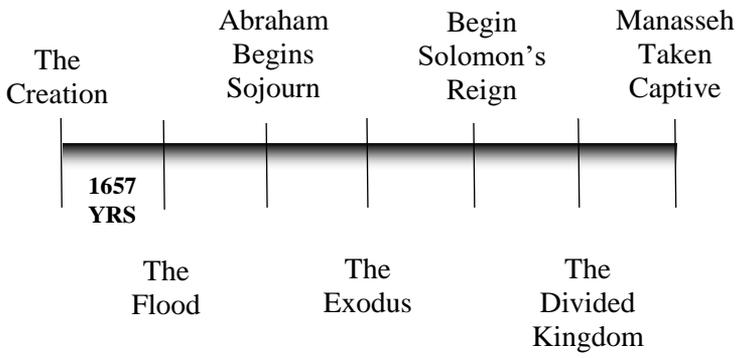
These are simply straightforward numbers and need little explanation. Notice the Scripture references are given. The total is 1657 years.

Genesis 5, the chapter from which the forgoing figures are taken, indicates that they begin at creation: *“This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created”* (Genesis 5:1, 2).

Also notice the flood begins when Noah is 600 years old (see Gen. 6 & 11). And one year is added for the period of the flood (see Gen. 7:11; 8:13, 14).

As to the question of these numbers not giving exact chronology to the month and day, it is important to remember the chronologist is under inspiration. It should be understood, that under inspiration, he would be rounding to the nearest year, and generally keeping track of the total age of the earth. In chapter 10, it will be seen that exact timing in this period is unnecessary beyond giving us the general age of the earth, which is enough information so that we can know when sin entered the world and when we are in the last Jubilee cycle of earth's history.

Below we have entered the total figure for the first period.



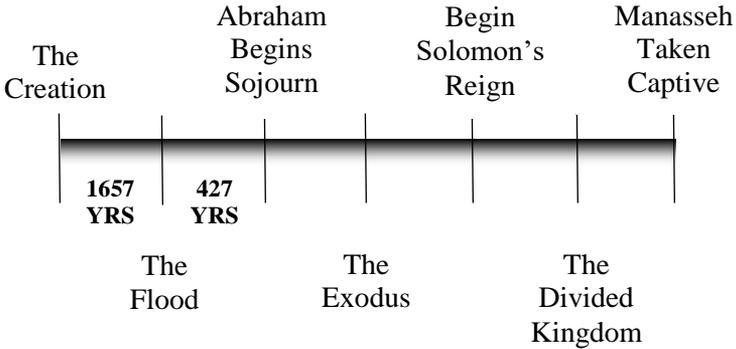
Period #2 – The Flood to Abraham’s Sojourn

Flood to Arphaxad	2 years	Genesis 11:10
Arphaxad to Salah	35 years	Genesis 11:12
Salah to Eber	30 years	Genesis 11:14
Eber to Peleg	34 years	Genesis 11:16
Peleg to Reu	30 years	Genesis 11:18
Reu to Serug	32 years	Genesis 11:20
Serug to Nahor	30 years	Genesis 11:22
Nahor to Terah	29 years	Genesis 11:24
Exode begins at Terah’s Death	205 years	Genesis 11:32

427 years

More straightforward genealogy from the Scriptures, in this case from Genesis 11. “*Shem was an hundred years old, and begat Arphaxad two years after the flood... and Arphaxad lived five and thirty years, and begat Salah... etc*” (Genesis 11:10, 12). The list above establishes the total length of the time period from the end of the flood to Terah’s death, as 427 years. It was at the death of Terah, Abraham’s father, that the Exode or sojourn of Abraham began. Notice what Stephen says under the inspiration of the Holy Spirit: “*Abraham dwelt in Charran (Haran): and from thence, when his father was dead, he removed him into this land wherein ye now dwell (his sojourn began)*” (Acts 7:4).

Below we have entered the total figure for the second period.



Period #3 – The Sojourn of Abraham to the Exodus from Egypt

The third period starts at the beginning of Abraham’s sojourn (Terah’s death) and extends until the Exodus from Egypt. *“Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt”* (Exodus 12:40, 41). This verse solidly establishes that the 430 year period spoken of ended with the Exodus from Egypt. Now we want to establish that it began when Abraham’s sojourn began.

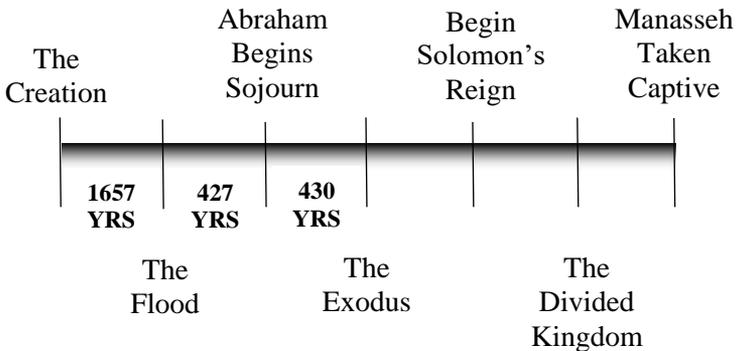
At first glance, one might think the children of Jacob were in Egyptian captivity for 430 years. But diligent

research of the chronologies in Genesis and Exodus shows this is impossible. And further notice the phrase, “*the sojourning of the children of Israel*”. The truth is that it was the sojourning that was 430 years not the amount of time that they dwelt in Egypt. The fact that they dwelt in Egypt should be seen as an identifying mark of the children of Israel while the 430 years should be seen as a description of the sojourn they took part in. The children of Israel took part in a 430 year sojourn, the whole of which involved Abraham, Isaac, Jacob, and their posterity. It is here being referred to as “their sojourn” because they had inherited the pilgrim life from Abraham just as they had inherited the promise. This is clearly seen from the following Scriptures: “*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise*” (Hebrews 11:8, 9).

Paul makes this fact even clearer in Galatians. “*Now to Abraham and his seed were the promises made... And this I say, that the covenant (promise), that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect... For if the*

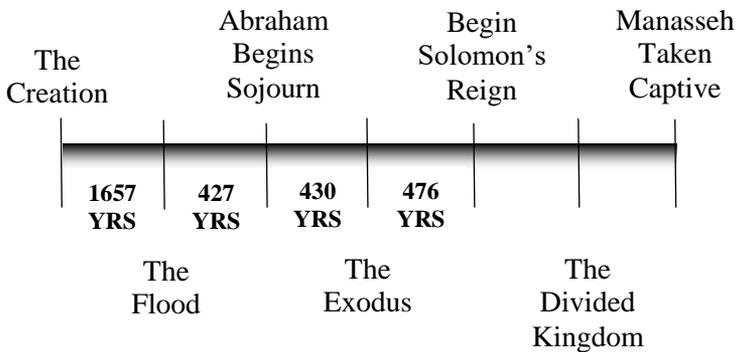
inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise” (Galatians 3:16-18).

This covenant promise took effect and the 430 years began when, in obedience to the voice of God, Abraham left Haran. In Genesis 12 we find the command to sojourn, the conditional promise, and Abraham fulfilling the condition by beginning the sojourn: *“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great... So Abram departed, as the Lord had spoken unto him... And into the land of Canaan they came”* (Genesis 12:1-5). That the 430 years began when Abraham received the covenant promise and left Haran is also confirmed by Sister White: *“The covenant made with Abraham four hundred and thirty years before the law was spoken on Sinai was a covenant by God in Christ”* (Signs of the Times, Aug. 24, 1891).



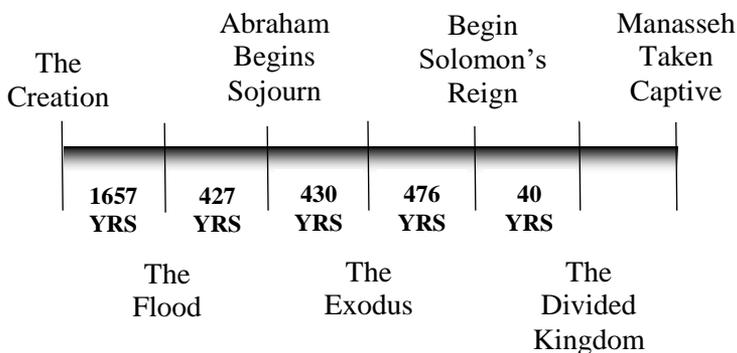
Period #4 – The Exodus from Egypt to Solomon’s Reign

The time interval between the Exodus from Egypt and the beginning of Solomon’s reign is a simple one. *“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord”* (1 Kings 6:1). Since the 480th year from the Exodus corresponds to the fourth year of Solomon’s reign, the beginning of Solomon’s reign would be 476 years from the beginning of the Exodus.



Period #5 – Solomon’s Reign to the Divided Kingdom

Solomon reigned a full forty years as stated in both Kings and Chronicles. *“And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead”* (1 Kings 11:42, 43; see also 2 Chronicles 9:30, 31). It was at Solomon’s death that the kingdom was divided and Rehoboam, his son, retained the throne of the kingdom of Judah.



Period #6 – The Divided Kingdom to the Captivity of Manasseh

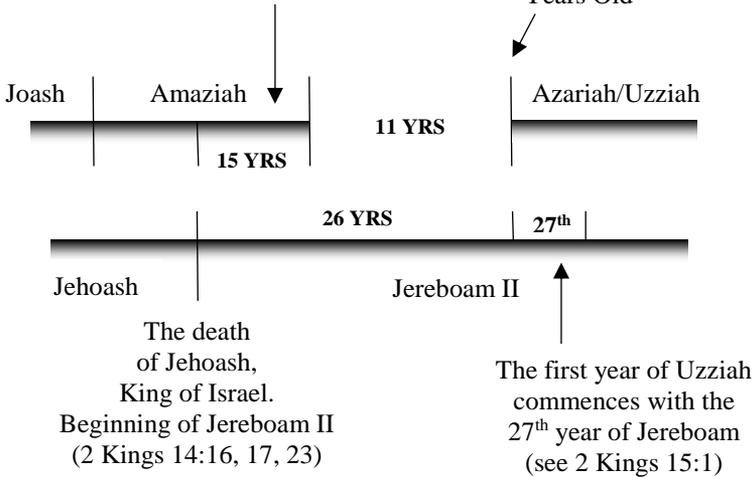
Chronology of the Kings of Judah

Rehoboam	17 years	1 Kings 14:21
Abijam	3 years	1 Kings 15:2
Asa	41 years	1 Kings 15:10
Jehoshaphat	25 years	1 Kings 22:42
Jehoram	8 years	2 Kings 8:17
Ahaziah	1 year	2 Kings 8:26
Athaliah	6 years	2 Kings 11:3, 4
Joash	40 years	2 Kings 12:1
Amaziah	29 years	2 Kings 14:2
Vacancy	11 years	2 Kings 15:1, 2
Uzziah	52 years	2 Kings 15:2
Jotham	16 years	2 Kings 15:33
Ahaz	16 years	2 Kings 16:2
Hezekiah	29 years	2 Kings 18:2
Manasseh	20 years	Isaiah 7:8, 9

314 YRS

The preceding list of the kings of Judah takes us from the beginning of Rehoboam's reign to the 20th year of Manasseh. The Scripture verification has been provided. The total is 314 years. The reigns of the kings of Judah are used because they extend beyond the time of the ten tribes of Israel. They also are given, with agreement, in both the books of Kings and Chronicles. One particular point of interest is the one noted in the list above as an 11 year vacancy.

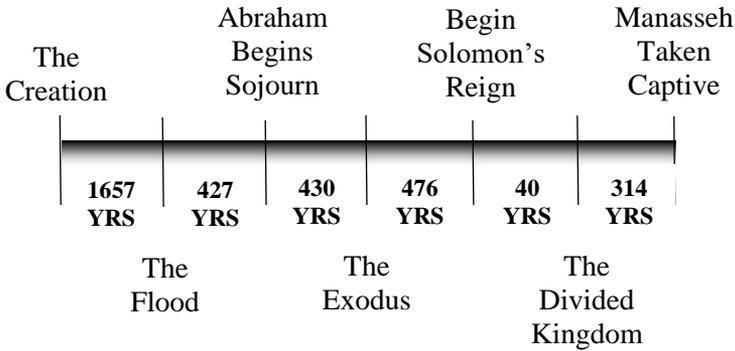
Amaziah lived fifteen years after the death of Jehoash, King of Israel (2 Kings 14:17)



The first year of Uzziah and the 27th year of Jereboam correspond. Combining the three Scriptures shown on the chart, it is 11 years from the death of Amaziah to the time when his son Uzziah began to reign. Likely this is because he was only five years old when his father died. 2 Kings 15:2 tells us that he was 16 when he finally did begin to reign.

You may wonder why only 20 years has been listed for King Manasseh when his full reign in Jerusalem was 55 years. This is because he was taken captive in the 20th year of his reign and period number six which we have under discussion, only extends to his captivity. We will

be accounting for the remaining 35 years of his reign in our discussion of period eight. The 314 year figure is now entered.



Missing Number in Bible Chronology?

Before we move on we would like to mention one unique chronological time period which is more difficult to determine. Anyone who works with numbers knows that it takes only one missing number to create a situation that can be very pesky and will, if it cannot be located, keep things from balancing out. We should remember, however, that the chronologic areas of difficulty encountered in searching the Bible are not Bible errors, but errors in the thinking of men. And while it appears there is one important number missing in the Bible chronology during the time of King Manasseh, this is not

so in reality. We will later see that God has made it determinable by another, even more accurate, method. The fifty year Jubilee. But for now, we will show where the Bible indicates this apparent gap in the chronology. “*Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem” (2 Chronicles 33:1). Especially mark the words “*in Jerusalem*”. In context this phrase indicates a gap in the reign of Manasseh. For the next verse tells us he spent a period of time outside of Jerusalem as a captive in Babylon. “*And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and he was entreated of Him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God” (2 Chronicles 33:10-13). This would seem to make an irreconcilable gap in the chronology. You cannot reign or rule in a country if you are captive in another one. And further, the verse said he was brought again “*to Jerusalem into his kingdom*”, indicating he had been “out of his reign” as well as “out of Jerusalem”. The following Scripture confirms that**

kings were not accounted as reigning in Jerusalem when in captivity: “*Jehoahaz... reigned three months in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem” (2 Kings 23:31-33).*

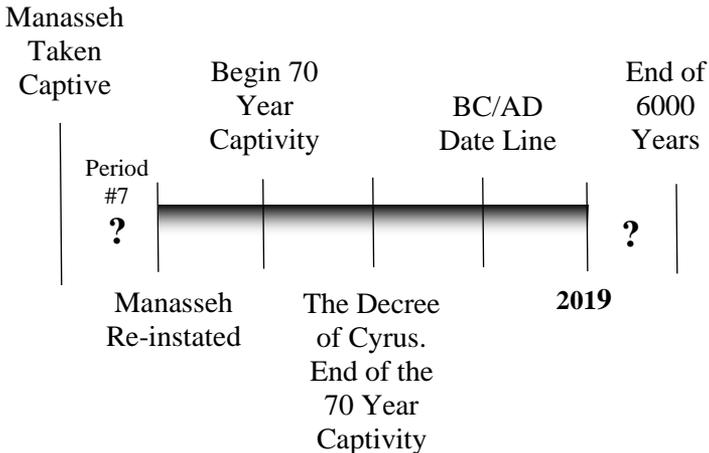
We have so far used up 20 of Manasseh’s 55 year reign in Jerusalem. As we proceed to the other side of Manasseh’s captivity, we will remember to use the remaining 35 years. We will solve for period #7, the actual length of his captivity, later in this study.

Chapter 7

Chronological Periods from King Manasseh to the Present Day

THE last four periods of Bible chronology, periods 8-11, will fill in the time intervals from Manasseh's reinstatement to the first captivity of Judah; from the first captivity of Judah to the decree of Cyrus the Persian, in which he released the exiled Jews; from the decree of King Cyrus to the B.C./A.D. date line; and finally, from the said date line to the current day.

Overview of Periods 8-11



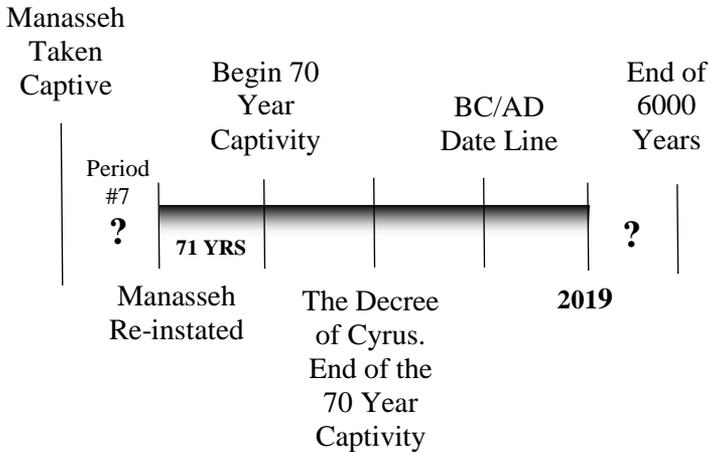
Period #8 – The Restoration of Manasseh to the First Captivity of Judah

Kings of Judah – After Manasseh’s Restoration

Manasseh	35 years	2 Kings 21:1
Amon	2 years	2 Kings 21:19
Josiah	31 years	2 Kings 22:1
Jehoahaz	.25 year	2 Kings 23:31
Jehoiakim	3 years	Daniel 1:1-6

$$35 + 2 + 31 + 3 = 71 \text{ years}$$

This period we have under consideration spans from the restoration of Manasseh to the first captivity of Judah. Judah was first taken captive in the 3rd year of Jehoiakim. *“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it”* (Dan. 1:1). Adding the 35 years we had remaining for Manasseh after his restoration, two years for Amon, and 31 years for Josiah totals up at 68 years. An additional three years brings us to the first captivity of Judah in Jehoiakim’s third year when the city was besieged and given into Nebuchadnezzar’s hand; the sum is 71 years. This figure is entered into the overview chart.



Period #9 – The First Captivity of Judah to the Decree of Cyrus

The number for the period of Babylonian captivity is simple. It is 70 years. This period is both a matter of Bible prophecy and also of Bible history. There is ample evidence that this 70 years began with the first captivity of Judah and ended with the Decree of Cyrus.

One evidence that the 70 years began with the first captivity was a letter from Jeremiah promising all the people from the first two captivities that God would visit them after 70 years had been accomplished at Babylon (see Jeremiah 29). Secondly, the 70 years of service to Babylon plainly began when Nebuchadnezzar came against Jerusalem. *“Therefore he brought upon them (Judah) the king of the Chaldees... and them that had*

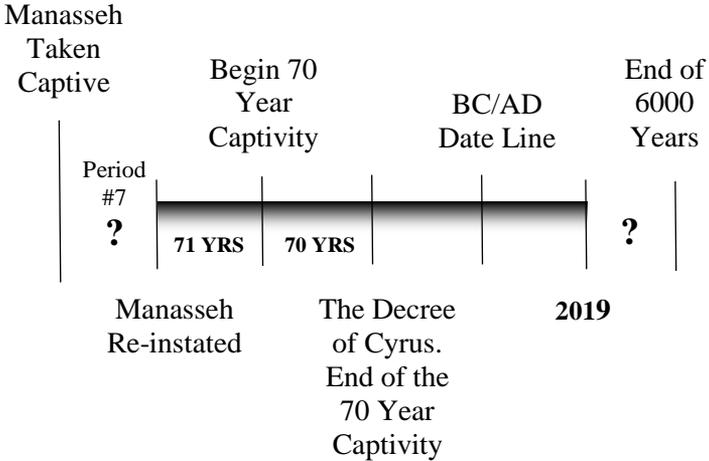
escaped from the sword carried he away to Babylon... until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years” (2 Chronicles 36:17-21; see also Jeremiah 25:1, 9; 27:1, 6-8).

The 70 year period began at the same point our previous 71 years ended, with the first captivity of Judah in the third year of Jehoiakim. This is further confirmed by Ellen White: *“Within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.” “Daniel and his companions had been taken to Babylon ‘in the third year of the reign of Jehoiakim king of Judah.’ They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar”* (Review and Herald, March 14 & March 28, 1907).

The above quotation also confirms the endpoint of the 70 year captivity. It ended with the decree of Cyrus in the first year of his reign. The Bible records that the captives of Judah were servants to Nebuchadnezzar and his sons, *“Until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years”* (2

Chronicles 36:21). The decree for the release came in the first year of Cyrus the Persian (verse 22).

Period #9 is entered.



Period #10 – The Decree of Cyrus to the B.C. / A.D. Date Line

It is time to connect our Bible chronology to a point of known secular history. To begin with, we will show the agreement which exists between Ptolemy’s Canon and the Bible, showing how they interlock together. *“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”* *“At the point where inspired chronology leaves us, this Canon of*

undoubted accuracy commences. And thus the whole arch is spanned” (Advent Herald, March 2, 1850).

Ptolemy was a second century astronomer. His work is nearly 2000 years old now. The accuracy of his Canon is demonstrated by the concurrent agreement of more than twenty eclipses and connected to the historical documents and records of the Assyrian, Babylonian, Persian, Grecian, and Roman kings. In other words, by the same methods scientists now predict ahead of time the eclipses and blood moons to the very day and hour, they also know by astronomy within hours and seconds when these eclipses occurred thousands of years ago.

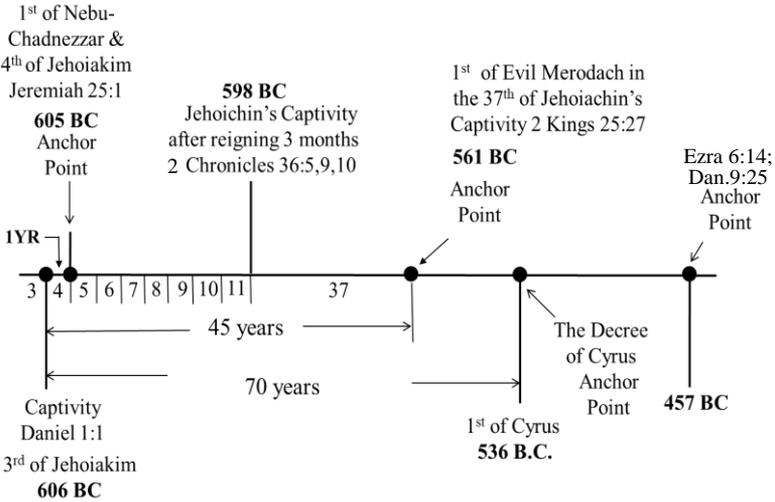
In the chart below is a list of dates based on Ptolemy’s Canon.

List of Dates Based on Ptolemy’s Canon

3 rd Year of Jehoiakim	606 B.C.
1 st Year of Nebuchadnezzar	605 B.C.
1 st Year of Evilmerodach	561 B.C.
Fall of Babylon	538 B.C.
1 st Year of Cyrus the Persian	536 B.C.
12 th Year of Xerxes (Ahasuerus)	474 B.C.
7 th Year of Artaxerxes	457 B.C.
B.C./A.D. Date Line	B.C./A.D.

At this point we will show that the Bible, before it ceases giving us chronologic figures, gives us multiple anchor points which verify these secular times as given

in Ptolemy’s Canon. Please carefully study the following chart. It will show agreement between the Bible and the Canon. The two are firmly locked together in the areas shown.

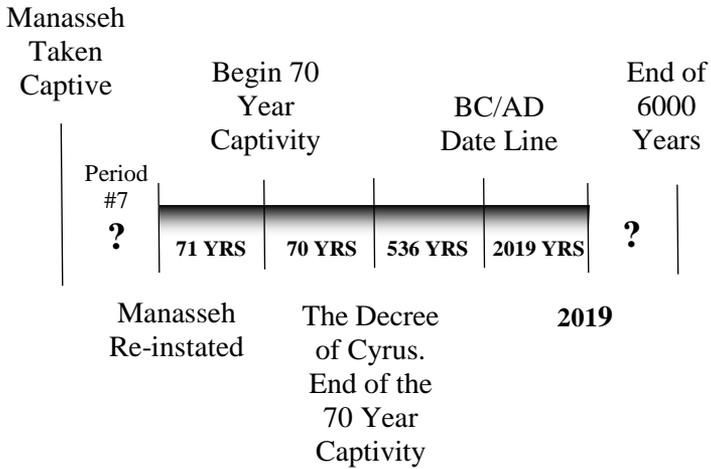


The decree in the first year of King Cyrus in 536 B.C., at the end of the 70 years (see 2 Chronicles 36:20-22), is the one that connects the Scriptures to a point of known secular history. This important point was around the time of the fall of Babylon in 538 B.C. It seems that from this point forward, God deemed secular history as adequate. Here, we have faith in God. We believe He gave us sufficient figures to connect us to secular time. Otherwise these inspired figures would be of little value to us down here in 2019.

The date for the fall of Babylon in 538 B.C. and Cyrus the Persian's ascension to the throne two years later in 536 B.C. have been known for many centuries. They can be found in the *Encyclopedia Britannica*; the *SDA Bible Dictionary*; the *Baptist Bible Dictionary*; and even some secular dictionaries. James Ussher's *Annals of the World*, published in 1658, is one of many historic sources that confirm this date. And the writings of Xenophon and Herodotus, two great historians, have also been preserved from the fourth century B.C.

Considering the agreement of all these sources regarding our 538 and 536 dates, together with the Canon of Kings by Ptolemy, we are satisfied. Adding to this, the 2300 days of Daniel 8:14 was based on the date 457 B.C. as taken from the Canon. Sister White said this 457 date "*stands without impeachment*" (The Great Controversy, 1911, p. 457).

The 536 years between Cyrus' decree and the B.C./A.D. date line is entered in the following chart.



Period #11 – B.C./A.D. Date Line to the Current Day

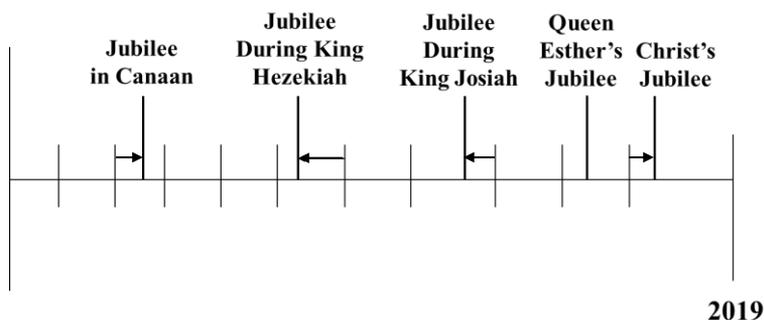
This period that is 2019 years in length is self-explanatory and has been entered in the previous chart.

Chapter 8

The Jubilee Connections

THE Bible indicates special Jubilee years in a number of places. And more than this, it connects them to the chronological periods we have just examined. In this section we will be exploring five critical Jubilee connections which will help give us our present day bearings.

Overview of Jubilee Connect Points



The key Scripture is in Leviticus chapter 25. *“Speak unto the children of Israel, and say unto them, when ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and*

gather in the fruit thereof; but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard... And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:2-4, 8-10).

In short, the Bible teaches us, when possessing land as a gift from God, to observe six years of agricultural labor; but the seventh is the Sabbath of rest unto the land and for the LORD. This laboring for six years and resting the seventh continues for seven consecutive cycles. Making a total of 49 years. Then every 50th year, at a specific time, on the tenth day of the seventh month, on the Day of Atonement, the trumpet is to sound and the 50th year is hallowed or set apart as sacred. Thus it is without reasonable question that any Bible information given for Sabbaticals or Jubilee years would match up by exact seven and 50 year increments, respectively. These special

periods are exact to the day; the Day of Atonement to be specific. Therefore, as we will see, these special years will provide a nice check on our already established line of chronology and help give us our present day bearings.

We will now turn our attention to a survey of the following five Jubilee connect points. One is at the possession of Canaan; one during the reign of King Hezekiah; one at Josiah's Great Passover; another coinciding with the deliverance at the time of Queen Esther; and the fifth one declared by Jesus Christ himself. In addition to these Jubilee years, we will be looking at one Sabbatical during the time of King Zedekiah.

Jubilee Connect Point #1 – The Possession of Canaan

“And the LORD spake unto Moses in Mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a Sabbath unto the LORD.” “Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD” (see Leviticus 25:1-7). The above verse connects us to the beginning point of our first Sabbatical and Jubilee cycle. This cycle did not begin when Israel first crossed Jordan and entered Canaan. There were two criteria given for its beginning. They must enter or come into the land and the land must

be given them. “When ye come into the land which I give you, then shall the land keep a Sabbath.” Sister White also confirms this idea: “The seventh year after they settled in Canaan was a Sabbath year” (Manuscript 21, 1899). It is common sense that each family had to receive their portion of the land as a possession, before they could work it. It says thou shalt sow thy field and prune thy vineyard.

According to Scripture it was a year and 35 days from the time Israel departed Egypt until they left Mount Sinai (see Numbers 33:3; 10:11, 12). After departing they set up camp in Kibrothhattaavah for 30 days and from there they journeyed to Hazeroth, where Miriam was shut out of the camp 7 days (see Numbers 10:33-13:2). Deuteronomy 1:2 also tells us that the total journeying time was 11 days. All these figures being combined make it one year and 83 days, or somewhere around one year and three months from the Exodus to Israel’s arrival at Kadesh-barnea. Further Caleb tells us that it was an additional 45 years from Kadesh-barnea to the apportionment of the land.

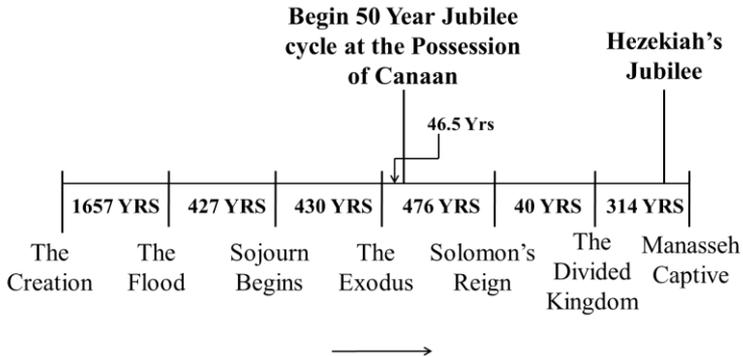
“Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea. Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy

out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance” (Joshua 14:6-13).

Adding these 45 years to our previous one year and three months totals at 46 years and three months. Allowing a couple of months for the movement of the tabernacle and to complete the apportioning of the land, would place the beginning of the 50 year land cycle in the autumn, 46.5 years from the Exodus. *“And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them” (Joshua 18:1).*

The 46.5 years is connected to our previous chronology figures on the following chart.

Jubilee Connection at the Possession of Canaan

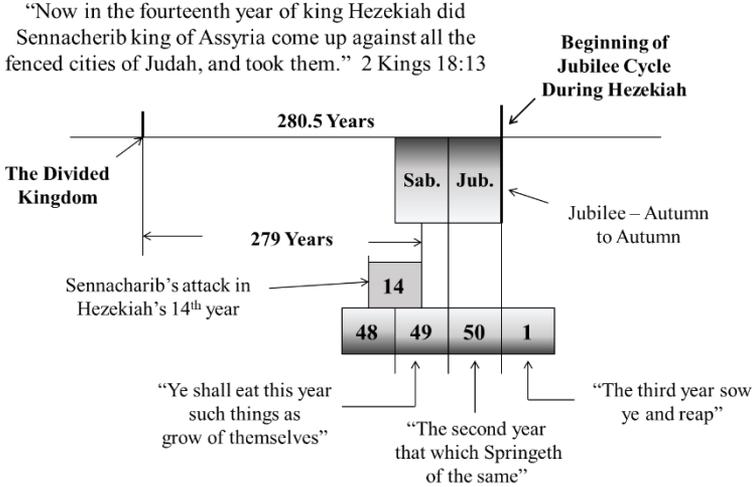


Jubilee Connect Point #2 – Hezekiah's Jubilee

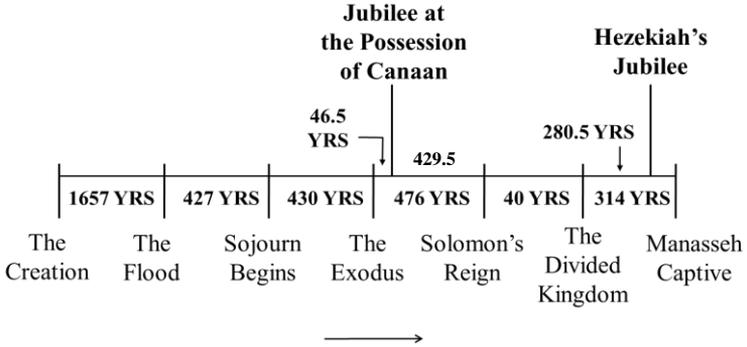
“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them” (2 Kings 18:13). During the time of King Hezekiah's reign the Assyrians came up and decimated the land of Judah. Sennacherib apparently understood the statute laws and habits of Israel. As we will see in the passage below, the attack came at Israel's most vulnerable time, when they were harvesting and laying up food for the approaching 49th and 50th years of the land cycle. God responded by sending a message of comfort through His prophet Isaiah: *“This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow*

ye, and reap, and plant vineyards, and eat the fruits thereof” (Isaiah 37:30). You will notice during the first two years mentioned, they were to eat that which springeth of itself and then only in the third year, sow and reap. According to Leviticus 25:4-12, this indicates a back to back sabbatical and Jubilee year. It was in keeping with these statute laws that God had promised to miraculously provide. This supplies us with another connect point to our chronology as can be seen below in the chart.

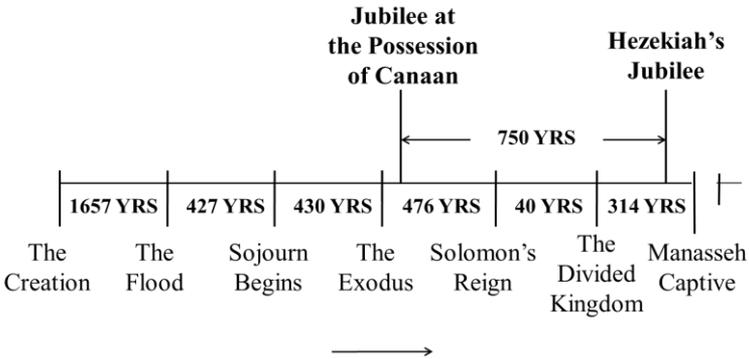
Hezekiah’s Jubilee Year



We have already located the reign of Hezekiah in our prior study of the kings of Judah. From the divided kingdom to the Jubilee connect point during the time of King Hezekiah is 280.5 years.



Now look at this! As we would expect, it is precisely 750 years ($429.5 + 40 + 280.5$) from the Canaan Jubilee to Hezekiah's Jubilee, a number evenly divisible by 50.



Jubilee #3 – Josiah’s Great Passover

The connect point for our third Jubilee is given us by Ezekiel. *“Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin’s captivity”* (Ezekiel 1:1, 2).

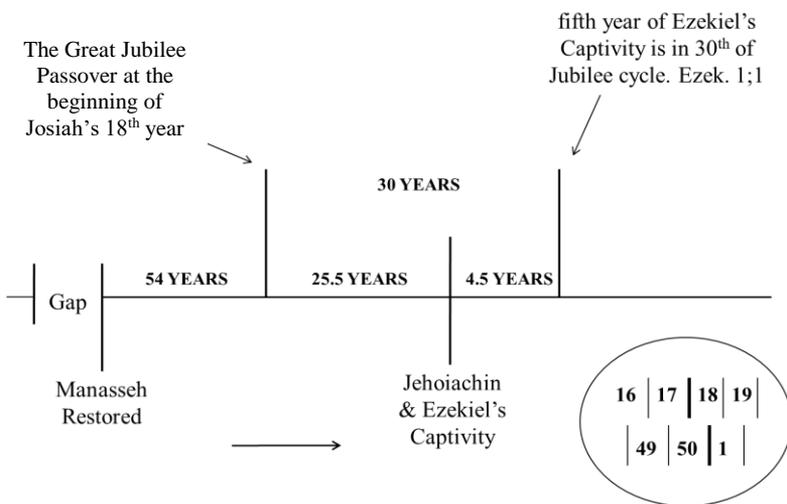
This Bible verse says: *“Now it came to pass in the thirtieth year”*. The question arises, the thirtieth year from what? If you were a Hebrew that lived your life according to covenant law and relative to 50 year cycles; cycles by which all business dealings; buying and selling; and releasing of contracts, servants, and property was done, wouldn’t it be understood what the 30th year meant? Ezekiel knew his words would automatically be taken to mean the 30th year of the 50 year time cycle, which always ended with a Jubilee.

Notice in the second verse, how Ezekiel graciously refers to this 30th year as being the fifth year of Jehoiachin’s captivity, which point is already established within the chronology study. The following is a list of Kings that will help us identify the location of this Jubilee year at the beginning of Josiah’s eighteenth year.

Last Kings of Judah

Manasseh	35 years	2 Kings 21:1
Amon	2 years	2 Kings 21:19
Josiah to Passover	17 years	2 Kings 23: 22, 23
Remainder of Josiah	14 years	2 Kings 22:1
Jehoahaz	.25 year	2 Kings 23:31
Jehoiakim	11 years	2 Kings 23:36
Jehoiachin	.25 year	2 Kings 24:8
Zedekiah	11 years	2 Kings 24:18

Adding the reigns of Manasseh, Amon, and Josiah's first 17 years totals at 54 years ($35 + 2 + 17 = 54$ years). The remainder of Josiah's reign, combined with that of Jehoahaz, Jehoiakim, and Jehoiachin add up to 25.5 years ($14 + .25 + 11 + .25 = 25.5$ years). This brings us to Jehoiachin's captivity. An additional 4.5 years into Zedekiah's reign being the fifth year referred to in Ezekiel 1:1. On the following page is a visual showing when the subject Jubilee year took place among these kings of Judah.

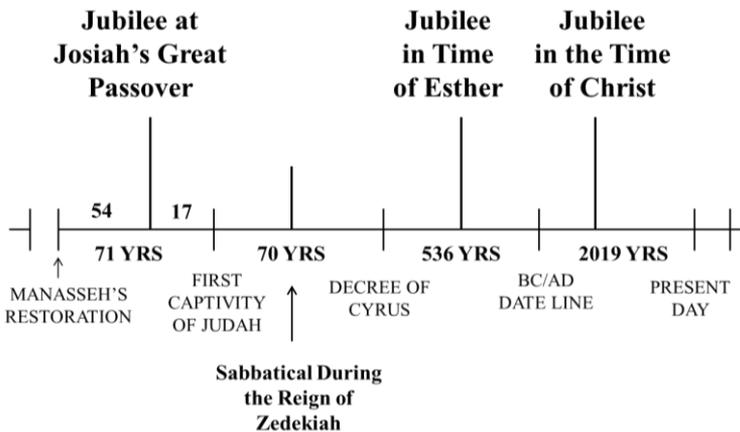


Going back in history 30 years from the fifth year of Jehoiachin's captivity brings us to the Great Passover at the beginning of King Josiah's 18th year. *“And the king commanded all the people, saying, Keep the Passover unto the LORD your God, as it is written in the book of this covenant. Surely there was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; But in the eighteenth year of king Josiah, wherein this Passover was holden to the LORD in Jerusalem”* (2 Kings 23:21-23). This particular Passover coincided with the year of Jubilee.

Consider the words of Sylvester Bliss: *“The ‘thirtieth year,’ harmonizing with the fifth of Jehoiachin's captivity, would date from the eighteenth of Josiah, – the*

year when ‘there was holden such a Passover’ as had not before been observed, ‘from the days of the judges.’ 2 Kings 23:23. The year of the observance of that Passover was, doubtless, a jubilee, and the ‘thirtieth year’ of Ezekiel 1:1, is evidently the thirtieth from that jubilee” (Analysis of Sacred Chronology, 1850, Sylvester Bliss, p. 131).

The figures entered on the overview chart below properly position this Jubilee year during the time of King Josiah.

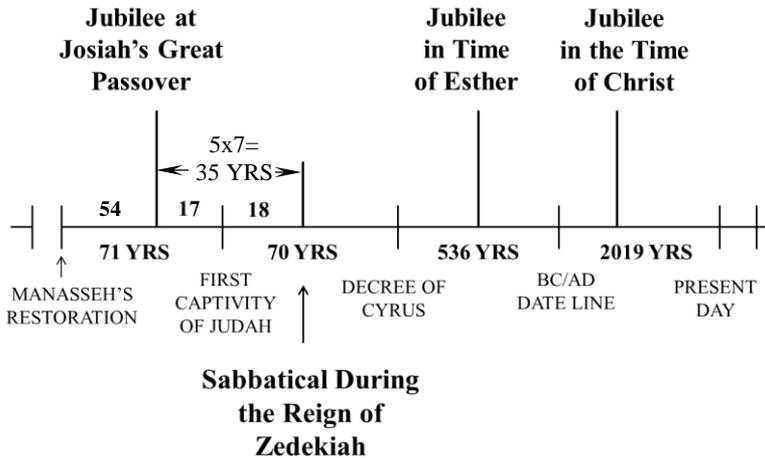


Sabbatical #1 – Zedekiah's Sabbatical

Deuteronomy 15 teaches us that at the end of seven years was a year of release. Liberty was to be proclaimed to servants and bondmen. The purpose of this short side tour is to show how one of these Sabbatical years, during

the reign of Zedekiah, lines up with the Jubilees we are establishing. Jeremiah tells us that Zedekiah and all the people made a covenant to proclaim liberty to their servants. Later, they repented of this commitment. It says “*afterward*” they turned and caused those whom they had let go free, to return, and brought them again into subjection for servants and for handmaids. Here was God’s word to them from Jeremiah: “*Therefore thus saith the LORD; Ye have not hearkened unto Me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth*” (Jeremiah 34:17).

This prophecy was apparently given by God to Jeremiah late in the ninth year of Zedekiah. Upon study, it can be found that this pestilence, famine, the breaking up of the city, sword, and being removed from the land, happened between the autumn of Zedekiah’s 10th year and the autumn of his 11th year. Thus, this liberty proclaimed upon them by Jehovah, lines up as a Sabbath year, the fifth one after the Jubilee at the Great Passover. This is not a Jubilee but simply a seven year check point to our Jubilee cycle. Here is a visual showing Zedekiah’s Sabbatical; the year of liberty proclaimed by the LORD because Israel desecrated His covenant law; the year of the destruction of Jerusalem.



Jubilee #4 – The Time of Esther

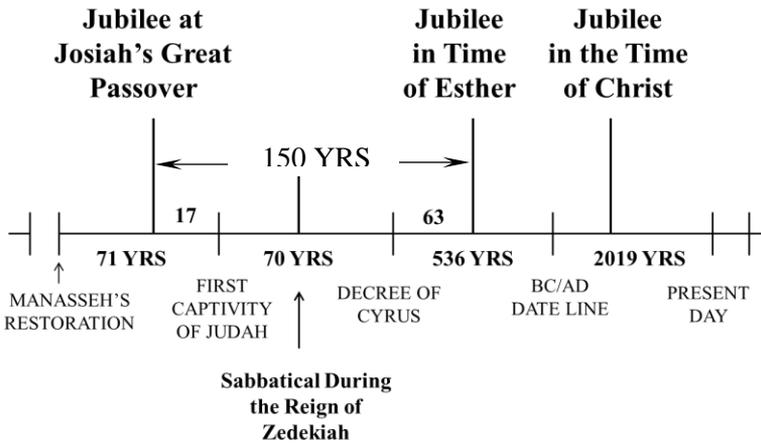
You may remember the story... Haman proceeded to put into effect his Amalekitish scheme. First he cast lots in the selection of the day and month in which the massacre of God's people should be. It was in the first month that the lots were cast, and the lot fell on the 12th month – in the 12th year of Xerxes – and the day fixed was the 13th day of the 12th month... *“And the king and Haman sat down to drink; but the city Shushan was perplexed”* (see Esther 3:7-15).

But, later in the story, Haman is hanged on his own gallows and letters were written to all of the officials and people in every province of the empire, granting to the Jews full right and power to defend themselves against all who should attack them. God empowered His people

to prevail. There was feasting, gladness, and great rejoicing in that Jubilee year of deliverance.

We believe that this death decree just prior to Esther’s Jubilee is a representation of the death decree just prior to that greater Jubilee deliverance of the 144,000 at the end of time. *“As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor”* (Esther 9:22). The 12th year of Xerxes, as it is given by Ptolemy in his Canon, is 63 years from the decree of King Cyrus. This Jubilee in the 12th year of Xerxes lines up in a 50 year interval with our Jubilee at Josiah’s Passover.

Deliverance from a Death Decree in the Time of Esther



Jubilee #5 – Jesus Christ Proclaims a Jubilee

We already learned from Leviticus 25:9-10, that the 50th year was set apart by two distinct occurrences. A trumpet blast announced the commencement of the Jubilee year and liberty was proclaimed to all the inhabitants throughout the land.

These correspond with the words of the prophet Isaiah which pointed forward to the anointing of Christ in the autumn of the year He began His public ministry: *“The spirit of the Lord GOD is upon me; because the LORD hath anointed me to... proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God”* (Isaiah 61:1-4).

Notice how the same two announcements brought to view in Leviticus 25 were to be proclaimed at the time this Scripture was fulfilled: *“liberty”* and *“the acceptable year (Jubilee year) of the LORD”*. Plainly, Isaiah prophesied that when Christ was to come, He would proclaim a Jubilee year. The phrase *“acceptable year of the LORD”* means the “delightful year of the LORD” in the original Hebrew. This is when everything in the nation was reset. The slaves and even criminals were released and given another chance. All lands reverted to their original family. All debts were to be remitted. This statute guarded against the extreme rich and the extreme poor. No other year would be proclaimed

with liberty at a specific time in the autumn. Below is the fulfillment of Isaiah's prophecy and the actual proclamation of Jubilee #5. This is the most significant of our Jubilee declarations, as it was given by our Lord Himself.

“And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, the Spirit of the Lord is upon Me, because he hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, this day is this Scripture fulfilled in your ears” (Luke 4:17-21).

Christ's words are not vague. We have seen the language of the Jubilee year in Leviticus. We have seen the same in the prophecy of Isaiah. And now we see the same here with the words of Christ. At the appropriate time in the autumn, He declared that the Spirit descended upon Him for the purpose of proclaiming liberty and the acceptable or Jubilee year. Then in words clear and understandable, He said, “This day is this Scripture fulfilled in your ears”. Is He not here saying to us, “I was

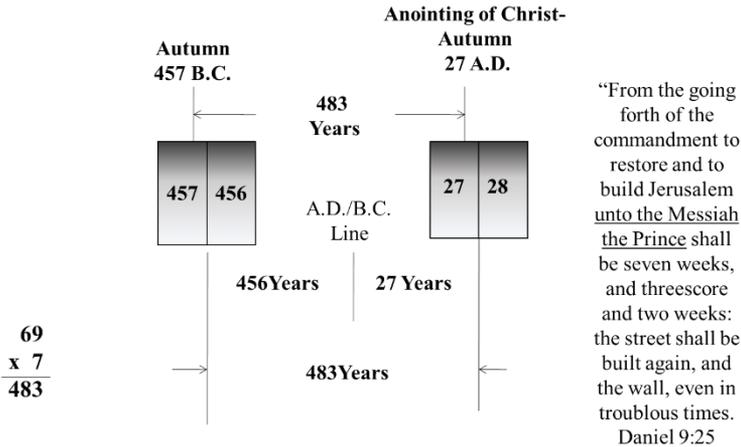
anointed on time; received the Spirit on time; and right now, this day, I am proclaiming liberty and I am proclaiming it to be the Jubilee year”? And did He not go forth that very year to preach deliverance? Recovering of sight to the blind? To set at liberty the bruised? Working miracles and setting free the oppressed?

There is further confirmation of this point in the writings of the pioneers. “*Dr. Hales argues that as the Saviour was ‘to proclaim the acceptable year of the Lord, and the day of vengeance of our God,’ Isa. 61:1, – and as ‘He closed the book’ when He had read the former clause of this ‘prediction,’ Luke 4:19, 20, – that this must have been a year of jubilee*” (Analysis of Sacred Chronology, 1850, Sylvester Bliss, p. 170).

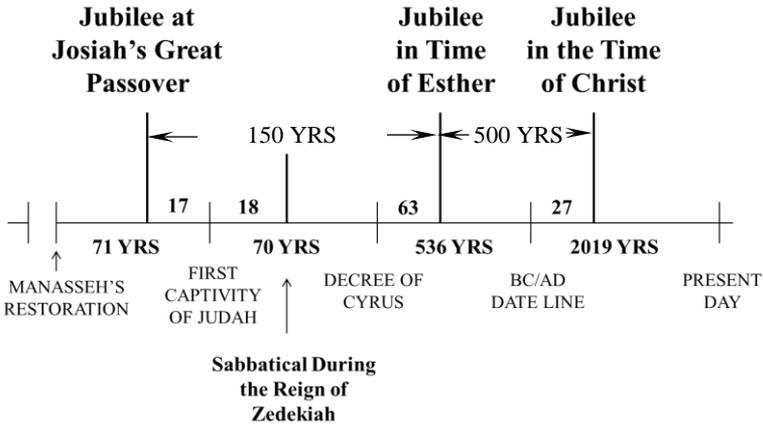
So in what year was this announcement made? In order to know when to place Jubilee #5 we must familiarize ourselves with the 69 week prophecy of Daniel 9. “*From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince (the anointing of Christ) shall be seven weeks, and threescore and two weeks*” (Dan. 9:25). This seven weeks added to the 62 weeks equals 69 weeks or 483 days. In the case under discussion, 483 years (see Numbers 14:34 & Ezekiel 4:6). This 483 years, according to the text, began at the “going forth” of the commandment to restore and rebuild Jerusalem, which took place in the seventh year of the reign of Artaxerxes (see Ezra 6:14; 7:7, 11-28). Here was

the authorization for the entire rebuilding of Jerusalem, the building of its walls and the restoration of worship to the God of heaven. Based on Ptolemy's Canon, this command was given in the autumn of 457 B.C and according to Daniel's prophecy ends at the anointing of Jesus Christ for public ministry in the autumn of A.D. 27. This is the beginning of our Jubilee year.

Enlargement of the Jubilee Year



The last Jubilee is now connected to our line of chronology, 27 years from the B.C./A.D. date line.



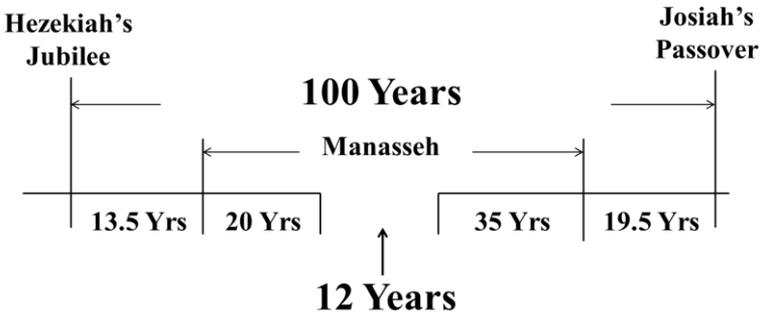
Notice again how both of these Jubilee periods, being at exact 50 year increments, lock together and confirm the original line of chronology.

Period #7 – The Missing Number Solved by the Bible Jubilees

After locating five Jubilee witnesses we are now ready to solve for the missing number in our general line of chronology, the amount of time King Manasseh was in captivity. We have retraced and established two Jubilee witnesses on one side of his captivity; and three jubilee witnesses and one Sabbatical witness on the other side. Having then, a cloud of witnesses, and knowing that it

must be an exact 50 year increment between Hezekiah’s Jubilee and the Jubilee at Josiah’s great Passover, we can solve for the missing number of years that Manasseh was in Babylon. Based on the lifespan of Manasseh, 100 years is the only reasonable amount the even 50 year increment can be. Truly, we believe the Lord has provided gloriously.

Missing Figure for the Gap
in Manasseh’s Kingdom



“Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. 2 Kings 21: 1

Assyria takes Manasseh to Babylon ... then later brings him “again to Jerusalem to his kingdom.”

We know from the chronology of the Kings that it was 13.5 years from Hezekiah’s Jubilee until the time Manasseh first took the throne and another 20 years till he was taken captive. This makes 33.5 years on the left side of the gap. On the right side of the gap, Manasseh

reigned 35 years, Amon reigned 2, and Josiah another 17.5 to the end of the Jubilee year of the great Passover. That is 54.5 more years. Thus we have 33.5 years on the left side of the captivity of Manasseh and 54.5 years on the right side, making a total of 88 years. But we know it has to be 100 years from Hezekiah's Jubilee to the Jubilee year at Josiah's Passover because the Jubilees must maintain 50 year increments. One hundred years minus our known total of 88 years simply yields 12 years.

And notice, again the earlier students of prophecy were on it: “*And when he (Manasseh) was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom.*’ 2 Chron. 33:12, 13. *He was in captivity, Dr. Hales supposes, about twelve years, to the death of Esarhaddon*” (Analysis of Sacred Chronology, 1850, Sylvester Bliss, p. 118). Twelve years is reasonable. For Esarhaddon was the one who had taken Manasseh captive.

This completes our chronology timeline from creation to autumn of 2019. We only have now to total the numbers and determine the entrance of sin.

Chapter 9

Introduction to the End of the 6000 Years

The Age of the Earth

THE Scriptures have now given us chronology for the entire age of the earth from creation to 2019. Also a verification of this chronology using its connection to the Jubilee cycles. We will now figure the age of the earth from these Bible figures.

Chronology Periods (in Years)

Period #1	1657	Creation to the Flood
Period #2	427	Flood to the Sojourn
Period #3	430	Sojourn to the Exodus
Period #4	476	Exodus to Solomon
Period #5	40	Solomon's Reign
Period #6	314	Rehoboam to Manasseh's 20 th
Period #7	12	Manasseh's Captivity
Period #8	71	Manasseh's Return to Judah's Captivity
Period #9	70	Judah's First Captivity to the Release
Period #10	536	Release to the Date Line
Period #11	<u>2019</u>	Date Line to 2019
	6052	

From creation to the end of 2019 is 6052 years.

Below is a list of the Jubilee periods which were also solidly tied to our main chronology study.

Jubilee Periods

Period #1	2560 YRS	Creation to Canaan
Period #2	750 YRS	Canaan to Hezekiah
Period #3	100 YRS	Hezekiah to Josiah
Period #4	150 YRS	Josiah to Esther
Period #5	500 YRS	Esther to Jesus (27 A.D.)
Period #6	<u>1992 YRS</u>	Jesus (27 A.D.) to 2019
	6052 YRS	

Subtracting 2019 A.D. from 6052 (age of the earth) yields a date of 4033 B.C. for the creation of the world.
 $6052 \text{ YRS} - 2019 \text{ A.D.} = 4033 \text{ B.C.}$

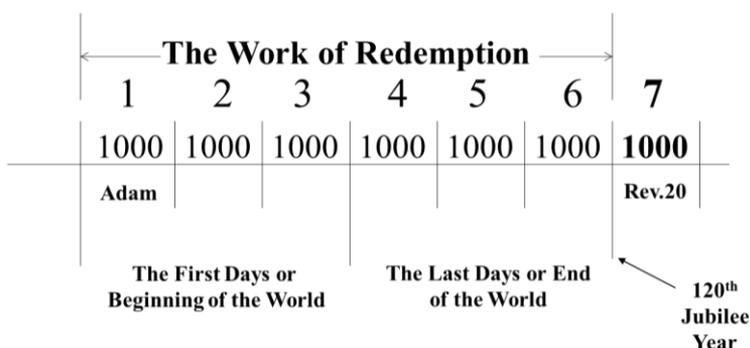
Dating of the Jubilee Periods

Creation of Adam	4033 B.C.
The Possession of Canaan	1473 B.C.
The Jubilee in the Time of Hezekiah	723 B.C.
Josiah's Great Passover	623 B.C.
Jubilee in the Time of Esther	473 B.C.
Jubilee Declared by our Lord	27 A.D.
The Present Day	2019 A.D.

The 6000 Years of God's Longsuffering

While we now know the earth is 6052 years old from creation, the Bible teaches that sin will only be tolerated for an allotted 6000 years. This we call the period of God's longsuffering. It begins not with creation but with man's rebellion. Carefully examine the following chart in light of the comments succeeding it.

The Character and Longsuffering of God



Understanding this period has to do with knowing God. The Scripture teaches that it is part of the character of God to work for six and rest the seventh. Working for six and resting the seventh is not just a random idea God had. It is who He is. He is perfect. And there is no better way to labor and rest. In Genesis chapter one, God worked for six days and in chapter two, verses 1-3, we find He rested the seventh day from all His creative

works. He also commands us to work six days and then rest the seventh with Him (Exodus 20:8-11). We find this same principle in the release of servants in the seventh year after working six (Exodus 21:2). Finally, Leviticus 25 sets forth His program of working the land for six years and resting it the seventh.

We are not surprised then, that we find Him working for our redemption for six distinct periods, 1000 years each, and resting the seventh. Peter is the one who graciously gives us the length for each period of God's longsuffering. "*But, beloved, be not ignorant of this one thing, that one day (whether one of the six work days or the seventh day) is with the Lord as a thousand years, and a thousand years as one day*" (2 Peter 3:8). "*For a thousand years in thy sight are but as yesterday when it is past*" (Psalm 90:4). God made seven days in a week. If a day with the Lord is representative of a 1000 years, then seven days would be equivalent to 7000 years. And knowing it is the character of God to rest the seventh, we know He will end His redemptive work and begin His rest at the end of 6000 years.

Not only is the 1000 year/day principle given in 2 Peter, but the end of the 6000 years is the context of the entire chapter: men "*walking after their own lusts*"; "*the last days*"; "*scoffers saying where is the promise of His coming*"; the period of "*God's longsuffering*"; "*the day of the Lord*"; and the earth being "*reserved unto fire.*"

Further promoting the truth about the 6000 years, we have the words of Christ: *“As it was in the days of Noah, so shall it be also in the days of the Son of man”* (Luke 17:26). There are 120 Jubilees in 6000 years. One every 50 years. $50 \times 120 = 6000$. The 120 years prior to the flood being typical of the 120 Jubilee years of earth’s allotted history. At the time of the flood *“The LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years”* (Genesis 6:3). Question: Is His Spirit still striving with man? The Bible here symbolically indicates there is a time coming soon when it will not. Here again we see the period of God’s longsuffering is 6000 years.

Adam lived 930 years and thus his death was in the first millennial day (1000 years). For God had told him *“in the day”* he ate of the fruit he would *“surely die”* (Genesis 2:17). The word of God is sure. Again, we see the principle of His longsuffering – a day as 1000 years.

And the book of Revelation teaches that Satan will be bound a full 1000 years. During this time of rest the saints are to *“live and reign with Christ a thousand years”* (Revelation 20:4). Chapter 20 mentions this seventh millennium no less than six times.

Finally, the prophets and apostles divide the history of the world into two halves, the beginning and the end. Four thousand years from creation, they use terms like *“now, in the end of the world”* and *“in these last days”*,

indicating the halfway point had been passed. This is a solid Bible principle. All these witnesses show with certainty that God will carry out His work of redemption for six millennia and rest the seventh.

The longsuffering of God with this sinful world in 2 Peter 3 and the Spirit of the LORD striving with man in Genesis 6 indicate the 6000 year period to be from the entrance of sin and not creation. No striving or longsuffering was needed until man departed from the kingdom laws and government of God. We are already well past the 6000 years from creation, but be assured, God will not allow His millennial Sabbath to be violated. According to Revelation 20, Satan has a full 1000 years of painful reflection during the last or seventh millennium.

The 6000 Years End with a Jubilee Year

It will now be important to show that the 6000th year of God's longsuffering corresponds to the last Jubilee year, which the Bible tells us begins on the Day of Atonement. *"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you ... ye shall return every man unto his possession, and ye*

shall return every man unto his family” (Leviticus 25:9-13).

The spring types were strikingly fulfilled at Jesus Christ’s first coming. So must the autumn ones, including the great Jubilee deliverance on the Day of Atonement, be fulfilled at His second coming. When the Jubilee trumpet sounded, the Sabbatical year was at its end, and a large harvest had long since been gathered in. It was time for the great year of release, restitution, and redemption. At the end of the fifty year cycle the lost inheritance was restored and families were reunited. The Apostle Paul talks about this great year of the redeemed when the captives of Zion will all go free, and the righteous shall inherit the land, he calls it the gathering of the *“whole family”*, in heaven and upon the earth, and *“the redemption of the purchased possession”*. *“Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For... even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body”* (Romans 8:21-23). This verse confirms that the earth’s inhabitants are under bondage, until *“the redemption of our body”*, the resurrection of the righteous, when, at the Jubilee release, the captives of Zion come out of the grave. Being delivered into the glorious liberty of the family of God, the pilgrims reach their home.

This great year of the redemption of His holy people is the same as the day of vengeance upon the wicked. *“I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come”* (Isaiah 63:3, 4).

And again, *“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning”* (Isaiah 61:1-3).

On the 120th jubilee, on the great Day of Atonement, our High Priest will come forth from the sanctuary in heaven to pronounce the never ending blessing upon His holy and redeemed people. This blessing has been most clearly set forth from Mt. Gerazim, the mount of blessing. Jesus here speaks of when *“the poor in spirit”* and *“persecuted”* shall receive *“the kingdom of heaven”*, *“they that mourn”* shall be forever *“comforted”*; when *“the meek”* *“shall inherit the earth”*, *“the pure in heart”*

shall finally “see God” and those reviled and slandered “for His name’s sake” will realize the promise “great is your reward in heaven” (see Matthew 5).

That the 6000th year of God’s longsuffering corresponds to the last Jubilee year is further evidenced by many inspired songs, poems, and statements. Below are a few samples.

Speaking of the Israel of God at the time of their final deliverance, Ellen White pens: “*Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image. Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud*” (Early Writings, p. 34, 35).

The following statement connects the end of the 6000 years with the commencement of the very same Jubilee deliverance mentioned above. Both statements indicate the prisoners being set free at the same time. “*For six thousand years, Satan ... ‘opened not the house of his*

prisoners.’ For six thousand years his prison-house has received God’s people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free (Jubilee). Even the wicked are now placed beyond the power of Satan... For a thousand years” (The Great Controversy, 1911, p. 659).

“A glorious day is nearing,
Earth’s long-wished-for Jubilee,
When creation’s King, appearing,
Shall proclaim His people free;

When, upborne on Love’s bright pinion,
They shall shout from land and sea,
Death, where is thy dark dominion!
Grave, where is thy victory!”

Uriah Smith

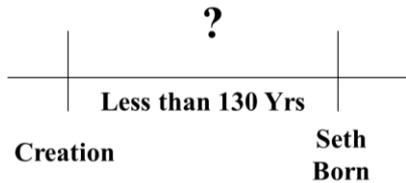
Chapter 10

Locating the Entrance of Sin and the 6000 Years

SINCE, as was verified in the previous chapter, the 6000 years end at the conclusion of a fifty year Jubilee cycle, they must also begin when a fifty year cycle begins. For 6000 years is evenly divisible by 50. And since the Jubilee year corresponds with the Day of Atonement, the entrance of sin would necessarily be on that day. For no atonement for the broken law was needed until sin, and it was needed immediately upon its entrance. *“In the day thou eatest thereof thou shalt surely die”* (Genesis 2:17). *“Why was not the death penalty at once enforced in his (Adam’s) case?--Because a ransom was found. God’s only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race”* (Review and Herald, April 23, 1901). Here, at the fall of man, is the first day of the covering of the atonement – the first Day of Atonement.

But how are we to locate the entrance of sin which marks the beginning of the 6000 years?

The Entrance of Sin

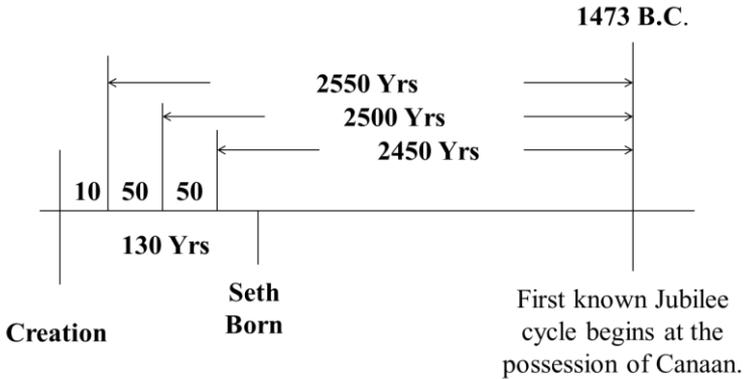


It is clear from the Bible that the entrance of sin into our world had to take place in the first 130 years. Cain slew Abel some amount of time before Seth was born. Thus we know sin came in before Seth was born. *“And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew”* (Genesis 4:25). And Seth was born 130 years from Creation: *“This is the book of the generations of Adam... in the day when they were created. And Adam lived an hundred and thirty years, and begat a son... and called his name Seth”* (Genesis 5:1-3). Since Cain slew Abel some amount of time before Seth was born, the entrance of sin had to be in the first 130 years.

Knowing then that the 6000 years both ends and begins at the change of the 50 year Jubilee cycle, then these years of God’s longsuffering can only shift backward and forward within the total age of the earth by 50 year Jubilee increments. Thus there are only three

possibilities for the entrance of sin. Notice the illustration.

The Beginning of the 6000 Years



The Jubilee year at the possession of Canaan is dated at 1473 B.C. (see list of dates on page 107). You will notice that coming back from this first known Jubilee, using even 50 year increments, there are only three places the beginning of Jehovah’s 6000 years of patience with sin can be placed. For we determined that there was no need of His longsuffering before sin entered. And we also determined that sin entered the world in the first 130 years. By process of elimination we will see that only one of these three figures passes the test of Scripture.

Coming back 2450 years from the possession of Canaan would put the entrance of sin about 110 years in

from the creation of the world. This would allow less than 20 years from the entrance of sin to the birth of Seth. This is not enough time for Adam and Eve to conceive and bear two children (maybe more if a daughter was born to them), have them both grow up, reach manhood, develop occupations, and be responsible for their own sacrificing. Adam would have sacrificed for his family until his boys were at least 20 years old. Exodus 30:12-14 says: *“Then shall they give every man a ransom for his soul unto the LORD... every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.”* In God’s kingdom, for He does not change, the age breaks are children: 1 month to 5 years; youth: 5 years to 20 years; adults: 20 years to 60 years; and aged: above 60 years. In the Levitical law, 30 years old was the requirement for the Levites to sacrifice in the tabernacle service (see Exodus 30:14 & Numbers 4:3, 23, etc.).

One must allow a few years for the birth of Cain and Abel and another 20 years for them to develop occupations and be old enough to sacrifice. In addition, Eve had to have time to conceive and bear Seth; another year or two. This scenario simply does not fit Scripture. We will also see later that this beginning point would disturb God’s perfect order and timing.

Let’s try the first option or the 2550 figure to see if it will pass the test of Scripture. Coming back 2550 years

from our last known Jubilee year at the possession of Canaan, the 6000 years would begin in 4023 B.C. Notice this date is only about ten years in from creation. What then would be the endpoint?

Subtracting 4023 years from 6000 years brings us to the autumn of 1977. The end of 6000 years using this beginning point would have been in 1977. The problem with this beginning date for the 6000 years, is the end date has already passed, and God will surely not carry the work of redemption into the seventh millennium. No. He will work for six and rest the seventh, as is His way. Neither will He allow sin more than its allotted time of 6000 years. The Bible says Satan will be bound for a full 1000 years.

By elimination, the fall of man and the entrance of sin is at about 60 years from creation. And now notice there is something special about this figure of 2500 years. It is equivalent to exactly 50 Jubilees or what William Miller called a “grand Jubilee” or Jubilee of Jubilees. From our lost inheritance in Eden to the possession of the earthly Promised Land calculates exactly 50 Jubilees or a Jubilee of Jubilees to the very day. Glory to God! He is beautiful in His precision!

The End of God's Longsuffering, the Day of Deliverance, and the Day of Vengeance

We have now determined the beginning of the 6000 years. It is 3973 B.C. We therefore also know when the 6000 years or 120 Jubilees is over. We have learned that the world will end on a Jubilee year and we have established a solid Jubilee cycle in this study. And of the three possibilities, there is only one that is still reasonable. This is the objective which we have been diligently working toward in these studies.

Since sin occurred in 3973 B.C., then the 120th Jubilee year, the 6000th year, calculates to begin in the autumn of A.D. 2027. It is only 7 years from the upcoming autumn of 2020 to the beginning of the 120th Jubilee and the 6000th year of sin. Therefore 2027 will mark the end of the longsuffering of God with this sinful planet and the murderers of His Son and the prophets.

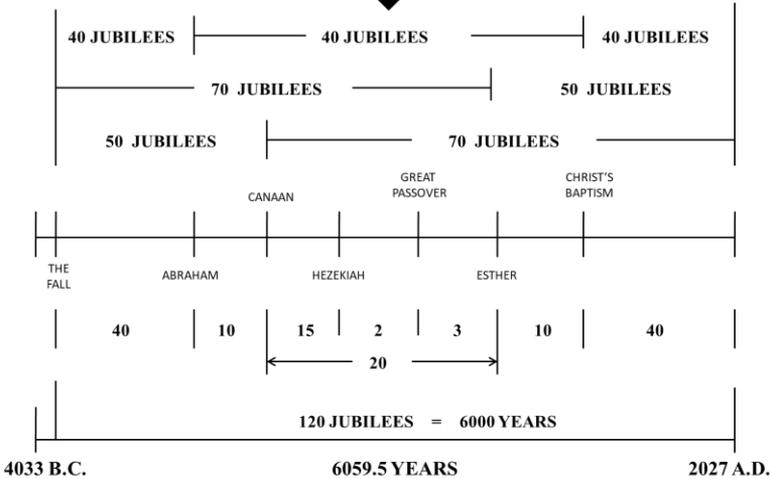
We do not know the day or the hour. But if these calculations are correct, our earthly bondage cannot go beyond this point and into the Jubilee or into the Sabbath millennium. But please remember, it is the approach of the prophecies and the final seven year period which encompasses the judgment of the living that we are interested in finding. We want to know when to pick up our work and when to lay it down. The Bible chronology shows we are approaching the end of 6000 years at

blinding speed, showing with certainty that the end of the world is close, even right upon us.

Practically speaking, based on the Jubilees in this study, the current Sabbath year for the land began in the autumn of 2019 and extends to the autumn of 2020. The next one begins in 2026 and extends to the autumn of 2027, at which point the 120th Jubilee year will begin; marking the great year of celebration and the entrance of the saints into eternity.

Now let's view the overall findings of this Jubilee study.

Jubilee Overview Chart



While the study itself is based solely on Scripture, here are some interesting correlations. First this chart shows

the 120 Jubilee cycles during which the Spirit of God is striving for mankind. As it was in the days of Noah, so it will be in this our day. We can also see it is 50 Jubilees from the lost inheritance in Eden to the possession of the earthly Canaan; and another 70 Jubilees from the possession of earthly Canaan to the possession of the heavenly Canaan. From the death sentence that resulted when Satan overcame Adam and Eve in Eden, we see it is 70 Jubilees to Esther and Mordecai overcoming Haman's death plot; and from the death decree and Jubilee in the time of Esther to the death decree and Jubilee at the end is exactly 50 Jubilees or a Jubilee of Jubilees.

Finally, the chart shows that earth's history is divided into three segments, 40 Jubilees each. Moses' life was also divided into three 40 year segments. At the beginning of the first one, he was born into bondage. The second 40 years he spent in the wilderness of Midian. At the end of this period he delivered the children of Israel out of slavery. This correlates in history with Christ's coming to deliver us from the bondage of sin. At the end of Moses' last 40 years he came to the borders of Canaan (he was raised and entered the heavenly Canaan) which correlates to the people of God entering the heavenly Canaan at the end of 6000 years.

That earth's history is broken into three 2000 year periods of 40 Jubilees each is confirmed by the writings

of Sister White. *“Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast between this generation and those who lived during the first two thousand years”* (HR, November 1, 1872). Here we see a statement noting the first 2000 years from the fall of Adam and Eve.

At the end of 4000 years we see the second Adam, Jesus Christ, being tested again. *“Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure. Here Christ overcame in the sinner’s behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden”* (Confrontation, p. 32). Here the victory is gained in the autumn after Jesus baptism and just before He declared the Jubilee.

Now the 6000 year statement: *“Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been travelling over the world for nearly two thousand years, Satan will present to men and women the same scene that he presented to Christ. In a wonderful panorama, he will cause the kingdoms of the world in their glory to pass before them. These he will promise to all who will fall down before him and worship him. He will present before men entrancing views of the*

kingdom of God, and he claims that these are views of his kingdom. But are they? No; no” (Manuscript 122, 1898).

Here is described another temptation at the end of the last 2000 years. The second Eve is tried during the last mighty conflict. The temptation and fall of Adam and Eve was in the autumn. The temptation and victory of Jesus Christ, the second Adam, and the trial and victory of the second Eve 2000 years later, also both happen in the autumn. The temptation of Christ was just before His Jubilee announcement; and the temptation and victory of the 144,000, the second Eve, is just before the last and final Jubilee celebration. It is no coincidence that we have the same 2000 year increments in the writings of Ellen White as we do in the Jubilee connections.

The words Jesus spoke, four thousand years from the fall of Adam, have made it simple. He said in the Jubilee year of A.D. 27, *“This day is this Scripture fulfilled in your ears”* (Luke 4:21). Combining these words of our Lord with the fact that Sister White divides the history of the world into three 2000 year segments is a shortcut which yields the same result as our Jubilee chronology study: autumn of A.D. 27 + 2000 years = autumn of 2027. In the fear of God, we leave it with you to study it out and decide for yourself.

Christ Himself, looking down the line, appeals to us today: *“Verily I say unto you that many prophets and righteous men have desired to see those things which ye*

see, and have not seen them; and to hear those things which ye now hear, and have not heard them” (Matthew 13:17). This much we can be assured of, the year Christ comes back will be a delightsome year. A Jubilee year! We do not see much wiggle room in the Bible figures as presented in this study. And we are encouraging everyone, by this study, to put the whole life into getting ready for the coming of Jesus Christ. God is revealing by His word that those who are presently alive on the earth will experience the end of the world.

But we want to extend even further the use of the knowledge we have gained, and understand the extreme nature and urgent approach of the troublous times now just before us. The Jubilee year is also an anchor point for knowing the approach of end time prophetic events; end time events which find their location, duration, and importance deeply rooted in the chronological discoveries we have just discussed; events which will provide crucial guidance for the people whom God is preparing to go through these last days.

In the closing chapters we will be discussing the last day prophecies that God has directly linked with the end point established by the Jubilee chronology study. Thus we will turn our attention especially to the prophetic books of Daniel and Revelation.

Chapter 11

Daniel's Time Prophecies Past and Future

“Many shall run to and fro, and knowledge shall be increased” (Daniel 12:4).

THE second coming of Jesus Christ is near. The very tread of His footsteps can be heard. He is *“even at the doors”* (Matthew 24:33). Absolute certainty is needed to guide His remnant in these last days. There is an unprecedented urgency for an increase of knowledge regarding the time prophecies. A proper understanding of these useful figures given in God's word is now indispensable.

So far in this book we have exposed the importance of strong belief in the Bible's time prophecies, knowledge that God has designed would help us execute our last day work with efficiency. We looked into Daniel 12 and it taught us of time prophecies yet to be fulfilled; time periods that end at the final deliverance of God's people. We answered some objections that are commonly brought forth from Ellen White's writings against any future application of time prophecy and also read many statements encouraging us to know, from the prophecies of Daniel, when the second coming is near. We covered

the importance of Bible chronology in regaining our prophetic bearings. And finally, a patient and thorough study of Bible chronology has been completed and locked in place with the 50 year Jubilees. The practical point we are working toward, a solid arrangement and proper timing of the last day events, is nearly reached. In these last troublous years of earth's history, it is important to know what events we can expect to see and *when* we can expect to see them. But in order to arrive at correct dates regarding these things, the location as well as the length and the proper layout of the last day prophetic periods must be known.

The special truths presented in these next three chapters will lay the groundwork for the conclusions to be drawn as we approach the end of the book. They are presented that the reader may comprehend and be free and justified in believing the date and time layout of the seven last thunderous events that will be shown in chapter 14.

The Bible teaches that Daniel's "*little book*" prophesies twice in connection with Revelation. Its first work took place when its time periods were unsealed to the understanding of God's people just before 1844. Then, in Revelation 10, John hears the second prophetic layout come forth from Daniel's "*little book*" as seven thunders. The utterances of these seven thunders, which John is to seal until later, give us the seven critical points

of last day events to be experienced at the very end of time. Further, Revelation 10 shows us how to locate these last day prophecies using the chronology God has given by *“His servants the prophets”*; and chapter 12 of the book of Daniel will tell us the length of the layout of these prophecies is seven years.

The Little Book of Daniel is to Prophecy a Second Time

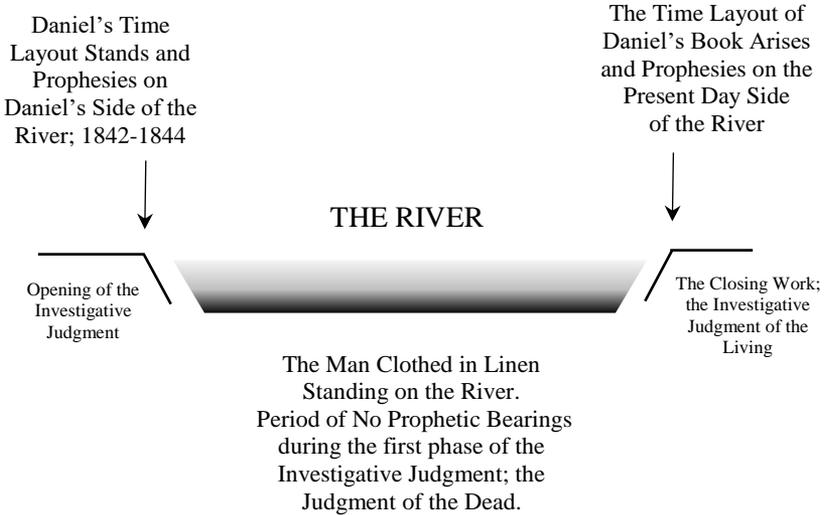
Jesus Christ placed Himself under oath in Daniel 12, plainly telling us *“how long”* it would be to the end of time and special resurrection. Those who are able to see and accept this Bible fact, that the time prophecies given in Daniel’s *“little book”* end at the deliverance of God’s people, and who also believe this same *“little book”* with its time messages prophesied just prior to 1844, cannot help but see that his book prophesies a second time. Its work is not done. Nonetheless, we will now give further evidence of this from the Bible.

In Daniel 12:4, Gabriel told Daniel to seal his book until the time of the end. He told him many would be running to and fro searching to know when the end would come and he promised that knowledge would be *“increased”* regarding when it would be. *“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”*

Especially notice verse 5. “*Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.*” In this passage, the word “stood” means “arose” and the first usage of the word “other” properly means “hinder” or “near the end”. It is a completely different Hebrew word than “other” as used the second time in this same verse. When saying “*there stood other two*”, Daniel is simply telling us he looked, and, behold, there “arose, near the end, two”. One might ask, “Two what?” In context with the previous verse, he saw that near the end there would arise, to those *running to and fro* and seeking to know when the end would come, two increases of knowledge regarding the layout of time prophecies he was being told to *seal up* in his book. The book he was being told to seal would be unsealed. And once unsealed, near the end of time, his time layout would be seen “arising to prophesy” two separate and distinct times. One on Daniel’s “*bank of the river*”. And one on the far “*bank of the river*” from Daniel. The river representing the unknown amount of time between.

The imagery of this passage from Daniel 12 teaches that the second prophecy of Daniel’s little book, the one on the other side of the river from where Daniel was standing, would arise *after* the judgment had begun; after 1844. How do we know this? Because in verse 6, Jesus Christ is standing, in time, on the river between these two

periods of prophetic understanding and He is clothed in investigative judgment garments; He is clothed in the white linen that He put on in 1844. Here is a visual.



The Bible is here teaching us that the first time layout and its proclamation was on Daniel's side of the river, and was before the investigative judgment began. This took place when the "little book" was first unsealed. This powerful movement arising on Daniel's side of the judgment, from 1842-1844, was the first increase of time knowledge from his "little book". But there is also a mighty movement to arise and take place at the end of the judgment on the other side of the river (the one which is

the subject of this book). And as already stated, Jesus is standing, in time, between the two fulfillments of the “*little book*”, to carry forward His work of investigative judgment.

A river represents an impasse. The river in this prophecy represents a time in which God’s people have no solid prophetic ground to put their feet. It represents a period of tarrying or waiting for further light; In effect, waiting for the second increase of knowledge regarding the last day time prophecies to arise on the other bank of the river. This same period of waiting, while Jesus is carrying out the first phase of His work of investigation, is declared in Revelation 10:6 as “*time no longer*”. It is the waiting time that has been going on during the judgment of the dead since 1844.

This same truth, which teaches the two distinct times Daniel’s “*little book*” was to prophesy with a waiting time between, is confirmed in Revelation chapters 10 & 11.

Revelation 10 Teaches the Little Book of Daniel Prophecies a Second Time

“And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: And He had in His hand a little book open” (Rev. 10:1, 2).

Christ had sworn to Daniel “*how long*” it would be to the end of time (Dan. 12:6, 7). It was also made clear that the time information given him was to be sealed until needed in the last days. “*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end*” (Dan. 12:4). As we saw in the last section, that which was sealed in the book was the sought after knowledge surrounding when the end of time would be. But here in the subject passage from Revelation 10, the mighty Messenger Jesus Christ descends from heaven to unseal this important information to His people. As He is descending, John sees Daniel’s “*little book open*”. Within this book is seen the correct layout of Daniel’s time periods. “*The unsealing of the little book was the message in relation to time*” (Bible Commentary, Vol. 7, 1900, p. 971).

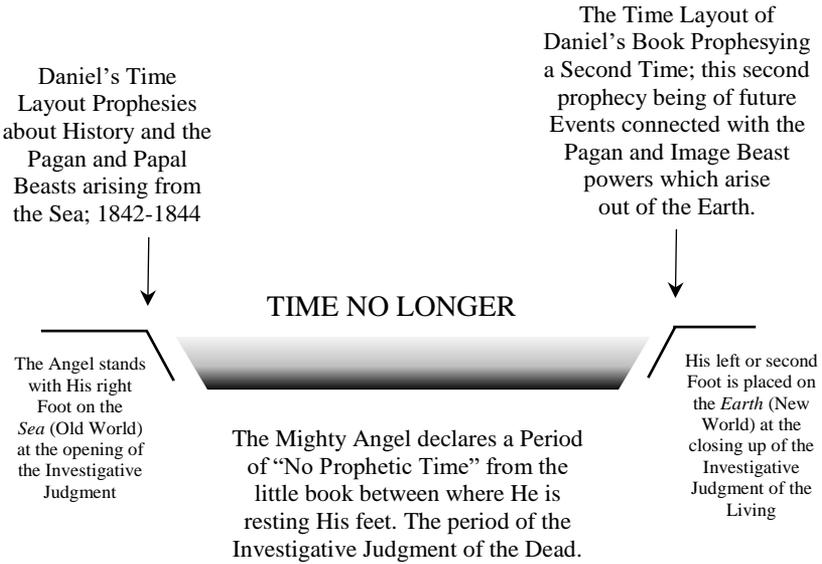
“*And He set His right foot upon the sea, and His left foot on the earth*” (Rev. 10:2). The mighty Messenger, has brought a prophetic time message. And while holding this time layout “*open*” to the view of His people, He places His feet in two different places. His right foot upon the sea, and His left foot on the earth. This again signifies two distinct and separate prophecies being given from Daniel’s unsealed “*little book*”. Two powerful end time movements in connection with Daniel’s time prophecies. One relative to the sea. The other to the earth.

According to Daniel 7 and Revelation 13, the beasts from the Old World arose out of the sea. And the beast from the New World came up out of the earth. Then standing and holding the “*little book*” open with His right foot on the *sea* represents the first proclamation of the time periods from Daniel’s unsealed book as they apply to history; to the Old World just prior to the beginning of the judgment. When this message was first brought to view and given just prior to 1843/1844, it brought to view the long periods of persecution by pagan and papal powers in the past; the nations of prophecy that arose out of the sea. Further, the termination of this first message announced the opening of the investigative judgment.

But when the mighty Angel descends, He also places His left foot on the *earth*. Here John sees further into the future. This setting down of His other foot depicts an understanding and proclamation of the periods in Daniel’s book as they apply to the New World and to the upcoming persecution of God’s covenant people by last day paganism and the image beast. Between these two great time proclamations of the “*little book*”, as we will soon see, the mighty Angel declares a period of “no prophetic time”.

Here is a visual. In order to show the agreement between Daniel 12 and Revelation 10, we have used the same chart. The “*sea*” is merely a symbol of the Old

World continent, the place of solid prophetic ground on Daniel’s side of the judgment.



The imagery of this passage in Revelation 10, like that of Daniel 12, teaches that Daniel’s “*little book*” prophesies twice and these two testimonies have a period of no prophetic bearings between them. Truly, what Daniel saw, John saw.

The period of prophetic impasse as depicted by the “*river*” on the earlier chart relating to Daniel 12:5 (see p. 131) corresponds with the period of prophetic “*time no longer*” as declared by the mighty Angel in Rev. 10:5. “*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” (Rev. 10:5, 6).

The main subject of the entire passage of Revelation 10 is the unsealed “*little book*”, or in effect, “prophetic time”. Therefore the declaration by the Angel of “*time no longer*” means “prophetic time no longer”. Notice in the foregoing text that John saw the Angel standing “*upon the sea and upon the earth*”. And as He is spanning the entire distance between these two prophecies of the “*little book*”, He declares prophetic *time no longer*. He is swearing that between where His two feet are resting, between these two proclamations of time, the one relative to the sea (Eastern World) the other to earth (Western World), there is to be no prophetic time. This is just as we saw it illustrated by the Man clothed in linen standing on the river in Daniel 12. Two time messages from the book of Daniel with a waiting time, a time of no prophetic bearings, between.

That this declaration of “*time no longer*” simply means “time out from prophetic time” and that it does not mean “prophetic time never again” is made clear in verse 7. We will be visiting this Scripture and this idea in more detail in the next chapter.

This position of Jesus Christ “denotes His supreme power and authority over the whole earth” and “shows the part which He is acting in the closing scenes of the great controversy with Satan” (Bible Commentary, Vol. 7, 1900, p. 971). His stance represents His claim to authority over the entire world. First the Old World continent and then the New. Notice that because His right foot is set upon the sea (Eastern World) and His left foot on the earth (Western World), this means He has His face set to the North and in a very powerful way signifies He is about to set up His everlasting kingdom. The Psalmist said regarding Christ’s kingdom: “*Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King*” (Psalm 48:2). We are also told Satan said in his heart, “*I will exalt my throne... I will sit also upon the mount of the congregation, in the sides of the north... I will be like the most High*” (Isaiah 14:13, 14).

And Daniel records the outcome: “*The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him*” (Dan. 7:27).

Chapter 12

The Mystery of the Seven Thunders

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Revelation 10:7).

EARLIER in this book, we discussed Daniel 12 verse by verse. In chapter 11, we drew an important comparison between Daniel 12 and Revelation 10. It is now time to go through Revelation 10, breaking down its individual verses and their components.

Right Foot on the Sea

“And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon His head, and His face was as it were the sun, and His feet as pillars of fire: And He had in His hand a little book open: And He set His right foot upon the sea” (Revelation 10:1, 2). The main point of this section is to show that the unsealing of the time prophecies connected with the mighty Angel putting His right foot on the sea took place in the past, *before* the period of no prophetic bearings.

His descent with the *“little book”* open in His hand and setting His right foot on the sea, represents a powerful movement that began just prior to 1843 and ended in 1844. Based on the day/year principle, the timing layout of Daniel’s book had come to light. It was discovered that the powers of paganism, arising from the sea (Dan. 7:3), ruled over God’s people for 1215 years between 677 B.C. and A.D. 538. Also that the papal beast (Dan. 7:25), which likewise arose from the sea, persecuted God’s people for 1260 years between 538 and 1798. Further, in 1798 France ascended from within the Old World and took away the papacy’s power. Based on these and other similar findings, the expectation ran high that Daniel’s prophetic periods would terminate and Christ would come in 1843/1844. It later came to light that the 2300 years of Daniel 8:14, which was connected to the 490 years of Daniel 9:24, ended in the autumn of 1844 and marked the beginning of the investigative judgment. These two periods also found their origin and duration in the Eastern World (the sea).

Though there was additional light to be given regarding Daniel’s prophetic figures, it was not best for the people of that time to understand how and when this further light would have its future and perfect application. This is represented by John hearing the seven thunders but being told to seal up the information they uttered because it related to the very end of time.

“John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work” (Bible Commentary, Vol. 7, 1900, p. 971).

The reader needs to know that Ellen White is not saying the utterances of the seven thunders *were* future events. But that they “*relate to future events*” (Ibid.) and that they were “*a delineation of events*”. Notice a couple of things in the above quotation. First, the use of the words “*delineation*” and “*transpire*”. Delineation means to mark out events with a diagram and *transpire* means to escape from secrecy. In effect the special light given to John and expressed in the seven thunders was the ordered layout or timeline for future events which escaped from secrecy when the first and second angel’s messages were given in 1844. It was further light on the same time periods that had come to light prior to 1844. The above quotation states that it was not best for the people between 1842 and 1844 to know these things; not until

the first two messages had done their work. Their work was to announce the opening of the judgment, the investigation of the cases of those dead, and to proclaim the progressive moral fall of the churches. Therefore the subject quote indicates that no further light on the prophecies will be given until the churches approach their complete fall and the judgment of the dead transitions to the concluding scenes of earth's history, when John's prophecies connected with the judgment of the living will be announced. Plainly, this "*no further light until*" the first two messages finished their work, means no further light regarding the *time prophecies*. For the statement goes on to say this "*no further light*" is represented by Christ's declaration of prophetic time no longer.

"The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord" (Ibid).

Here we learn that the period of "*no further light*" and "*no prophetic time*" is represented as going forth at the time the Angel was "*standing with one foot on the sea*"; at the end of the message in 1844. Without question, the

prophecies connected with the mighty Angel putting His right foot on the sea were *before* the period of no prophetic bearings. But from the time He made the declaration of time no longer until He spanned the gap and set His left foot on the earth, God's people were to be in the waiting time. There would be no further light regarding Daniel's time layout until the first two messages had done their specific work. It was not yet the end of time in 1844.

Left Foot on the Earth

“And He set... His left foot on the earth, and cried with a loud voice, as when a lion roareth: And when He had cried, seven thunders uttered their voices” (Rev. 10:2, 3).

In the above verse, the Lion's roar comes when the Angel puts His left foot on the earth. At that time, while still holding the unsealed time prophecies in His hand, He cries “*with a loud voice*” and the seven thunders utter their voices. This is after 1844, when the period of “no prophetic time” is over.

“The controversy has waxed stronger from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the

power and authority of His voice to those who have united with Satan to oppose the truth” (Bible Commentary, Vol. 7, 1900, p. 971).

This end time cry, which is the main subject of the Angel’s descent, is apparently quite some time *after* 1844. According to the above statement, John is now seeing the concluding scenes, when the masterly working of the powers of darkness reach their height. At this same time, as Jeshua cries with a loud voice, John is seeing ahead to the very last scenes of earth’s history when the seven thunders utter their voices. *“And when He had cried, seven thunders uttered their voices”*. These seven thunders must correspond to the second prophecy of Daniel’s time periods because John is expressly told to seal them up until the concluding scenes.

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not” (Rev. 10:4).

The Bible makes clear what information, relating to the last days, was to remain concealed. *“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased”* (Dan. 12:4).

That what the seven thunders uttered were “mysteries” is without question because John is being told to seal them up. The word “mysteries” implies things hidden.

And it is reasonable to believe that the seven thunders uttered forth their mysteries from the only book in the subject passage that contained hidden mysteries – the “*little book*” of Daniel. Concerning the books of Daniel and Revelation, “*one is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them*” (Bible Commentary, Vol. 7, 1900, p. 971). “*The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days*” (Acts of the Apostles, 1911, p. 585).

The Scripture previously quoted from Revelation 10:4 teaches that John, like Daniel, is told to seal up the information he heard from Daniel’s book. “*After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order*” (Manuscript 59, 1900).

Here we see that the injunction comes to John “*in regard to the little book*” as it did to Daniel anciently. This is unquestionable evidence that these seven thunder mysteries were expressions from the book of Daniel. Having concluded they came from Daniel’s unsealed book, what they uttered must be a time message. For again, that is what the “*little book open*” contained. “*The*

unsealing of the little book was the message in relation to time” (Bible Commentary, Vol. 7, 1900, p. 971).

All this is confirming that the seven thunders are seven distinct points in time, determined from the time layout of Daniel’s little book; timing that tells us when we will see the last thrilling events of this earth’s history! The fact that these utterances were to be sealed until a later time and that they relate to *“future events which will be disclosed in their order”* indicates that they correspond to that future time when the prophetic impasse is over and the second prophecy of Daniel’s little book will give the amount of time to the deliverance of God’s people. Thus, the seven thunders relate to the prophecies involving modern paganism and the image beast in these last days; to those represented by Jesus’ left foot on the earth.

The Mighty Angel Declares a Prophetic Impasse

“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 things that therein are, and the sea, and the things which are therein, that there should be time no longer” (Rev. 10: 5, 6).

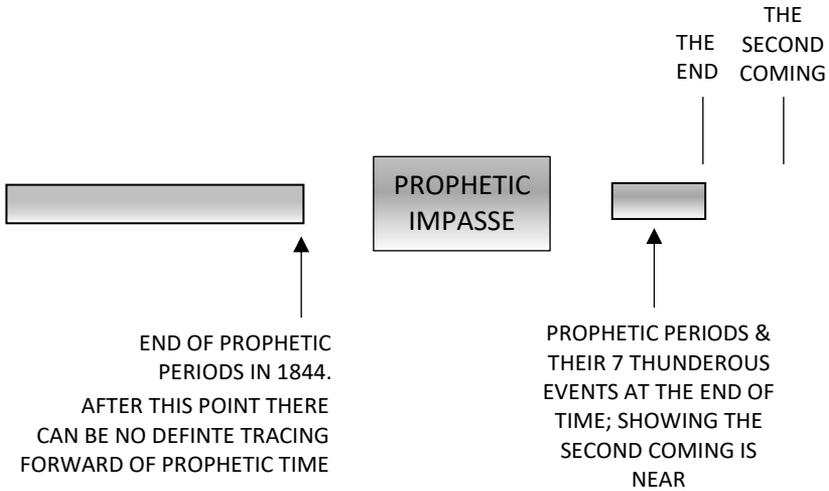
We have already disclosed the fact that Jesus Christ is here seen proclaiming the waiting time that intervenes between the Angel placing His right foot on the sea and

His left foot on the earth, and we will not here spend a lot of time on it.

In chapter 2 of this book, Daniel 12 exposed that there are time periods yet to be fulfilled in the future. Yet we have also been told that in harmony with the declaration just quoted, “*prophetic time closed in 1844*”. With this year came “*the end of the prophetic periods*”. And, “*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*” (see Early Writings, p. 243; 1 Manuscript Release, 1896, p. 46; and SDA Bible Commentary Vol. 7, 1900, p. 971).

The above truths establish that prophetic time ended in 1844; that we have no way to trace it forward after that point. And yet there is a prophetic time period to be fulfilled at the end of time. We find then, the foregoing declaration of “*time no longer*” leaves us with an apparent dilemma, a prophetic impasse; a period of time with no prophetic bearings and seemingly nothing in the past to hook on to. But just such a waiting time is brought to view in the parable of the ten virgins. “*While the bridegroom tarried, they all slumbered and slept.*” However the tarrying time ended, and “*at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him*” (Matthew 25:5, 6). Notice the same tarrying time and subsequent speaking of prophecy is mentioned in Habakkuk 2:3: “*For the vision is yet for an*

appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.” Here is a visual of what the impasse looks like.



We have been in this prophetic impasse or unknown amount of time for many years now. But how are we to know when the waiting time ends? Dear reader this only appears to be a dilemma. For our Lord, the Wonderful Numberer, is about to give us the solution. But we must first know when the last prophetic periods announced by the seven thunders will end. Only after knowing when these periods end and their full duration, can we count back and determine when the impasse is over and the prophetic periods begin.

The Seven Thunders End

In the following verse, the mighty Angel swears as to when the time layout of the seven thunders will end, giving a solid location to this future cluster of prophetic periods. These words of our beloved Lord, contain the key information needed in order for us to calculate when the impasse will be over.

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets” (Rev. 10:7).

We learned in the last section that Jesus Christ, for the sake of His people, announced under oath that a prophetic impasse would take effect in 1844. But the mighty Messenger of the covenant is not yet finished with His oath. He is still holding up the book containing the layout of time messages; the book in which He promised Daniel and us, using a definite figure, “*how long*” it would be to the end of time; and He will now complete His sworn testimony. Though in the first part of His pledge the Master had said “*time no longer*”, what He did not say was “time never again”. In fact, quite the opposite. His next word while still under oath is “*but*”. The word “*but*” reveals He is about to refer to the prophetic time message on the other side of the impasse. “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished*” (Rev.

10:7). Here, the Son of God is swearing that the impasse will have an end and that the final application of Daniel's time layout (the seven thunders) will be finished at the sounding of the seventh angel.

In Daniel 12:7, Jesus swore that the prophetic periods given Daniel would conclude at the end of time with the deliverance of God's people. And here again, He swears that the "*mystery of God*" – the time periods God had held concealed in the "*little book*" – would be finished at the end; at the sounding of the seventh trumpet. In both cases Jesus is telling us that Daniel's layout of time periods which were sealed in the "*little book*" will conclude at the end of time. Because He knows we have no way of tracing prophetic time forward after 1844, He is here giving us the important connect point needed in order to locate the important last day time prophecies. If we can but locate the end of time, the prophetic impasse is solved. But when is this endpoint of time? Jesus is almost, but not quite finished with His testimony.

The Bible Chronology Gives the End Date

"The mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. 10:7). This last part of the mighty Angel's declaration is about to teach us that the key timing information needed is scattered like a field of jewels throughout the entire Bible. And it is only by the grace of God, much diligent study,

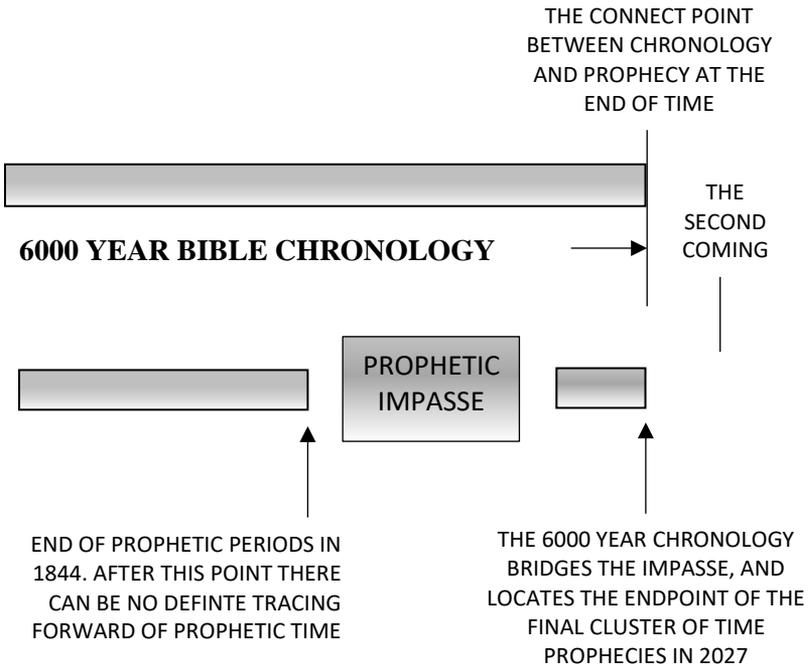
and the speaking of His voice to our individual souls, that He is now giving His people the location of the final cluster of Daniel's time prophecies.

The Angel has sworn the last time layout will end when the seventh trumpet sounds. The Lord now graciously tells us how we may know when this endpoint will be. The location of this endpoint of time is "*as He hath declared to His servants the prophets*". The subject of the Angel's declaration is "time". "As He hath declared" means at the time He has declared. Jesus has here taken oath that the prophetic periods of Daniel, which the Father has so long held secret, will conclude at a point in time He has given us through His servants the prophets. In other words, it is the numbers and figures of Bible chronology, provided through His ancient servants, which give us the needed information; telling us when the endpoint of the last prophetic periods will come; these give the definite point in time that helps us regain our prophetic bearings.

"The history which the great I Am has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come" (Education, 1903, p. 178). Peter also commands us to "*be mindful of the words which were spoken before by the holy prophets*". And Amos says, "*He revealeth His secret*

unto His servants the prophets” (Amos 3:7). Further, “The prophets” had “inquired and searched diligently... what manner of time the Spirit of Christ which was in them did signify” (1 Peter 1:10, 11). And the Lord kindly answered their searching and has, through them, told us the time. Do we believe them?

The following is a visual showing how the solid and understandable records of Bible chronology bridge the gap between the two prophecies of the “*little book*”. The answer to when this long endured prophetic interruption ends is given in the same oath that declared it.



The previous illustration helps give us a visual of how, using the Bible chronology, the Lord has marvelously provided a way to bypass the area of no prophetic time, and at the same time keep those who were living when the “*little book*” first prophesied from knowing time would go on another 175 years.

The Lord not only told us where the last time layout ends, but has now told us we may obtain this end date from the Bible prophets. The reader should readily discern the chronology study done earlier in this book has located this end date (2027) from the Bible prophets. But it will do more than this. All that remains for us to know is the length of the last group of prophecies. And again, by knowing the length of the last prophetic periods and then counting back from the end date, we may know when the prophetic impasse is bridged and when the last day events delineated by the seven thunders begin. The full time span connected with the seven thunders will be the subject of the next chapter.

As a final point from the foregoing sketch, notice that in the providence of God, there is no connection to the definite time of the second coming. Notice also that God is true to His word. He will do nothing without telling us ahead of time. Using the day/year principle, He gave His people their prophetic bearings for over 2000 years. When the prophecies ended in 1844, He told us we were going into a period of prophetic impasse. He is now

shedding light as to when the impasse will finally be over and where the trouble starts. From there, He has given us the last day numbers that carry us to the end, the final deliverance. And when that end and deliverance comes, the Father is going to announce, before it happens, the day and hour of Jesus second coming. *“Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets”* (Amos 3:7).

John Prophesies a Second Time

We have seen all through the tenth chapter of Revelation that the *“little book”* has a second work to do. The first evidence of this was the Angels position with one foot on the sea and His other on the earth (Rev. 10:2). Secondly, at the time the first proclamation of time from the *“little book”* was given, John was told to seal up the timing uttered by the seven thunders until later (Rev. 10:4). Also the Angel declared a *“time out”* from prophetic time (Rev. 10:6) and then subsequently a *“time in”* (Rev. 10:7), giving us the information needed to regain our prophetic bearings.

If all this is not enough evidence of a second work of the *“little book”* in the last days, the passage continues: *“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the Angel which standeth upon the sea and upon the earth. And I went unto the Angel, and said unto*

Him, Give me the little book. And He said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Rev. 10:8-11).

This tells us that the prophecies of John are once more going to unite with the prophecies of Daniel, just as they did in 1844. They are going to prophesy a second time in connection with the “*little book*”. Notice that John, before being commissioned to make this second prophecy, is commanded to eat the entire “*little book*”, meaning all the time messages of Daniel. “*And I took the little book out of the Angel's hand and ate it up*”. It is only after obeying the command and eating the whole book that John is told his prophecies must be given a second time; that he “*must prophesy again before many peoples, and nations, and tongues, and kings*”. All this signifies that when John prophesies again, he is to unite the complete time layout, now unsealed from Daniel's book, with the end time prophecies of his book. And since he is eating the same “little book” that prophesied the first time, the figures and layout of this second prophecy would of necessity be the same as those of the first. The entire “*little book*” was shown to prophesy on the 1843

chart at the opening of the investigative judgment which began with the judgment of the dead. And all these time messages (seven thunders), using the same layout foreshadowed by history, are to prophesy again in connection with the closing up of the judgment as represented by the cry of the mighty Angel with His left foot on the earth. As we will soon see, there are seven points in time depicted when putting all the main time periods of Daniel's "*little book*" together.

That this second prophecy of both John and Daniel initiates the closing up of the judgment, that it launches the judgment of the living, is confirmed in the next verse: "*And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein*" (Rev. 11:1). After being told to eat the "*little book*" and prophesy a second time in connection with it, John is immediately told to rise and measure not only the place of worship and the sacrifices being offered, but the living worshippers. This is, in its most perfect fulfillment, a special measurement of the living. During the investigative judgment, the dead are depicted as being underneath the altar, not worshipping at the altar (Rev. 6:9, 10).

While it is not within the scope of this section to cover the remainder of Revelation 11, it spans the entire 2300 day judgment of the living; covering the judgment of the

covenant people, the judgment of the Gentiles, the reign of the image beast, the last pagan beast ascending from the bottomless pit, and ends with the seventh trumpet and bringing in of God's everlasting kingdom.

In quick summary of this chapter, the time layout came forth from the "*little book*" just prior to 1843 and has been open to view ever since. It was only the application of this timing layout to the last days, as delineated to John by the seven thunders, which was to remain sealed until the very end of time. The first, second, and third angels messages of Revelation 14 are about to go with unprecedented power in connection with Daniel's time prophecies. Knowledge is being increased as Gabriel promised us. "*The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days*" (Selected Messages, Vol. 2, p. 105). "*The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history*" (18 Manuscript Release, 1896, p. 15).

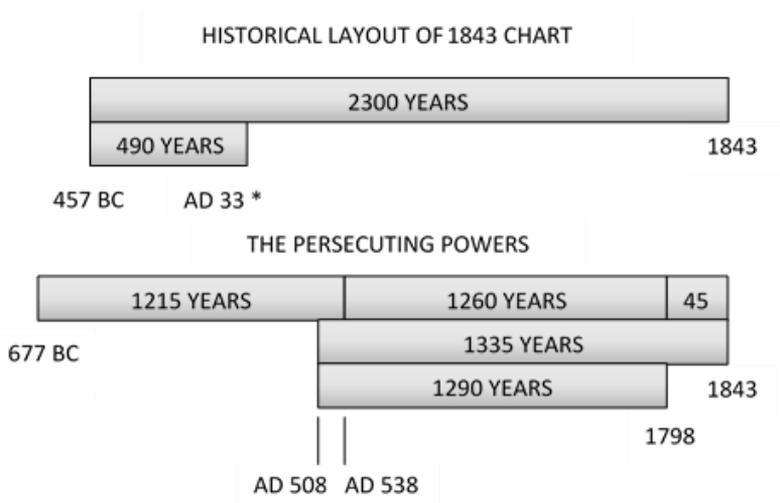
Chapter 13

Seven Literal Years

“And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished” (Daniel 12:7).

Literal Time

BEFORE we start talking about a literal day for day application of Daniel’s time prophecies, here is the layout as it was first given us when the Angel put His right foot upon the sea. The figures are as shown on the 1843 chart.



Note * William Miller taught that the 490 years ended at the crucifixion of Christ in A.D. 33 (*Evidence From Scripture and History*, p. 64). This point is shown on the 1843 chart with no date.

The foregoing chart is a review of what the layout looked like when it fulfilled its day for year prophecies in history. This is given so we may know how its prophecies will look in literal time.

When the *“little book”* made its first prophecy in 1843, some of the dates on the chart were incorrect. *“His hand was over and hid a mistake in some of the figures”* (Early Writings, p.74). But the time periods were laid out with unerring accuracy and were as God wanted them for these last days. *“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them”* (Ibid).

Notice there are seven main times shown on the 1843 time layout. These same seven points, when applying literal time, correspond to the seven thunders at the end of time. It will now be demonstrated that the perfect fulfillment of these things must be taken just as they read; a day means a day and year means a year.

“And I heard the Man clothed in linen, which was upon the waters of the river, when He held up His right hand and His left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half” (Dan. 12:7).

As mentioned in the last chapter, because the same book is prophesying twice, the second layout of figures would of necessity (being given by Scripture), be the

same as the first. But when the figures shown on this chart speak again, they will speak in literal time. Here common sense will help, taking the Bible just as it reads. We have seen beyond reasonable question that the times connected with Daniel 12 are yet to be fulfilled in our time. We believe that these prophecies will be fulfilled in literal time, because applying the day for a year principle would extend earth's existence over 2000 years beyond the endpoint of our chronology. In other words, the last seven troublous years would explode into 2520 years and in so doing contradict God's plan of redemption. Common sense tells us that since we are now approaching the expiration of the 6000 years, symbolic "day for a year" time can no longer apply. Besides, what could possibly be wrong with taking a day as meaning a day in the Scripture? When God says days, does He mean days? Does the permission to use symbolic time in the past override our right to interpret the prophecies just as they are written, using real and literal time; especially when discussing their fulfillment at the end of time? In Daniel 12:7 as quoted on the opposite page, did not the Master take oath to a very specific and literal amount of time? Then at some point, this prophecy must be literally fulfilled. Such an oath excludes these time prophecies, in their most perfect fulfillment, from being interpreted in any other way than literal time.

There was nothing forbidding the faithful of the past from using the day for year principle. Many prophecies were fulfilled historically based upon this principle. This was as God had planned it and they accomplished the work they were called to do. Neither is there command we can find or any mandate that the day/year principle must be used by us. There are many prophecies yet to be fulfilled and like the pioneers we must be reasonable. These prophecies must, by both logical necessity and the oath of our Lord, be fulfilled in literal time. Why not use what these texts say?

We will here reiterate God's sovereignty and His ability to use the day for year fulfillment in history as a template for when He will make His final moves in literal time at the end. This is not a problem for Him. Think about this. He is the one who allots various powers a certain period of time to rule. He sets up kings and removes kings. *"Then Daniel blessed the God of heaven." "Blessed be the name of God for ever and ever: for wisdom and might are His: And He changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we*

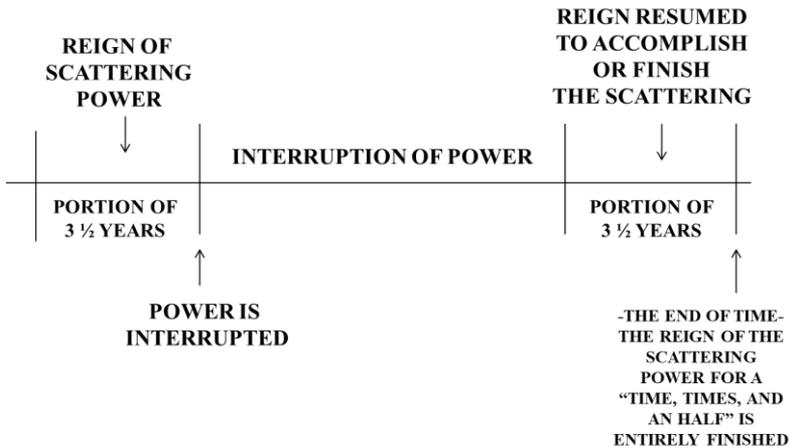
desired of Thee: for Thou hast now made known unto us the king's matter” (Dan. 2:19-23). Further, He is the One who decides when to begin the judgment of the living; the One who allots a certain period of probation on His professed covenant keeping people and decides when to close up the work of salvation. No one else appoints these times. Will He not do it day for day in the end, especially having sworn to it? Our Lord swore to us, by the Word of His Father that the end and final deliverance would come, not after 1260 years, but after 3 ½ years (Dan. 12:7).

The Seven Years of Daniel 12

This point is undertaken to give proof from Daniel chapter 12 regarding the length of the troublous times we are facing. Daniel 12 is special in that its prophetic figures span the entire seven year period of the closing work and also give us the framework for the other prophecies to be fulfilled at the end of time.

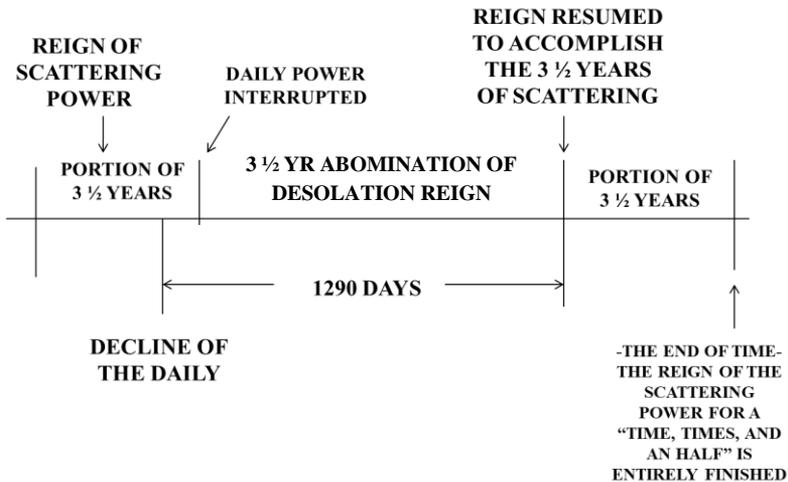
You will probably remember that Daniel wanted to know how long it would be until the extreme *end* of time (Hebrew word #7093). The answer came from Jesus in Daniel 12:7. Three and one half years (3 ½ years) was the amount of time allotted to what is being referred to as the scattering power, for the persecution of God's people. *“It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished”* (Dan. 12:7).

The portion of this verse which says “*when he shall have accomplished to scatter*”, is the first hint that an interruption occurred in this work of scattering. According to Jesus oath, the 3 ½ years of scattering begins, is interrupted, and when it is resumed, must extend to the end of time. The interruption of this power by another power will be further confirmed in verse 11. Here is what it looks like visually.



It now becomes clear why Daniel did not fully understand and asked again. He knows this 3 ½ years given by Christ is divided in two parts with a period between. But He does not know how long either part of this division is. When Daniel asks the second time, he asks how long shall be the *end* (Hebrew word #319) or

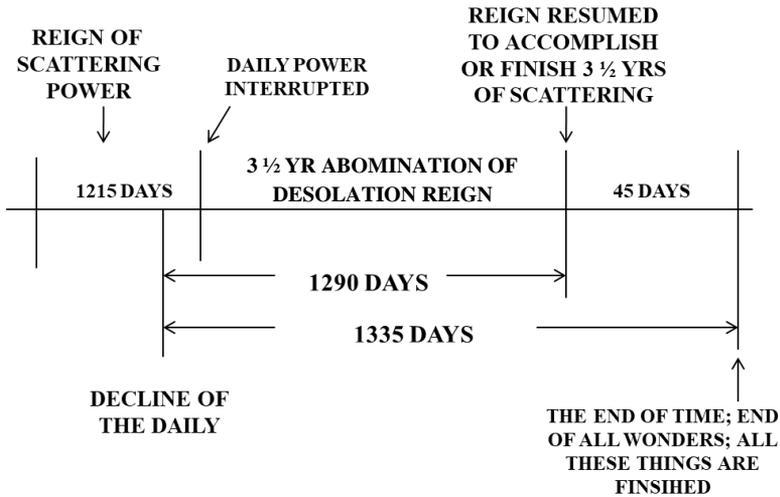
hind part of this division. If he can but understand how long the last part is, he will know how long the first part is, for Christ has already given him the total amount of this daily power's reign. When Daniel asks this second question, two more figures were given him. The first figure is given in verse 11. "*And from the time that the daily shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days*" (Dan. 12:11). The interruption of the 3 ½ years of scattering is confirmed. Here is given both the power being interrupted and the power responsible for the interruption. The daily (blatant paganism) is the scattering power being *taken away*. The abomination that makes desolate (paganism concealed in a religious guise) is the one being set up. The text tells us that the total amount of time it takes to remove or *take away* the daily combined with the length of the reign of the abomination of desolation power spans 1290 days. This makes the decline of the daily to be a period of 30 days. For we know (as Daniel did) from Daniel 7:25, Revelation 11:3, and Revelation 13:5, that this abomination of desolation power that interrupts the daily power, also reigns 3 ½ years or 1260 days. At the end of this 1290 day period, the daily will resume its reign. On the following page is the updated visual.



There is conflict, the daily power declines and then is 30 days later fully interrupted by the abomination of desolation power. From the decline of the daily power and the setting up of this beast power, it is 1290 days until the reign of the scattering power resumes to accomplish the remainder of its 3 1/2 years and finish his scattering work. All that remains is for heaven to properly divide up the two portions of the 3 1/2 year reign of the scattering power. *“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days”* (Dan. 12:12). The remaining length of the reign of paganism’s work to accomplish or finish entirely the scattering of the holy people is clearly the difference between 1290 and 1335. Thus, in answer to his second question, Daniel is

given 45 days as the length of the very last period of tribulation. This makes the first and larger portion of the pagan reign 1215 days. For Christ has sworn that when the daily power has reigned a full 3 ½ years it will be the end of time.

In short, from the time the daily began to reign to the interruption of its power is 1215 days. Then the abomination power reigns 1260 days or 3 ½ years (Rev. 13:5). And the completion of the daily reign is 45 days. With the termination of this 45 days is the end of time. This makes a full seven year period.



The above understanding came from a study of William Miller's writings. Using the day for year

principle, he taught this same seven year period. The following is a synopsis of his understanding of Daniel 12. Speaking of mystical Babylon, the abomination of desolation power, he says it was to “*exercise power over the kings of the earth, war against the saints, ‘time, times, and a half.’*” He continues by saying, “*We have another mystery to explore of the same time as the former... it is what Daniel calls the ‘daily sacrifice,’ meaning the ‘daily abomination;’ this, too, is to continue a time, times, and a half.*” “*First, the kings (the daily powers) exercised their authority 677 years before Christ, and 538 years after Christ; which 677 added to 538 makes up 1215 years only, which did not accomplish the scattering of the holy people.*” And after the abomination of desolation power, which reigned its time, times, and a half, was taken down, Brother Miller says, “*The kings again took their power, and will now accomplish the scattering of the holy people, reigning from A.D. 1798 to 1843, which is 45 years; add which to 1215 which the kings had reigned, before mystical Babylon obtained the power, and we have twelve hundred and sixty years of the kings’ reign, scattering the holy people*” (Twelve Hundred and Sixty Days of Daniel and John, 1842, p. 36, 41, 45, 46). This understanding of William Miller is also reflected on the 1843 chart using these identical periods. Again, since it is the entire/same book prophesying both times, the figures and layout of this second prophecy would of

necessity be the same as the first; those set forth by brother Miller. As previously discussed these periods are shown in the Bible as literal days and years. This makes a full seven year period.

Summary

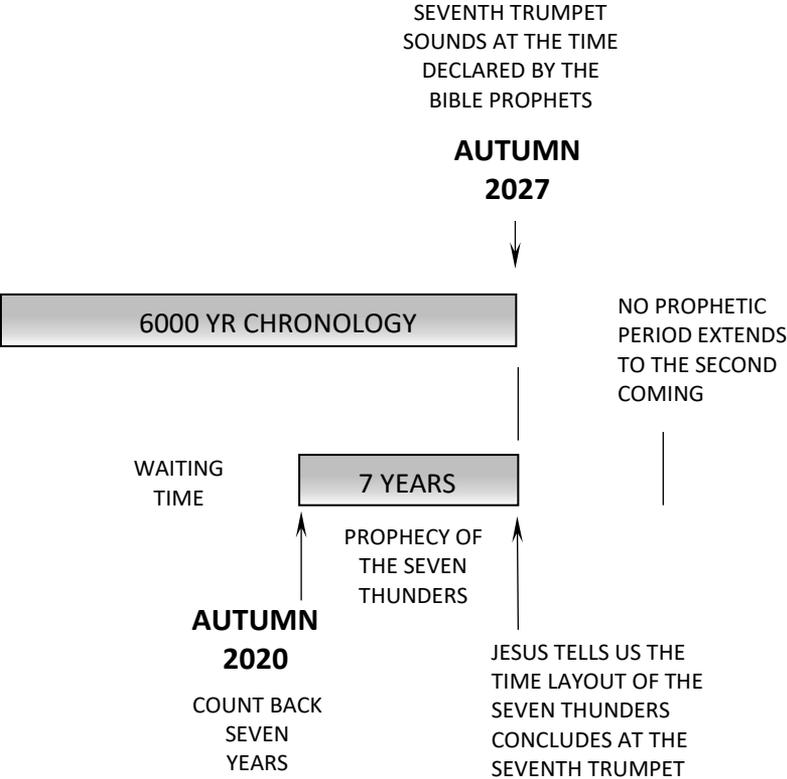
This is a summary of points as they have been covered in chapters 11-13. The *“little book”*, meaning the time periods from the book of Daniel, prophesy two separate and distinct times with a time of no prophetic bearings between them. This is depicted in Daniel 12:5 by the two sides of the river and confirmed in Revelation 10:2 when the Angel placed His right foot in history (before the waiting time) and His left foot in the future (when the waiting time is over). The work of the *“little book”* is not finished. After fully taking His position, the mighty Angel cries and the second and last time layout of the *“little book”* is brought to view as seven thunders uttering their voices (Rev.10:3). These thunders give the timing of 7 future end time events. After they speak, Jesus tells us when the timeline of events announced by them will end. He swears that the *“mystery of God”* – the time periods God had kept concealed in the *“little book”* – would be finished at the end of time; at the sounding of the seventh trumpet (Rev.10:7). Further He tells us in the same verse how we may find this endpoint. It is through the Bible chronology, given to us through *“His servants*

the prophets”, that we know the end date of the period of the seven thunders. It is 2027. These seven thunders delineate seven future and last day events (Rev. 10:4) foreshadowed by the historic chart of 1843, each one being shown on the chart to correlate with either the beginning or end of a time period. We learned that this later delineation is an image of the layout of 1843 (Rev. 10:11). This second of the two timelines initiates the closing up of the investigative judgment; it launches the judgment of the living (Rev. 11:1). Christ is about to set up His eternal kingdom.

We further learned that Daniel 12 teaches a time layout that is seven years in overall length; and regarding the perfect/second fulfillment, Jesus takes oath that this seven years will be fulfilled in literal time (Dan. 12:7). There is no prohibition and nothing wrong with applying the prophecies just as they read, day for day.

Knowing that the Bible chronology and the time layout uttered by the seven thunders are connected by a common endpoint (Rev. 10:7), that the chronology shows this endpoint to be in the autumn of 2027, and also having confirmed that Daniel 12 when taken literally teaches a seven year period, then the seven years must begin in the autumn of 2020. By knowing the length of the last troublous period from the prophecies of Daniel, we can count back from the end using the prophetic figures given and know the approach of the trouble (see the following

chart). Understanding the line of events connected with these figures gives the crucial guidance that will be so desperately needed in the last seven troublous years; what we can expect to see and when we can expect to see it. This is what we have been diligently working toward in this book. We have been seeking “Light for the Wise”, practical light that is to help guide the people of God through to the end.



The thing of greatest importance to us right now is not to know when the extreme end of time is, but rather to help us bridge the impasse and know, from the amounts of time given us, when the trouble is going to begin!

Can you not see, reader, the wisdom of God in keeping this information from all previous generations until this last one? And how that wisdom has been used to provide a way that the final generation would know their working parameters, when it is their time. Can you see that Satan does not want God's people to be equipped with this marvelous information? He *knows* his time is short. Do you? *"There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow"* (Bible Echo, Aug. 26, 1895). This might be a good place to remind the reader that knowing when something is going to happen ahead of time from the "time prophecies" which God has given, has no relation to the setting of dates ("time setting") of things He has not revealed.

It is now time to briefly look at what we can expect to take place during these seven years that we may solemnly prepare our lives for these gripping events. All the foregoing facts have been preparing us for the message of the next chapter. It is time for the message of the three

angels to go as never before. *“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters”* (Rev. 14:7). And the second message proclaims, *“Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven”* (The Great Controversy, 1911, p. 607). *“Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues”* (Rev. 18:4). Be warned: *“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath (plagues) of God”* (Rev. 14: 9,10). *“Whoso readeth let him understand”* (Matthew 24:15).

Chapter 14

The Events of the Seven Thunders and the Judgment of the Living

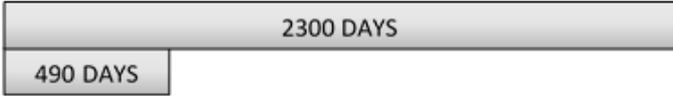
“Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters”
(Revelation 14:7).

What We Can Expect to See

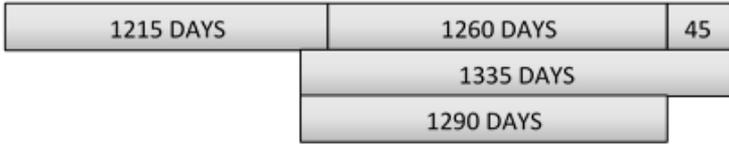
THIS chapter delineates the last thrilling events of earth’s history and what we can expect to see during the closing work of investigative judgment. It brings to light the periods allotted to the two great persecuting powers. The seven thunders divide these last seven troublous years into time segments, marking seven crucial events from the “*little book*” of Daniel. This is the point we have been working toward. The dating for each segment of this solemn and gripping period is given as derived from the prophecies and their solid connection with the 6000 year chronology study.

Here is a representative chart with a list that shows how these seven timed events have been laid out by Scripture, the lessons of history, and the 1843 chart.

THE CLOSING WORK OF
JUDGMENT



THE PERSECUTING
POWERS



THE SEVEN TIMED
EVENTS (THUNDERS) OF
THE LAST SEVEN YEARS

The Seven Thunderous Events		
Thunder #1	Paganism Given Power	Autumn 2020
Thunder #2	The Beginning of Judgment	Summer 2021
Thunder #3	The Faithful Remnant Emerges	Autumn 2022
Thunder #4	The Decline of Paganism	Winter 2024
Thunder #5	Life is Given to the Image Beast	Spring 2024
Thunder #6	Paganism Resumes its Reign	Autumn 2027
Thunder #7	The Final Deliverance	Autumn 2027

Thunderous Event #1 - The Beginning of State Controlled Religion and Persecution

This is the beginning of the reign of paganism within the United States of America. During this time, the state is given power to scatter and persecute God's people. This is referred to in Scripture as the "*daily*" or daily abomination (see Dan. 8:14; 11:31; 12:7, 11). Based on secularism, climate change, a weekly day of rest, family, economy, real ID, mandatory vaccinations, etc., the two horned beast (USA) will speak as a dragon, imposing pagan principles on the remnant (Rev. 13:11).

Thunderous Event #2 – The Beginning of the Closing Work of Judgment

The second thunder begins the closing work of cleansing the heavenly sanctuary and the last 2300 days before the final deliverance of God's people. At the end of this time, on the Day of Atonement, the sanctuary will be completely cleansed (Dan. 8:14). For 2300 days the daily and transgression of desolation powers will tread Sabbath keepers and the scattered remnant under foot (Dan. 8:13). This period is the judgment of the living. The second thunder also begins the 490 days of probation allotted to the covenant people (Rev. 11:1; 14:6, 7; Dan. 8:14). This 490 days (70 weeks) is cut off from the 2300 days and begins a special time of purification, under early rain power, a time to restore the law and rebuild the

church (Dan. 12:10; 9:24,25). This is the final call to the people who profess to bear the sign of God.

Thunderous Event #3 – The End of Probation for the Covenant Keeping People

The 490 day judgment of the covenant keeping people has been a period of extreme shaking and sifting (read Early Writings, p. 269-273). But here the shaking and sifting is over. The unfaithful are spewed out (Rev. 3:16). Those called have now been purified. The faithful remnant emerges to give the loud cry message (Rev. 14:1-5). Christ is anointed to lead forth the armies of heaven and it is around this time that the Holy Spirit is poured out in latter rain power. Thunder #3 starts a time of trouble that is sure to grow to extreme calamity. Here begins the opening of the seven seals. The seven trumpets also begin to sound. Jehovah will send severe judgments in an effort to arouse transgressors. Both the seals and the trumpet judgments continue from this point to the end of time (Rev. 6:12-17; 8:1; 11:15, 19).

Thunderous Event #4 – The Daily Begins to Decline

The reign of paganism is nearing its end. This is a time of conflict between powers. The decline of secularism is beginning and its power is being interrupted by church domination. The development and extension of the Sunday movement has been taking place during the first

part of the daily's reign and will soon intensify under the abomination of desolation power (apostate church power).

Thunderous Event #5 – The Beginning of the Abomination of Desolation Power

The image of the beast comes to life. False religion now has state power to make laws and enforce its worship (Rev. 13:15). This apostate church makes “*war with*” and shall “*wear out*” the saints (Dan. 7:21, 25). At this time mystical Babylon seeks to compel all nations to drink of her false doctrine and thus satisfy her strong passion for fornication (Rev. 14:8; 17:3-6). This is the time in which the people of God face very severe persecution as the Sunday movement continues to strengthen. Here are some verses that describe the period and work of this abomination power (Rev. 17:3-6; 13:4-10, 15-18; 11:3-6; Dan. 7:21-25; 8:24, 25).

Thunderous Event #6 – The End of the Abomination of Desolation's Reign

At the same point when the abomination of desolation falls, the daily power resumes its reign as the beast that “*ascends out of the bottomless pit*” (Rev. 11:3, 7; 17:3, 8, 16). This pagan beast, with its state domination of religion, resumes its control for 45 days. This is the remnant of the 1260 days ($1215 + 45 = 1260$) of Daniel

12:6, 7. At the beginning of this prophetic 45 day period the daily (paganism) sets out to finish the scattering of the holy people (Dan. 12:6, 7; Rev. 12:17). This is a time of total godless anarchy. Human probation has ended. Those purified and made white have now been chosen to take the final test. It is during this period that Satan comes against God's people with all the strength he possesses. He is allowed to try them to the uttermost. And should they sin, there is no longer a mediator in the sanctuary in heaven. Everything hangs in the balance. The saints had kept the promise of full restoration and deliverance alive for 4000 years, the Savior endured unspeakable grief and trials, and finally after the Son of God poured out His life on Calvary, the Father bowed His head and said "*The human race shall have another trial*" (Youth's Instructor, June 21, 1900). This sixth thunder begins that trial. The Savior's appeal comes to the last generation, as to Adam and Eve, obey and live.

Thunderous Event #7 – The Final Deliverance of God's People

Here the sanctuary is fully cleansed at the end of the 2300 days (Dan. 8:14). This is also the end of the 1335 days of Daniel 12:12 which marks the end of the 45 days. There is a special resurrection and the remnant are delivered (Dan. 12:1-3) by the voice of God (Early Writings, 1882, p.37). At this end of all wonders (Dan.

12:7) our High Priest comes forth to pronounce the never ending blessing upon the saints, on the Day of Atonement. The “*little book*” finishes its last prophecy and at the sounding of the seventh trumpet (Rev. 10:7), there is a mighty shout of victory. Here the great year of Jubilee commences.

The Issue is the Law of God During the Seven Thunders

The entire scenario we have under consideration is nothing but the age old controversy and conflict regarding the laws and statutes of the kingdom of God. The great sin of the Jews was their rejection of Jesus Christ as the Messiah. The great sin of the Christian world in the last days is a rejection of the law and government of God.

In summary of this chapter, the book of Daniel has given us the specific timing for the last seven thunderous events of this world’s history; and this begins in the autumn of 2020. During the time of these thunders, there is persecution of the righteous by the powers of the world. While men are being measured and their cases decided based on a faithful keeping of the covenant law of God, persecution ramps up into a rage. The wicked world uses every means available to compel men to violate and trample the Bible commandments. During 3 ½ years of raw paganism/secularism being in power, and also 3 ½

years of domination by an apostate church, this wicked world, hating submission, will soon tread down and wear out the saints, persecuting all those who devotedly keep the precious law of God. And at the same time, as already alluded to, the judgment of the cases of all living is to open in heaven. We are nearing the end. And all will be brought to make their final choice in one short 7 year span of time. The first to be examined for purity are the professed covenant keepers (Sabbath keepers). The Christian world, as in the days of Noah, has removed the requirements of the law of God as a factor of salvation. But violation of the laws and statutes of God, whether by rejection, or unteachable pride and willing ignorance, means eternal loss to the soul. God is serious about His covenant. And He will send severe judgments (calamity during the time of the first 6 seals and the first 6 trumpet judgments) in an effort to arouse transgressors. And this that they may be brought to seek His Son; the only hope for transformation of heart and the only gift of empowerment for obedience to His kingdom ways. As depicted by this study, we are approaching these final days at a fearful pace. We are literally out of time. And then, when all have been brought to make their final decision, God will arise to punish the rebellious (the 7 vial plagues of Rev. 15 & 16) and then reward His children (deliverance of Dan. 12:1). We admonish the reader to immediately decide where you stand.

Chapter 15

Come, For All Things are Now Ready

THIS timeless invitation is a call to prepare for and enter into the final warfare between good and evil; to be chosen to participate in the final test. Further it is an invitation, when the battle is over and the victory is won to participate in the great year of Jubilee deliverance; the one year celebration that introduces eternity. The findings of this study show we have entered the time when the following words are echoing from heavenly places, “*Come, for all things are now ready*” (Luke 14:17).

The Final Warfare

God is nearly finished preparing a people for the final warfare with the powers of evil. Like Jesus, this people will scale the entire ladder of spiritual maturity. They will be purified from sin, filled with the divine attributes, and finally be assailed by Satan one last time. During this time when there is no mediator in the sanctuary and when man has been restored to a sinless state, the adversary will be allowed to come to these saints, as he did to Adam and Eve in the garden and as he did to Christ in the

wilderness, and try them to the uttermost. The race is given an opportunity not to repeat the fall but to regain our lost inheritance. The intensity of this trial cannot be expressed in human language. But the faithfulness of this covenant keeping people will bring forth the firstfruits of Jesus Christ's 6000 years of work and sacrifice.

The figures given in this book have an importance far surpassing and encompass much more than merely knowing the approach of the end of the world. They provide crucial timing guidance for the last generation that God is preparing. The layout of time periods are those needed by the 144,000. This small work was written for the honor of Jesus Christ and for the elect's sake.

By these prophecies the people of God will know the key points. They will know when the rise and fall of the powers, which they are facing, will take place. They will understand the special period granted for their purification and when, at the outpouring of the Holy Spirit, it will be time to take the field and give the loud cry of the third angel; when the message will close and when it will be time to take the last great test. All these things the timing laid out by the word of God is designed to give them.

Thus the Captain of the Lord's host makes invitation to any who see the height of the privilege being offered to develop, participate in, partake of, and manifest a

tenacity of devotion and a depth of love for Jesus Christ that has never yet been witnessed to this time. This invitation is to love Him because He first loved us. To be the revelation of Jesus Christ as He was the revelation of His Father. To be purified, made white, and tried. And on the authority of the prophetic periods and figures now coming to light from His word, indeed all things are now ready. All are invited to participate in the final warfare.

For those who believe the prophetic portions of God's word and respond to Him, these things will likely change the way you make decisions. The writer would encourage all to break loose from the unnecessary cares of this life, downsize your outside responsibilities to the irreducible minimum, and order your affairs in such a way as to leave this world. If the enemy is holding you, ask the Lord for deliverance and reclaim one hundred percent of your time. Quickly prepare a solitary place and spend much time searching the Word on your knees and in communion with God. Private undisturbed time with Him, while likely the most elusive, is possibly the greatest need. It is in these quiet hours alone with Him, a distinct voice will be heard, "*Come, for all things are now ready*" (Luke 14:17).

The Year of Jubilee Celebration

Those who have accepted the invitation and passed through the time of trouble will finally hear the Father's

own voice, giving the day and hour of His Son's return. It is about this time that Jesus leaves heaven on the cloud as King of Kings and Lord of Lords. He is headed to the East and we are told this takes a number of days. As He passes through the corridor of the heavens, in our minds eye we see all the representatives and inhabitants of the unfallen worlds prostrated in worship, waving their palm branches to the King of Kings and Lord of Lords. This is the beginning of the great year of Jubilee celebration. Soon He arrives in the East and there appears to the inhabitants of earth a small black cloud, the sign of His coming. *"The kingdoms of this world are become the kingdoms of our Lord and of His Christ"* (Rev. 11:15).

"Jesus rides forth as a mighty conqueror." "With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way." "The King of Kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. 'Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heaven from above, and to the earth, that He may judge His people'" (The Great Controversy, 1911, p. 641, 642).

"Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls

forth the sleeping saints.” “The living righteous are changed ‘in a moment, in the twinkling of an eye.’” “And with songs of gladness ascend together to the city of God” (Ibid, p. 644, 645).

In returning to the city Jesus again travels through the passageway of the universe. This time with His trophies of redemption. Shouts of joy and triumph are raised as the unnumbered throng again prostrate themselves before the Mighty Victor. *“Before entering the city of God, the Savior bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are drawn up, in the form of a hollow square, about their King. Whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory... Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory... In every hand are placed the victors palm and the shining harp. Then as the commanding angels strike the note, every hand sweeps the harps strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: ‘Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God*

and His Father; to Him be glory and dominion forever and ever” (Ibid, p. 645, 646).

The wicked had scoffed, *“Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation”* (2 Peter 3:4). They had remained willingly ignorant that this world had been overflowed with water and perished by a flood. That as it stands today, it is not even a close reflection of the original creation. They were found loving and clinging to a perished world.

But now, *“Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. There they behold the paradise of God, the home of Adam and his innocency. Then that voice, richer than any music that ever fell on mortal ear, is heard saying, ‘Your conflict is ended.’ ‘Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world”* (Ibid, p. 646). After beholding the beauty of that place, *“Soon we heard His lovely voice again, saying, ‘Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come into supper, for I will gird Myself and serve you”* (Early Writings, p. 19).

Friend, the object of this book is not to display numerous facts and figures for mere sensational reasons. It is to bring to light the necessity of heart readiness. We would want each one to see the incomprehensible

worthiness of our Lord, Jesus Christ. That hearts may be filled with love and adoration for “*Him that loved us, and washed us from our sins in His own blood*” (Rev. 1:5). Behold His kindness in giving the information through His prophets and the times displayed in this book. Surrender all to Him and open and allow your heart to be filled with a desire for Him. Accept His gracious invitation to the upcoming Jubilee celebration and to joy everlasting, “*Come, for all things are now ready*” (Luke 14:17).

Appendix

“The great controversy between Christ and Satan, that has been carried on for almost six thousand years, is soon to close. And yet how few have their attention called to this matter, how few realize that we are living amid the closing scenes of earth's history!” Satan is working diligently, binding his sheaves preparatory to gathering in his harvest. He is uniting the elements of his kingdom for the final struggle” (Signs of the Times, May 8, 1884).

“Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come” (Joel 1:15). Each must decide whether they will be careless, indifferent, and scoff at this message or whether they will be humble, sober, and believe. Whatever one decides, it will not change the fact that we are approaching the judgment of the living, the day of the LORD, the judgment of the last great day. We appeal, stop the circle of worldly business, the vain pleasure seeking. Do everything now in reference to the coming of the Son of God. Let nothing else absorb your time and attention than getting ready for this day. Communicate with heaven and not devices. Seek God and not humanity. Each case is about to pass in final review before the Father of all. We were told in the 19th century that *“soon, none know how soon”*, the investigative judgment *“will*

pass to the cases of the living” (The Great Controversy, 1911, p. 490). Did you ever wonder *when* “soon” is? Notice the statement does not say no one will ever know. Well, we have made strong effort in this book to help the reader understand from the Bible chronology and Bible prophecies that: **SOON IS HERE!**

It is our hope that the degree of charity which belongs only to God will be seen in His giving of these things. And the ones digesting this material will see Jehovah’s special guidance and provision for the last day people. That each may repent for taking lightly their treading under foot of the laws and statutes of Jehovah and through the blood of the everlasting covenant, be found entitled to the atonement, and live in everlasting joy. *“Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him”* (Joel 2:12-14). *“Before the day pass as the chaff, before the fierce anger of the LORD come upon you...Seek ye the LORD, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD’S anger”* (Zephaniah 2:1-3).

Main Takeaways from this Book

#1- The Father wants His people to have prophetic certainty in these last days. Like Jesus, He wants us to know when to pick up our work and when we are to lay it down; to be an honor to God by being able to tell people *when* the last events will happen. It is always the wicked who know not the time of their visitation. But “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place*” (2 Peter 1:19).

#2- Daniel 12 teaches that the last time prophecies reach to the special resurrection and deliverance of God’s people. All who are running to and fro through the Scriptures, diligently searching to know when this long awaited deliverance is, may claim the promise that knowledge will be increased regarding the time. “*There is Light for the Wise who are seeking salvation*”

#3- To understand and proclaim, ahead of time, the date for any event, from valid numbers and figures given us in the Bible, is not “time setting”. It is “*time prophecy*” given us by God. “Time setting” is setting the date for something God has not revealed. “*It is not for you to know the times or the seasons, which the Father hath put in his own power*” (Acts 1:7).

#4- “Definite time” is a term used to refer to the exact day and hour of Christ’s coming or any other thing the Father is keeping hidden. “*But of that day and hour*

knoweth no man, no, not the angels of heaven, but my Father only” (Matt. 24:36).

#5- When reading in the writings of Ellen White, the stand alone word “time” is always to be interpreted by its surrounding context. It should not be taken to mean any and every kind of “time” imaginable. In proper context, it generally means “a set time for Christ to come”. Such as in the following cases: “*there will never again be a message for the people of God based on time* (a set time for Christ to come)” or the third angel’s message is “*stronger than time* (a set time for Christ to come)”. “*It needs not time* (a set time for Christ to come) *to strengthen it*”. We could find nothing written by Sister White indicating there is to be “no time prophecy” connected with the third angel’s message in these last days.

#6- Bible chronology, being locked together by the Jubilee years, and especially when combined with Jesus testimony of the Jubilee year in A.D. 27, teaches the great Jubilee deliverance to be on the Day of Atonement in the year 2027.

#7- Daniel saw his sealed time layout make two prophecies near the end of time. One arising on his side of the river (the waiting time) and the other on our side; the river between the banks representing a period of no solid footing for the time prophecies during the first phase of the investigative judgment.

#8- Revelation 10 uses similar imagery. The mighty Angel placing His right foot on the sea represents the work of the time prophecies of Daniel in history, as they relate to the kingdoms arising in the Old World, prior to 1844. The covenant Angel placing His left foot on the earth signifies another work of the same *“little book”*, only this time relative to the Western World in the last days. And plainly the Master declares a period of “no prophetic bearings” between these two points in time that He placed His feet.

#9- Regarding this impasse: because it was not best for the people of 1844 to know that time would continue 175 years, no further light was to be given until the time for the judgment of the living. This was why John was told to seal up this future or second prophecy of the *“little book”*. But dear readers, this time out from prophetic time is now essentially over. Let nothing else absorb your time and attention.

#10- The prophecies relative to the last days, when this period of “no prophetic time” is over and Jeshua places His left foot on the earth, are represented as taking place when the Lion roared, indicating He is going to exert His authority and take His prey and His kingdom. *“The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?”* (Amos 3:8)

#11- When the judgment of the dead is finished and this mighty roar is heard, it is time for the prophecies of

the seven thunders to take place. These seven thunders utter a delineation or timeline (time layout) of seven distinct last day events from the book of Daniel. Again, these seven thunders correspond to the second prophecy of Daniel's time layout, the one that takes place in the last days. But now our Lord is going to tell us how to locate these thunders.

#12- The mighty Angel swears that the "*mystery of God*" – these time periods God had held concealed in the "*little book*" – would be finished at the end (Rev. 10:7); at the sounding of the seventh trumpet. In effect, He tells us when the time layout of the seven thunders will end.

#13- And further, He tells us how we may find the date of this endpoint. It is as He hath declared to His servants the prophets. Thus, the Bible chronology gives us this end date of the seven thunders and as we learned from the Bible, it is 2027.

#14- The Bible also gave additional evidence that the time prophecies of the "*little book*" would prophesy a second time. John prophesied in connection with Daniel in 1844, when his book was first unsealed. But in Revelation 10 he is commanded to unite his prophecies with Daniel's prophecies a second time. He is told he must "*prophesy again*". That it is the same and complete time layout in this second prophecy of Daniel's "*little book*" is represented by John eating the whole book. "*He said unto me, Take it, and eat it up...and I... ate it up...*

And He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Rev. 10:9-11).

#15- This second prophecy of both John and Daniel initiates the closing up of the judgment; it launches the judgment of the living. For John, having eaten the book, is immediately commanded to *“Rise, and measure the temple of God, and the altar, and them that worship therein”* (Rev. 11:1). The place of worship, the sacrifices being offered, and the living worshippers are now to be measured.

#16- Both Daniel 12 and William Miller’s 1843 chart teach, whether applied day for year or day for day, a time layout that is seven years in overall length, bringing to view two end time powers that will set forth to persecute God’s people. But in its perfect/second fulfillment, it takes place in literal time. For Jesus took oath to it in Daniel 12:7. He will not swear it to be 3 ½ years and then have it not ultimately come to pass as 3 ½ years. Besides, we could find no prohibition and nothing wrong with applying the Bible prophecies just as they read, day for day.

#17- We learned that the Bible Jubilee chronology and Daniel’s time layout as uttered by the 7 thunders are connected together by a common endpoint. The chronology shows this shared endpoint to be in the autumn of 2027. Since Daniel 12, when taken literally,

teaches a seven year period, then this seven years must begin in the autumn of 2020. In effect, counting back seven years from 2027 makes the approach of the trouble in 2020 (see the diagram on page 169).

#18- Finally, having located the prophecies and knowing their arrangement, we were able to give a time schedule of the thrilling last day events that we are now entering into. It consists of seven points. Rather than repeat all of these, the reader is directed back to pages 173-178.

#19- The issue, during this time of severe calamity – during this time of the seals, the trumpet plagues, and the vial plagues – is God’s law.

#20- A Jubilee celebration is coming. The book concludes with an appeal to believe in and see God’s kindness in the time information He has given us; an appeal to *“Come, for all things are now ready”*. We are being called to just now place ourselves in, a not to be retracted and never to be recanted of, “subjection” to the Lord Jesus Christ and thus to our Father in heaven. *“They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever”* (Dan. 12:3).

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