

— APPENDIX B —

TIME SETTING

Several principals have been explained to us in the inspired Writings. We should study and seek to understand the implications and ramifications of coming events. We should try to understand their causes, effects, and relationships. It is also very helpful to grasp the order of these events—which ones come first, which come later, and which are simultaneous.

Yet, in all of our studies, we will not be able to know the dates of coming events or the amount of time between them. Nor should we try to obtain this information. Our heavenly Father has wisely withheld it from us; and we should not try to search out that which He does not want us to study into. This would include time spans and dates. It matters not whether we call it “*prophetic time*,” “*literal time*,” or “*actual time*.” An attempt to foretell future time dates, seasons, or time spans is an effort in futility.

Someone may reply, “Oh, no, my time-setting calculations are not prophetic time; that is year-for-a-day time—and that ended in 1844. My ideas are literal day-for-a-day time prophecies; so they are not “prophetic time.” Therefore I can tell you that the National Sunday Law will be enacted next year and the close of probation will follow so many months later.

—But it is all *predicted time*: and that makes it *prophetic time*.

Another will say, “Well, it is not an exact date: only a year that we are predicting. It is all right for us to do this: so it is not really “definite time setting.”

—But that suggested calculation is for a definite year or a definite time span between events: therefore it is “*definite time*.” And we have been warned against setting definite time after 1844.

Time setting involves either setting dates or time spans between events.

(1) A “*date*” is an actual time when an event will take place. It may be an hour, day, month, or season of the year. (“The loud cry will begin on October 22 of this year,” etc.) It may only be a year date. (“The latter rain will take place in 1994,” etc.)

(2) A “*time span*” is the length of time between events. (“Because the National Sunday Law will begin in January of 1984, we can know that the latter rain will begin in March and probation will close in the spring of the next year,” etc.) We can and should be acquainted with the order in which events occur together or follow one another; but we cannot know how much time will elapse between these events.

God has not told us these things; and we are not to seek to delve into that which He has not revealed to us.

It is significant that we will not know when certain events occur—even after they happen. For example, no

one will know the date when probation will close even after it has occurred. (Compare *Great Controversy*, 613:2 with 615:1). Therefore it would be incorrect for someone to say (as one writer does): “Probation closed for the world (or for part of it) in 1967.”

Most of the inspired statements in regard to time prophecies and time setting after 1844 are quoted below. You will want to carefully consider them. Obedience to God’s revealed will in these matters is far more important than the excitement which comes from imagining that a new date setting has been worked out.

TIME SETTING: ONE OF THE FIRST ERRORS TO COME IN AFTER 1844

“The majority of Adventists rejected the truths concerning the sanctuary and the law of God; and many also renounced their faith in the advent movement and adopted unsound and conflicting views of the prophecies which applied to that work. Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was shining on the subject of the sanctuary should have shown them that no prophetic period extends to the second advent: and that the exact time of the advent is not foretold. But, turning from the light, they continued to set time after time for the Lord to come: and often they were disappointed.

“When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to test their hopes and anticipations carefully by the Word of God. He cited them to prophecies revealing the events to take place before Christ should come: and He showed that they had no ground to expect Him in their day. ‘Let no man deceive you by any means’ (2 Thessalonians 2:3) are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to a mistaken course of action. Disappointment would expose them to the derision of unbelievers; and they would be in danger of yielding to discouragement and be tempted to doubt the truths essential for their salvation. The apostle’s admonition to the Thessalonians contains an important lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord’s coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes will-nigh impossible for them to be impressed by the great truths of prophecy.

“The preaching of a definite time for the judgment [in 1844], in the giving of the first message, was or-

dered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates; and thus he casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late."—*Great Controversy*, 456-457.

THERE SHALL BE NO MORE TIME PROPHECIES AFTER 1844

The meaning of Revelation 10:5-6 is explained in *Manuscript 59, 1900*, and quoted in *7 Bible Commentary*, 971.

"And the Angel which I saw stand upon the sea and upon the earth lifted up His hand to heaven, and sware by Him that liveth for ever and ever . . . that there should be time no longer."—*Revelation 10:5-6*.

In *Manuscript 59, 1900* (quoted below), we are told a few things:

- (1) Jesus was the angel of Revelation 10:1-3, 5-6.
- (2) One sentence spoken by the Angel ("There should be time no longer") is a specific prediction that, after 1844, there would be no more messages, based on time, given by Heaven to God's people.
- (3) No other time prophecy [including the 1335-year prophecy] could reach beyond 1844.

Here is part of the passage. You will want to read the entire section for yourself in *7 Bible Commentary*, 971.

"The mighty Angel who instructed John was no less a personage than Jesus Christ . . . The mighty Angel demands attention. He cries with a loud voice . . . This time [given in Revelation 10:6] which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time.

ALL KINDS OF TIME

From 1844 to the second advent of Christ, no time setting—of any kind—is to be applied to any future event which God has told us about in His Word:

DEFINITE TIME—We cannot correctly determine definite time for any future event (*Great Controversy*, 456-457; *7 Bible Commentary*, 971; *Life Sketches*, 88-89; *4 Testimonies*, 306-308; *Evangelism*, 221).

SPECIFIC TIME—We cannot know the specific time of any future event (*Fundamentals of Christian Education*, 335).

EXACT TIME—We cannot know the exact time of any future event (*Manuscript 78, 1903*).

DAY OR HOUR—We cannot know the day or hour

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."—*7 Bible Commentary*, 971 (*Manuscript 59, 1900*).

NOT GIVEN THIS KNOWLEDGE BECAUSE WE WOULD NOT USE IT PROPERLY

"The times and seasons God has put in His own power. And why has not God given us this knowledge? Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus told His disciples to watch, but not for definite time."—*Evangelism*, 221.

BACK IN THE EARLY YEARS OF THE WORK

"The nominal Adventists charged me with fanaticism, and I was falsely represented as the leader of the fanaticism which I was laboring constantly to arrest.

"Different times were set [by others] for the Lord to come and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ; and that every time a date was set and passed, it would weaken the faith of God's people. For this I was charged with being the evil servant that said, 'My Lord delayeth His coming.' Matthew 24:48.

"All these things weighed heavily upon my spirits; and, in the confusion, I was sometimes tempted to doubt my own experience."—*Life Sketches*, 88-89 (*Early Writings*, 22).

A FALSE EXCITEMENT FROM TIME PROPHECIES AFTER 1844

"Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."—*Early Writings*, 75.

of any future event (*Desire of Ages*, 632-633; *6 Testimonies*, 440).

DATE—We cannot know the date of any future event (*2 Selected Messages*, 84; *Life Sketches*, 88-89).

SEASON—We cannot know the season of any future event (*Testimonies to Ministers*, 54-55; *1 Selected Messages*, 185-186; *Acts 1:7*; *1 Selected Messages*, 188 [this fall]).

APPROXIMATE YEAR—We cannot know the approximate year of any future event (*2 Selected Messages*, 113-114).

EXACT YEAR—We cannot know the exact year of any future event (*1 Selected Messages*, 188-189; *1 Testimonies*, 409).

NO MORE TIME DATING AFTER 1844

"These statements relative to [the error of] time setting were printed about thirty years ago, and the books containing them have been circulated everywhere; yet some ministers, claiming to be well-acquainted with me, state that I have set time after time for the Lord to come, and those times have passed; therefore my visions are false. No doubt these false statements are received by many as truth; but none who are acquainted with me or with my labors can, in candor, make such report. This is the testimony I have ever borne since the passing of the time in 1844: 'Time after time will be set by different ones, and will pass by; and the influence of this time setting will tend to destroy the faith of God's people.' If I had in vision seen definite time [after 1844], and had borne my testimony to it, I could not have written and published, in the face of this testimony, that all times that should be set would pass . . . And I had no vision until 1845, which was after the passing of the time of general expectation in 1844. I was then shown what I have here stated.

"And has not this testimony been fulfilled in every particular? The First-day Adventists have set time after time; and, notwithstanding the repeated failure, they have gathered courage to set new times. God has not led them in this. Many of them have rejected the true prophetic time [of Daniel 8:14] and ignored the fulfillment of proph-

ecy, because the time passed in 1844 and did not bring the expected event. They rejected the truth, and the enemy has had power to bring strong delusions upon them that they should believe a lie. The great test on time was in 1843 and 1844; and all who have set time since then have been deceiving themselves and deceiving others."—*1 Testimonies*, 72-73.

EFFECTS OF THE 1854 TIME-SETTING MOVEMENT

"I saw that God tested His people upon time in 1844, but that no time which has since been set has borne the special marks of His hand. He has not tested His people upon any particular time since 1844. We have been, and still are, in the patient waiting time. Considerable excitement was created by the 1854 time [date], and many have settled it that that movement was in the order of God because it was quite extensive and some were apparently converted by it. But such conclusions are not necessary. There was much preached in connection with the time in 1854 that was reasonable and right. Some who were honest took truth and error together, and sacrificed much of what they possessed to carry out the error. And after their disappointment . . . Some who endured the disappointment have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited . . . there are

THE TIMING OF COMING EVENTS

According to the following, we are not to try to set time for any future event that is promised of God to occur before the millennium begins:

TIME SETTING—There will be no tracing of definite time after 1844 (*7 Bible Commentary*, 971); for time setting is not a test after 1844 (*Early Writings*, 75; *2 Selected Messages*, 73; *1 Testimonies*, 409).

THE INVESTIGATIVE JUDGMENT—None know how soon it will pass to the cases of the living (*Great Controversy*, 490; *5 Testimonies*, 692); for no man knows how near we are to the close of it (*Great Controversy*, 428-491).

THE LATTER RAIN AND LOUD CRY—The loud cry and the latter rain are very closely related (*Early Writings*, 271); for the latter rain empowers God's people in the loud cry (*Early Writings*, 86; *Great Controversy*, 611-612). But it is wrong to predict the date for the latter rain (*1 Selected Messages*, 188) because we should not time set the outpouring of the Holy Spirit (*Evangelism*, 221). No light has been given us regarding a definite time for this event (*7 Bible Commentary*, 984).

THE THIRD ANGEL'S MESSAGE—We are warned against time setting in our sharing of this truth (*Early Writings*, 75). This message does not need time setting in order to strengthen it (*Early Writings*, 75). It must never be hung on time (*1 Selected Messages*, 188). God has never revealed a definite time for the close of the last message (*7 Bible Commentary*, 989-990; *1 Selected Messages*, 191); for indeed, there are no more messages of any kind that are based on time (*6 Bible Commentary*, 1052; *7 Bible Commentary*, 971; *1 Selected Messages*, 188) and no man has a true message

of definite time (*2 Selected Messages*, 113).

THE CLOSE OF PROBATION—God has not revealed definite time for the close of probation (*7 Bible Commentary*, 989-990; *1 Selected Messages*, 191); and we have been warned against time setting in regard to this event (*7 Bible Commentary*, 989-990; *2 Selected Messages*, 73).

THE SECOND COMING—No man has a true message of time setting in regard to the second advent (*2 Selected Messages*, 113); and to try to predict this is to please Satan (*Great Controversy*, 457). We have been warned against doing this (*Desire of Ages*, 632-633; *Fundamentals of Christian Education*, 335; *Great Controversy*, 456-457; *1 Testimonies*, 409; *Testimonies to Ministers*, 55, 60-61); and we should beware of doing it (*Testimonies to Ministers*, 55, 60-61; *1 Selected Messages*, 75-76). Those who do it only weaken the faith of God's people (*Early Writings*, 22; *1 Testimonies*, 72-73).

ANY FUTURE EVENT—No man is able to predict any future event (*Evangelism*, 221); for no one can know definite time (*6 Bible Commentary*, 1052; *Evangelism*, 221; *1 Selected Messages*, 188; *6 Testimonies*, 440).

ANY OTHER PROMISE THAT GOD HAS GIVEN—We should be aware of time setting in regard to any promise that God has made (*Testimonies to Ministers*, 55). So then, consider this: The people of God have been promised many events that shall take place before the second advent. (1) Should we try to figure out when these events will take place? No, we should not try to do this (*Testimonies to Ministers*, 55). (2) Should we dream up new events that God has never told us of and time set in regard to them? Obviously, we should not do this.

ten who have been injured by it. Many of these are placed where they will not be convinced of the truth, though it be presented before them ever so clearly."—*1 Testimonies*, 409.

THE CLOSE OF PROBATION IN OCTOBER 1884

"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. The visions of this poor child were not of God. This light came not from heaven."—*2 Selected Messages*, 73.

THE 1894 TIME DATE

"Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given to relieve his pain . . . The wonderful light, which presented such a show of truth was the result of a misapplication of Scripture. The Lord's work would not close [and probation end] in 1894. The word of the Lord to me was, 'This is not truth, but will lead into strange paths; and some will become confused over this representation, and will give up the faith.'—*2 Selected Messages*, 113.

THEORIES NEW AND STARTLING

"From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth would go to those who have had experience, would go to

the Word of God in a teachable, humble spirit, and examine their theories in the light of truth and with the aid of the brethren who have been diligent Bible students, and at the same time make supplication unto God, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the fowler. Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming or in regard to ANY OTHER PROMISE HE HAS MADE of special significance. 'It is not for you to know the times or the seasons which the Father hath put in His own power.' False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church. But, as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth.

"What a pity it is that men will go to such pains to discover some theory of error . . . by which the people might be enriched in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is new and strange."—*Testimonies to Ministers*, 54-55.

TIME SETTING AND THE SECOND ADVENT

"In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us . . . Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth but to be used in the work of overcoming every defect in their own characters and in helping others, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who, in faith and holy hope, are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth that they may not be found without the wedding garment when Christ shall appear.

FROM PAST TO FUTURE

NO NEW TIME PROPHECIES FROM GOD THROUGH MEN AFTER 1844—Prior to October 23, 1844, there were *day-day* prophecies (Genesis 7:4), *year-year* prophecies (Genesis 6:3; 15:13; 40:12-20; 41:28-54; 1 Kings 17:1 [Luke 4:25]; Jeremiah 25:11), and *year-day* prophecies (Numbers 14:34; Daniel 7:25; 8:14; 9:24-27). These included predictions of day, month, and/or year date predictions, including predictions of time spans between events. But, in contrast, no time prophecies extend beyond 1844 (*Great Controversy*, 456-457; *7 Bible Commentary*, 971; *Early Writings*, 75; *1 Testimonies*, 72-73, 409; *2 Selected Messages* 73).

TIME PROPHECIES FROM 1844 TO THE VOICE OF GOD—Only God can give us correct time prophecies (date predictions and predicted time spans). Between October 22, 1884 and the sounding of the Voice of God from heaven, there will be none (see quotations and references elsewhere in this study). "None" would

include all the types of time settings given by Heaven prior to 1844 (day-day prophecies, year-day prophecies, predictions of days, months, years or time spans from one event to another).

THE NEXT TIME PROPHECY WILL BE GIVEN BY THE VOICE OF GOD SOUNDING FROM HEAVEN—

The first inspired and correct time prophecy after 1844 will occur when the Voice of God delivers His people (*Great Controversy*, 635-664). That Voice will declare the day and hour of Christ's return (*Great Controversy*, 640).

THE PROPHECY OF THE MILLENNIUM—The predicted 1,000-year millennium will begin when Christ returns for His people, the wicked are slain, and Satan is bound to this world (*Great Controversy*, 653-661).

THE FINAL TIME PROPHECY—If it can be called that, the final time prophecy is that, after sin and sinners are forever destroyed, the redeemed will dwell in peace and safety forever and ever; and sin will never arise again (*Great Controversy*, 503-504, 673-678).

"Many who have called themselves Adventists have been time setters. Time after time has been set for Christ to come, but repeated failures have been the result. 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. 'But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.' Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time setters with disgust; and, because men have been so deceived, they turn from the truth, substantiated by the Word of God, that the end of all things is at hand."—*4 Testimonies*, 306-307.

WARNED AGAINST MAPPING OUT THE FUTURE

"But the day and the hour of His coming, Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing. Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery."—*Desire of Ages*, 632-633.

DOING AN EVIL WORK THAT WILL RUIN SOULS

"We are near the end but, if you or any other man shall be seduced by the enemy and led on to set the time for Christ's coming, he will be doing the same work which has wrought the ruin of the souls of those who have done it in the past. If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein the servants of God are laboring—in preaching Christ and Him crucified. But anyone who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing has taken up a yoke and is proclaiming a message that the Lord has never given him."—*Testimonies to Ministers*, 60-61.

THE EXCITEMENT OF TIME SETTING

It is always dangerous to create an excitement on the basis of man-made suppositions. Each of the following statements is quoted more fully elsewhere in this present study.

"I saw that some were getting a false **EXCITEMENT**, arising from the preaching of time; but the third angel's message is stronger than time can be."—*Early Writings*, 75.

"No time which has since [1844] been set has borne the special marks of His hand . . . Considerable **EXCITEMENT** was created by the 1854 time [setting]."—*1 Testimonies*, 409.

"Those who think they must preach definite time in

IN ORDER TO MAKE AN IMPRESSION UPON THE PEOPLE

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

SCRIPTURE AND APPARENT LOGIC

"Those who so presumptuously preach definite time, in so doing, gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce Scripture; and, by false interpretation, show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The Word of God is truth and verity, but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations, yet God's servants must not hold their peace. The signs foretold in the prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action."—*4 Testimonies*, 307.

ALWAYS SETTING ANOTHER TIME

"We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. Some have set time; and, when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time. But many successive failures have stamped them as false prophets."—*Fundamentals of Christian Education*, 335.

THE TIME OF THE LATTER RAIN

"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

order to make an impression upon the people do not work from the right standpoint . . . An **EXCITEMENT** is created; but, when the time passes . . . those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great **EXCITEMENT**."—*4 Testimonies*, 308.

"The disciples were anxious to know the exact time . . . 'It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the holy Ghost is come upon you . . . And ye shall be witnesses unto Me' . . . This is the work in which we also are to be engaged. Instead of living in expectation of some special season of **EXCITEMENT**."—*1 Selected Messages*, 185-186.

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 . . . We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ."—*Evangelism*, 221.

YOU ARE NOT TO KNOW IT

"You are not to know the day or hour of the Lord's appearing, for this has not been revealed, and let none speculate on that which has not been given him to understand. Let everyone work upon that which has been placed in his hands, knowing the daily duties that God requires."—*6 Testimonies*, 440.

MUCH OF IT IS DELAY SETTING

"No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming for five years, ten years, or twenty years. 'Be ye also ready, for in such an hour as ye think not the Son of man cometh' (Matthew 24:44). This is our message, the very message that the three angels flying in the midst of heaven are now proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world . . . The truth as it is in Jesus is the refuge in these days of error."—*2 Selected Messages*, 113-114.

DAY AND DATE FOR UNFULFILLED PROPHECY

"There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading unto false lines cause confusion and unbelief."—*2 Selected Messages*, 84.

ELLEN WHITE HEARD THE HOUR

"They [*Early Writings*, 15, 34 in the present edition] contain all that I have ever been shown in regard to the definite time of the Lord's coming. I have not the slightest knowledge as to the time spoken by the voice of God. I heard the hour proclaimed, but had no remembrance of that hour after I came out of vision."—*1 Selected Messages*, 75-76.

GOD HAS GIVEN NO MESSAGE TO ANYONE TO DATE THE CLOSE OF PROBATION

"The Word of the Lord reveals the fact that the end of all things is at hand; and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character . . . The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scriptures in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils."—*7 Bible Commentary*, 989-990.

HE SET TIME FOR PROBATION TO CLOSE

"If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the

divine credentials . . . The time was set [by this fanatical teacher] for probation to close; and, as every prediction failed, the young man saw he had been deceived, and he confessed his sin."—*2 Selected Messages*, 65.

GOD HAS NOT REVEALED WHEN PROBATION WILL END

"God has not revealed to us the time when this message will close or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty . . . Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working and waiting."—*7 Bible Commentary*, 989 (more complete in *1 Selected Messages*, 191-192).

PROBATION WILL CLOSE SUDDENLY AND UNEXPECTEDLY

"When probation ends, it will come suddenly, unexpectedly—at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven."—*7 Bible Commentary*, 989.

OUR ONLY SAFETY IS IN BEING READY

"I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch, 'for in such an hour as ye think not, the Son of man cometh,' 'Watch and pray' is the charge that is given us by our Redeemer . . . O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—*1 Selected Messages*, 192.

IT'S TIME TO WATCH, FOR THE END IS ALMOST UPON US

"Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin and fled from the city escaped destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.

"Because we know not the exact time of His coming, we are commanded to watch. 'Blessed are those servants, whom the Lord when He cometh shall find watching,' Luke 12:37. Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to cooperate

with the divine intelligences in working for the salvation of souls . . . They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ's servants now give the special warning for their generation . . . The advent of Christ will surprise the false teachers . . . Upon all who dwell on the face of the whole earth, upon all who make this world their home, the day of God will come as a snare. It comes to them as a prowling thief . . . Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made . . . 'We will go deeper into pleasure loving.' But Christ says, 'Behold, I come as a thief.' Revelation 16:15

"Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity by sea and by land . . . Who can read the future? Where is security? There is security in nothing that is human or earthly . . . Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced until the day of probation shall be ended and the door of mercy be forever shut.

"Solemn there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.'"—*Desire of Ages*, 634-636.

"The time before Christ's coming is short. We know not the exact measure of it, but God knows the hour of Christ's coming."—*Review*, August 20, 1903 ("A Worldwide Message," July 24, 1903).

1 SELECTED MESSAGES, 185-191

Nearly every statement in the Spirit of Prophecy on the subject of time setting has been included in this appendix at the close of our *End of Time* book,—with one exception: the longest single passage on this topic—the sermon at Lansing, Michigan, first printed in the *Review* of March 22, 1892, and later reprinted in 1 *Selected Messages*, 185-191.

Here is part of that chapter:

"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. To understand when the kingdom of God should be restored was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. 'And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you.' And after the Holy Ghost was come upon them, what were they to do? 'And ye shall be witnesses unto Me both in Jerusalem, and in all

Judaea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:7, 8).

"This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our minds in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

"Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and He wished to impress their minds with the necessity of receiving and obeying His precepts and instructions, of doing their present duty. And His communications were of an order that imparted knowledge for their immediate and daily use.

"Jesus said: 'This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent' (John 17:3). All that was done and said had this one object in view—to rivet truth in their minds, that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but He came to instruct and save the lost. He did not come to arouse and gratify curiosity; for He knew that this would but increase the appetite for the curious and the marvelous. It was His aim to impart knowledge whereby men might increase in spiritual strength and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation.

"He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, He promised to give them the Holy Spirit whereby all things that He had said unto them should be brought to their remembrance.

"We are in continued danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be. But the change we need is a change of heart; and it can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be trans-

formed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness. We should ask with true sincerity, 'What shall I do to be saved?' We should know just what steps we are taking heavenward.

"Christ gave to His disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. 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.

"I was searching through my writings, before coming to this meetings, to see what I should take with me to Australia, and I found an envelope on which was written, 'Testimony given in regard to time setting, June 21, 1851. Preserve carefully.' I opened it, and this is what I found. It reads:

"A copy of the vision the Lord gave Sister White, June 21, 1851, at Camden, New York. 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 calculation 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.')

"This was the document I came upon last Monday in searching over my writings, and here is another which was written in regard to a man who was setting time in 1884, and sending broadcast his arguments to prove his theories. The report of what he was doing was brought to me at the Jackson (Michigan) camp meeting, and I told the people they need not take heed to this man's theory; for the event he predicted would not take place. The times and the seasons God has put in His own power. And why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed.

Jesus has told His disciples to 'watch,' but not for a definite time. His followers are to be in the position of those who are listening for the orders of their Captain: they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come: for 'of that day and hour knoweth no man.' You will not be able to say that He will come in one, two, or five years."—*1 Selected Messages, 185-189 (Review, March 22, 1892).*

"God has not revealed to us the time when this message will close or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in His lines, dispensing His gifts as good stewards of the manifold grace of God. Satan will be ready to give to anyone who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time.

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. The Word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the inspired Word and stamp it upon the soul so that professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils."—*1 Selected Messages, 191-192.*

"I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; 'for in such an hour as ye think not, the Son of man cometh.' 'Watch and pray' is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."—*1 Selected Messages, 192 (Review, March 29, 1892).*

TIME PREDICTIONS COME FROM SATAN

We are clearly told that time setting after 1844

is not from God. In view of this, it would seem that dates and time spans that some individuals preach might originate directly with the prince of darkness. However, the following statement indicates that ALL such time setting comes from Satan! The implication is here given that it is part of the lure by which he draws people into spiritualism! Should we not then beware of dabbling in time setting or accepting the theories of those who present it?

"By the prediction of Saul's doom, given through the woman of Endor, Satan planned to ensnare the people of Israel. He hoped that they would be inspired with confidence in the sorceress, and would be led to consult her. Thus they would turn from God as their counselor and would place themselves under the guidance of Satan. The lure by which spiritualism [but not always so named] attracts the multitudes is its pretended power to draw aside the veil from the future and reveal to men what God has hidden. God has in His Word opened before us the great events of the future—all that it is essential for us to know—and He has given us a safe guide for our feet amid all its perils; but it is Satan's purpose to destroy men's confidence in God, to make them dissatisfied with their condition in life, and to lead them to seek a knowledge of what God has wisely veiled from them, and to despise what He has revealed in His Holy Word.

"There are many who become restless when they cannot know the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God . . . If they would but trust in God and watch unto prayer, they would find divine consolation. Their spirit would be calmed by communion with God. The weary and heavy laden would find rest unto their souls if they would only go to Jesus; but, when they neglect the means that God has ordained for their comfort and resort to other sources, hoping to learn what God has withheld, they commit the error of Saul, and thereby gain only a knowledge of evil.

"God is not pleased with this course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future reveals a lack of faith in God and leaves the soul open to the suggestions of the master deceiver . . . By experience gained through the long ages, he can reason from cause to effect and often forecast, with a degree of accuracy, some of the future events of man's life. Thus he is enabled to deceive poor, misguided souls and bring them under his power and lead them captive at his will . . .

"God Himself is the light of His people; He bids them fix their eyes by faith upon the glories that are veiled from human sight. The Sun of Righteousness sends its bright beams into their hearts; they have light from the throne of heaven, and they have no desire to turn away from the source of light to the messengers of Satan."—*Patriarchs and Prophets*, 686-688.

SEEKING TO KNOW WHAT GOD HAS NOT REVEALED

It may seem harmless enough to try to figure out that which God has chosen not to reveal; but it is wrong to do so—especially when it is something we have been told not to do. As humble children of God,

we are to accept that which our kind Father gives us with thankfulness and obedience. But we are not to try to delve into that which He has not made known. Because Heaven has not revealed the time of any event—and has specifically told us not to figure out that time. It is sinful for us to disregard His will and His command in this matter, and seek to pry open the dating of future events. The following statements are powerful and clear concerning this issue:

"Eve, unconsciously, at first, separated from her husband in her employment. When she became aware of the fact, she felt that there might be danger: but, again, she thought herself secure, even if she did not remain close by the side of her husband. She had wisdom and strength to know if evil came and to meet it. This the angels had cautioned her not to do. Eve found herself gazing with mingled curiosity and admiration upon the fruit of the forbidden tree. She saw it was very lovely and was reasoning with herself why God had so decidedly prohibited their eating or touching it. Now was Satan's opportunity. He addressed her as though he was able to divine her thought: 'Yea, hath God said, Ye shall not eat of every tree of the garden?' Thus, with soft and pleasant words, and with musical voice, he addressed the wondering Eve . . . But she was amazed, for she knew that to the serpent God had not given the power of speech.

"Eve's curiosity was aroused. Instead of fleeing from the spot, she listened to hear a serpent talk. It did not occur to her mind that it might be that fallen foe, using the serpent as a medium. It was Satan that spoke, not the serpent. Eve was beguiled, flattered, infatuated. Had she met a commanding personage, possessing a form like the angels and resembling them, she would have been on guard. But that strange voice should have driven her to her husband's side to inquire of him why another should thus freely address her. But she entered into a controversy with the serpent. She answered his question, 'We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.' The serpent answered, 'Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'

"Satan would convey the idea that by eating of the forbidden tree they would receive a new and more noble kind of knowledge than they had hitherto attained. This has been his special work, with great success, ever since his fall—to lead men to pry into the secrets of the Almighty and not to be satisfied with what God has revealed, and not careful to obey that which He hath commanded. He would lead them to disobey God's commands, and then make them believe that they are entering a wonderful field of knowledge. This is purely supposition, and a miserable deception. They fail to understand what God has revealed, and disregard His explicit commandments and aspire after wisdom, independent of God, and seek to understand that which He has been pleased to withhold from mortals. They are elated with their ideas of progression and charmed with their own vain philosophy, but grope in midnight darkness relative to true knowledge. They are ever learning and never able to come to the knowledge of the truth."—

Story of Redemption, 32-34.

"There is a constant effort made to explain the work of creation as the result of natural causes; and human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts. There are many who oppose the investigation of the prophecies, especially those of Daniel and the Revelation, declaring them to be so obscure that we cannot understand them; yet these very persons eagerly receive the suppositions of geologists, in contradiction of the Mosaic record. But if that which God has revealed is so difficult to understand, how inconsistent it is to accept mere suppositions in regard to that which He has not revealed!

"The secret things belong unto the Lord our God: but those things which are revealed belong to us and to our children forever." Deuteronomy 29:29.—*Patriarchs and Prophets, 113.*

"Those who possess the carnal mind cannot comprehend the sacred force of vital truth upon which their salvation depends, because they cherish pride of heart, love of the world, love of ease, selfishness, covetousness, envy, jealousy, lust, hatred, and every evil. If they would overcome these they might be partakers of the divine nature. Many leave the plain truths of God's Word and neglect to follow the light that shines clearly upon their pathway; they try to pry into secrets not plainly revealed and conjecture and talk and dispute in regard to questions which they are not required to understand, for they have no special reference to their salvation. Thousands have been beguiled in this way by Satan. They have neglected present faith and present duty which are clear and comprehensive to all who have their reasoning powers; they have dwelt upon doubtful theories and scriptures which they could not comprehend, and have erred concerning the faith; they have a mixed faith."—*2 Testimonies, 694.*

"It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed, concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit and to lead them also to disregard the direct commands of God."—*The Great Controversy, 523.*

"Such has been Satan's work from the days of Adam to the present, and he has pursued it with great success. He tempts men to distrust God's love and to doubt His wisdom. He is constantly seeking to excite a spirit of irreverent curiosity, a restless, inquisitive desire to penetrate the secrets of divine wisdom and power. In their efforts to search out what God has been pleased to withhold, multitudes overlook the truths which He has revealed and which are essential to salvation."—*Patriarchs and Prophets, 54-55.*

"By the prediction of Saul's doom, given through the woman of Endor, Satan planned to ensnare the people of Israel. He hoped that they would be inspired with

confidence in the sorceress, and would be led to consult her. Thus they would turn from God as their counselor and would place themselves under the guidance of Satan. The lure by which spiritualism attracts the multitudes is in its pretended power to draw aside the veil from the future and reveal to men what God has hidden. God has in His Word opened before us the great events of the future—all that it is essential for us to know—and He has given us a safe guide for our feet amid all its perils; but it is Satan's purpose to destroy men's confidence in God, to make them dissatisfied with their condition in life, and to lead them to see a knowledge of what God has wisely veiled from them, and to despise what He has revealed in His Holy Word."—*Patriarchs and Prophets, 686-687.*

Here are eleven special theories about time which are being mentioned by various folk. Some of them are excuses offered for setting time—in spite of the fact that Ellen White repeatedly said not to.

THE PROPHETIC TIME THEORY

In order to excuse and validate their time-setting calculations, in spite of the fact that the Spirit of Prophecy said there would be no "prophetic time" after 1844 (*7 Bible Commentary, 971*), **the defense is frequently offered that the new time settings are not "prophetic time."** The reasoning underlying this remarkable assertion is that "prophetic time" is *year-day* time setting ("2300 years from 457 B.C. to A.D. 1844," etc.), but *day-day* time setting ("2300 days from 1987 to 1994," etc.) is not "prophetic time." *But consider this:*

(1) **"Prophetic time" and "definite time" are the same thing** (*7 Bible Commentary, 971*).

(2) **There will be no more definite time prophecies from 1844 to the second advent of Christ** (compare *7 Bible Commentary, 971; Early Writings, 22; Great Controversy, 456-457; 4 Testimonies, 306-308; and Evangelism, 221*).

(3) **In Manuscript 59, 1900** (*7 Bible Commentary, 971*), **we are told that, in Revelation 10:5-6, Christ Himself predicted that no more messages based on time would be given.**

(4) The passage (*7 Bible Commentary, 971*) specifically defines "prophetic time" as "definite time." Yet **if you stop to think about it—all time setting is keyed to definite time.** This includes time setting based on 2300, 1260, etc. *literal days* (day-day time setting). It is about definite time spans and/or definite time dates.

THE DEFINITE TIME THEORY

Time setters claim that their calculations only predict "indefinite time," and that the Spirit of Prophecy only said we should not seek to ascertain "definite time" for any future event.

In reply, we would say this:

(1) As the above passages indicate, **the inspired Writings warn us to have nothing to do with "time" setting as often as we are warned to stay away from "definite time" setting.**

(2) **It is not possible to set time, without setting it definitely. All that is required is a predicted year.** Otherwise you are merely saying that Jesus is "coming soon"; and we all believe that!

By its very nature, time setting requires the setting of definite time dates (day, month, and/or year) between predicted events. All of this involves DEFINITE time. Yet throughout this present study, we have been told that **the God of heaven has given, and will give, no more messages based on time to this planet after 1844 and prior to the second advent** (with the sole exception of the day and hour date of Christ's return, which will be given in earth-shaking tones from the skies after the close of probation [*Great Controversy*, 640]).

(3) **Over and over we are told not to set time:** that is ANY KIND OF TIME—prophetic, year-day, day-day; you name it. Consider this:

"They continued to set **TIME** after **TIME**" (*Great Controversy*, 456). "It must not be hung upon **TIME**" (*Early Writings*, 75). "**TIME** after **TIME** will be set by different ones and will pass by" (*1 Testimonies*, 72-73). "No **TIME** . . . has borne the special marks of His hand" (*1 Testimonies*, 409). "Let all our brethren and sisters beware of anyone who would set a **TIME** . . . in regard to His coming or in regard to any other promise He has made of special significance" (*Testimonies to Ministers*, 55). "**TIME** after **TIME** has been set . . . Because the **TIMES** repeatedly set have passed" (*4 Testimonies*, 307) ". . . seduced by the enemy and led on to set the **TIME**" (*Testimonies to Ministers*, 60). "Some have set a **TIME**; and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another **TIME**" (*Fundamentals of Christian Education*, 335). "No one will be able to predict just when that **TIME** will come" (*Evangelism*, 221). "No one has a true message fixing the **TIME**" (*2 Selected Messages*, 113). The Message must go, and that it must not be hung on **TIME** (*Early Writings*, 75). "God has not revealed to us the **TIME**" (*1 Selected Messages*, 191).

THE DAY-DAY THEORY

Time-setting advocates claim that year-day time calculations (2300 years: "457 B.C. to A.D. 1844," etc.) **ended in 1844; thereafter all calculations after 1844 must be based on a day-day basis** (2300 days: "1987 to 1994," etc.).

But the following should be noted:

(1) **We have been warned against ANY time setting;** and that would include day-day. A careful reading of the Spirit of Prophecy statements on time setting reveals them to be very generalized. **In the providence of God, the Inspired Statements were so written in order to include all types and instances of time setting.** Therefore, we who know so much of God's Holy Word will be left without excuse in the Judgment if we engage in time setting.

(2) **Not once does the Spirit of Prophecy ever recommend or condone day-day time settings** of our historic year-day prophetic periods (1260, 1290, 2300, 1335, or 490 years).

(3) **Not once are we ever told that there are or can be alternate applications to those time prophecies.**

(4) **There is not the slightest indication in God's Word that, prior to 1884, those prophetic periods were calculated on a year-day basis (2300 years);** and, since then, they can be recalculated on a day-day basis (2300 days).

(5) Another error that is brought forward to buttress this one is the double application theory. We will discuss that concept later in this study.

THE SECOND ADVENT THEORY

It is claimed that only second advent dating is prohibited; so, therefore we can happily speculate to our heart's content on the dating of the earlier events.

But consider the following:

(1) Elsewhere in this study it has been noted that **the Spirit of Prophecy specifically warns against setting time for the investigative judgment, latter rain, loud cry, third angel's message, close of probation, or second advent.**

(2) **We have also been warned against attempting to time set any future event** (*Evangelism*, 221) **or any promise which God has for us in the future** (*Testimonies to Ministers*, 55).

THE CLOSE OF CHURCH PROBATION THEORY

A specialized type of time setting involves the date "when probation will close for the church." They tell us that, although we cannot know the date of the general close of probation, we can ascertain the date when the probation of the denomination has closed.

In reply, we suggest this:

(1) A careful study of last-day events in the Spirit of Prophecy reveals that, **prior to the general close of probation, our attention is directed toward the National Sunday Law crisis, with several events which occur between enactment of that law and the general close of probation:** the marking, the sealing, the loud cry, and the individual close of probation.

(2) According to the Spirit of Prophecy, **the shaking and sifting, which is now in progress, will climax during the marking/sealing.** At that time the chaff in the church will be sifted out and the good wheat will remain to receive the latter rain and begin the loud cry. **THAT is when probation will close for false professors in the church. Therefore, probation cannot already have ended for the church, because the National Sunday Law and marking/sealing time have not yet begun!** It is as simple as that.

(3) We are in a time of ongoing general apostasy in our denomination. Every year gets worse. **It is foolish to try to pinpoint one event among the many which are so rapidly occurring—and date the close of probation for the entire denomination on that event.**

Let us stay with the emphases and issues brought out in the Bible/Spirit of Prophecy. We know that there will be individual closes of probation and they will begin in a given nation, when its National Sunday Law is enacted. We know that a general close of probation will occur when the last individual has been tested and made his decision on whether he will worship the true God or the beast. But—**if there will be a close of probation for our denominational organization—the closest we can come to it is the fact of the National Sunday Law event.** At that time, it will become illegal for our denomination to operate without total Sundaykeeping compromise on the part of our leaders. And that may happen! But the issue in the last days will be the Sabbath

Sunday issue, not something else.

(4) Again, **let us beware of trying to delve into that which God has not revealed.** Work for the lost, prepare your own heart for heaven, and seek to help those around you. These are the tasks Heaven has appointed us at this time.

(5) **One individual, who dates the probation for the church as having closed back in 1967, assures his followers that "it is not time now to work for the lost."** But, if you read the quotations given earlier in this present study, that is one of Satan's two objectives in tempting men to time set: [1] discourage people when the time does not come to pass and [2] persuade them that it is too late to work for others.

THE NEW LIGHT THEORY

According to this excuse, in spite of all the warnings that the God of heaven has given against it, **His people should do time setting anyway because it is "new light"** and the Spirit of Prophecy has told us that "new light" will come to our people. Some of us think we must ever be on the forefront of searching out that which God has not revealed and be eager to listen to those with new-light speculations.

Oh, my people, my people! When will we start obeying God for a change! If we cannot obey the plain statements of His Word now, why should we imagine that we will later do it in the most difficult crisis of the marking and sealing time?

Consider this:

(1) **The new light will be from God's Word, not from our imaginations.** Theories and ideas foreign to Scripture are brought forward and presented to us as though they were inspired of God.

(2) **The new light will agree with the old light.** If the old light is that we are to have nothing to do with time setting, why then are we eagerly listening to those who present time setting to us as though it were new light?

(4) **The new light will not have as its most powerful evidence the generalized "new light" statements.** ("Ellen White says there will be new light for our people. I have new light for you. Therefore it is the light predicted in the Spirit of Prophecy!")

(5) **When we try to delve into that which God has not revealed, we are on Satan's enchanted ground** and, by dallying there, ere long we will be overcome by his other of deceptions.

THE HISTORY WILL BE REPEATED THEORY

Those eager to calculate time periods, regardless of Heaven's warnings, tell us that the Spirit of Prophecy declares that **"history will be repeated"; and therefore all the time prophecies must be repeated also!** So we MUST determine what they are and proclaim them.

How long will it be before we can recognize an excuse for disobeying God when it is presented to us?

Consider this:

(1) **We ARE told that history will be repeated** (TM 116; CM 128; PK 535, 255, 363; Ed 177; 7BC 917, 976; 1SM 162-163; GC 316), **but we are never told that TIME PROPHECIES will be repeated.**

(2) In the above "history-repeated" quotations, not once is the emphasis on repeating time prophecies or

periods:

Education, 177:0—One nation arose after another; and each had its time of test and then was rejected. History will be repeated. (Also see *Prophets and Kings*, 535:1).

Great Controversy, 316:0-1—A church arises, backslides, and is finally rejected because of disobedience. This truth has been repeated all through history.

Colporteur Ministry, 128:1—The book, *Great Controversy*, has to be written to warn the people: for past history will be repeated.

7 Bible Commentary, 976—The final crisis will have within it elements of former crises.

Testimonies to Ministers, 116:2—"Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side."

7 Bible Commentary, 917/2:2-3 and *1 Selected Messages*, 162-163 [Both are from the same original source, but each has material not in the other.]—Individuals arise with foolish new speculations and heresies. History will be repeated; it will happen again.

(3) **The "history-repeated" quotations present two points: [1] the Cyclic pattern in the history of nations, organizations, and individuals.** They are given an opportunity and then set aside when they fail. [2] **Earlier controversies and issues will again be revived in the future** because they are essential elements in the long-standing controversy between Christ and Satan.

(4) **The most basic issues in these last days are fought over strict obedience to God's Word; and time setting in these last days is disobedience to God's Word.**

(5) **God's principles are always in harmony with one another. One should not be used as an excuse for disobeying another:** [1] God told us NOT to set time after 1844. [2] IF time spans were to be repeated after 1844 (and we were never once told that they would), then He will repeat them, WITHOUT our having known the fact—simply because we are categorically told we cannot and will not be able to correctly determine predictive time after 1844. [3] To flout God's direct command and try to set day-day 2300, 1260, etc. dates after 1844 is sin. Those who do it are in rebellion against God's Holy Word.

So history is being repeated after all. In this end time, after centuries of rebellion, people are still disobeying the plain commands of God. His definite command is "after 1844," do not set time.

THE JUBILEE THEORY

When we discuss the Jubilee ("jubile" in most KJVs), we discuss something which cannot, for a certainty, be known.

The argument for this goes something like this: **Jesus will carry out a final special event on the anniversary of the Jubilee. So, if we can determine the date of the Jubilee. Presto! We can date an important coming event!**

The Biblical sources of the Jubilee would be *Leviticus* 25:9-15, 28-30, 31-33, 40, 50-54 and 27:17-24. **Our analysis of the Jubilee follows:**

In ancient Israel, every 7th, 49th, or 50th year was set aside as a special rest. On that date, the people were to "proclaim liberty throughout all the land, unto all the

inhabitants thereof" (*Leviticus 25:10*). Surely, one might think, the great final windup of human history will fall on the date of a Jubilee! But there are problems:

(1) **We do not know whether the Jubilee was the 49th or 50th year.** The present writer thinks it fell on the 50th year (the year after the seven sabbaths of years), but it might have been the 49th. In the approximate 3,400 years since it began, the difference between 49 and 50 would amount to a difference of perhaps 68 years!

(2) **We do not know when it began.** This is the BIG problem! We generally estimate the Exodus from Egypt occurred about 1440 B.C. and the Entrance into Canaan about 1400 B.C.. But no one knows the exact date. **If we cannot know the exact date, we cannot know when the Jubilee began. If we cannot know that, we cannot know when its anniversaries occur.** Within a few weeks at the most, the children of Israel arrived at Mount Sinai. They were there about a year. While there, the Jubilee statute was given them. (It was given in *Leviticus 25*; and they later left Sinai in *Numbers 10*.)

(3) **Did the Jubilee cycle start when it was given at Sinai or, more likely, was it to begin 40 years later when they entered and took possession of the Promised Land?**

So there we have it: **a cycle without a certain beginning and without a definite length. But there is more:**

(4) **We do not know when it is supposed to end, and we do not have certainty as to the event which will mark its end.** There are several contenders for the honor: [1] *When the judgment passes to the living and the sealing begins.* That would be an excellent time for the Jubilee to fall on. According to clear statements in the Spirit of Prophecy, Satan's devices no longer have effect on God's people henceforth (*5T 212-216, 472-475; EW 71; etc.*). But that is an ongoing process; not everyone will be sealed at the same time. [2] Then there is *the sounding of the Voice of God from the heavens*, which will forever deliver His people from the physical power and oppression of Satan. They will cry "Victory" over the beast at that time. [3] *The second advent of Christ* is yet a third great event, when God takes His faithful ones to heaven.

So we have a cycle without a beginning date and no definite length, compounded by uncertainty about when, in these last days, it should end.

(5) **Then there is the problem of rounded numbers.** The Bible is full of them. Because of the rounded-number problem, the great event that the Jubilee points forward to could come within a number of years of the end of the Jubilee cycle. If you have read my 36-page book, *The Great Week of 7,000 Years*, you know that it is totally impossible to date the end of that time span. I prove it in the book from clear Spirit of Prophecy statements.

(6) Last but not least, **God has said that NO ONE can or will know—or successfully predict—the date of any coming event until the Voice of God declares the day and hour of Christ's coming.** Therefore (IF you will believe the Word of God) it is totally impossible to figure out any coming event from the Jubilee cycle.

(The present writer does not believe in date setting; but he does believe in the Jubilee, although without setting any dates for it or accepting any that another may set. According to *Leviticus 25:10*, it appears that the Jubilee fell on the 50th year. It applied to all the inhabitants of the land. At that time, they returned to their former possessions and family links were reunited. That would indicate that the Jubilee is a type of the second advent of Christ. Whether its anniversary will coincide with that event, we cannot know. The ram's horn [*yobel*, hence "jubile"] was blown in a trumpet blast on the day of atonement, announcing the Jubilee. Events which followed brought the liberation of slaves and the return of property to rightful owners. Thus we see here a most powerful type of the final windup of earth's history.)

THE CEREMONIAL YEAR THEORY

According to this theory, all of the crucial final events (National Sunday Law, sealing/marking, loud cry, close of probation, and second advent) **will be keyed to the ancient typical Levitical year of ceremonies.**

A common pattern is to place the Sunday law as being enacted at the Passover, the sealing on Pentecost, and so forth. One year later, either probation will close or (according to another theory) Christ will return.

A frequently held variant is to place all this within a 2300-day time span and begin it on a Passover or a Day of Atonement.

But there are problems here as well:

(1) **Never does God's Word tell us that the Jewish ceremonial year will date last-day events.** Some may not think that matters. But when were we ever told to invent our own theology out of whole cloth! People who manufacture their own theology make themselves their own god.

Consider the sordid history of the change of the Sabbath. By the attempted change of the Sabbath, the pope set himself above the God of heaven and made himself a substitute. It is easy to reject God's Scriptures and invent our own, but it is dangerous. Are you bold enough to do it?

God gave us a Bible Sabbath; and He commanded us to keep it and work the other six days. In defiance of God's Word and knowing that the Scriptures forbid it, the pope taught the people to worship on a different day. God gave us final events; but He commanded us not to time set them. Knowing the warnings forbidding it, people today do it with apparent impunity and teach others to have confidence in their rebellion. In light of what God's Word has said on the subject of time setting, are you brave enough to even listen to them?

(2) **Not once in Scripture** (Bible and/or Spirit of Prophecy) **are we told that the ceremonial year will have a second antitypical fulfillment after 1844.** Someone will object, "But what about the antitypical day of atonement?" That is not a second antitypical fulfillment; it is the first one! *Passover* was antitypically fulfilled at Calvary; *Pentecost*, at the outpouring of the Holy Spirit on the Apostles shortly thereafter. The *Feast of Trumpets* met its antitype in the Midnight Cry, and we are now in the antitypical *Day of Atonement*. The *Feast of Tabernacles* will be fulfilled at the second advent, and at the marriage supper of the Lamb when the faithful arrive in heaven.

THE INTERLINKED PROPHECIES FULFILLMENT THEORY

Variations on this theme are seemingly endless. A complicated set of interlocking time spans is presented, generally beginning with the National Sunday Law; this links closely with every other major final event and a variety of insignificant ones (and imaginary ones as well). Proponents of these theories will tell you that it is not time setting, since no dates are involved.

But consider this:

(1) No advance dates may be presented; yet, **as soon as the National Sunday Law is passed, a quick glance at the time chart yields the month and year of every other significant final event leading to—and including—the second advent!** This means that, if this strange theory is correct, as soon as the law is enacted, we will know all the important dates ahead of us—including the close of probation (which not even Satan will know after it is ended) and the second advent (which means God will not need to state it in the skies at the Voice of God event).

(2) **The theory received its big push from Desmond Ford.** *Apotelesmatics* was one of his key concepts, used by him, to effectively destroy our historic Daniel and Revelation beliefs in the minds of many of our people. It is good to know the background and fruits of the theory. In our denomination, it did not originate in the Bible or the Spirit of Prophecy; it originated in the new theology. And it has led many church members into a modernist rejection of our historic prophetic beliefs. That rejection continues today.

One researcher counted more than a dozen anti-typical applications of Daniel 8:14 in one three-paragraph statement in Desmond Ford's Glacier View thesis. That is how powerful this strange concept can be in the hands of a devoted double applicationist.

"The question may reasonably be asked here, Whose interpretation of Dan 8:14 addresses the context better—the relatively localized interpretation of the [Adventist] pioneers or Ford's broad generalizations which apply it to almost every major event through the scheme of salvation history?"—W.H. Shea, *The Apotelesmatic Principle*.

(3) **Intriguingly enough, those who resolutely try to find current second fulfillments of every sentence and phrase in Daniel and Revelation—keep changing their fulfillments every few years!** Within a short span of four years, one individual changed his position from that of Iran and Iraq being the contending kings of Daniel 11 to that of the U.S. and Iraq being those kings.

That is a dramatic switch; and there will be more to come, simply because **current events keep changing and major Bible prophecies are now made to hang on the precarious hooks of current newspaper headlines.**

It is significant that Ford only applied double applications to Daniel 8, 9, and 11; but he did not apply it to 2 or 7. Whereas a leading independent conservative freely applies double applications to most every Bible prophecy he opens to. One person who has carefully studied the writings of both men considers that individual's interpretations of Daniel to be more liberal

than those of Ford. Yet Ford is an Evangelical.

There is a strange quality of the human mind, that it is more willing to accept the teachings of a living speaker than the counsels of the Written Word. My friend, fear and tremble, and plead every day with God for help—lest, in the coming days, you leave His side and follow after men and their theories. We must know and obey the Bible and Spirit of Prophecy, regardless of what those around us may teach.

(4) **Before concluding this section, we should note that Adventists have always accepted the historian approach to Bible prophecy.** We have seen fulfillments of Daniel, Matthew 24, and Revelation as occurring all through history. But, within half a century after Luther (as part of the Roman Catholic Counter Reformation to destroy Protestantism), two Jesuit scholars invented two different schools of prophetic interpretation. Both had one objective: to turn away the pointing finger of Daniel and Revelation from Rome. **Alcazar**, early in the seventeenth century, thought up "**preterism**," which applies Bible prophecy to the time of Christ and shortly thereafter. A Spanish Jesuit, **Ribera**, wrote a book in 1590 which presented "**futurism**,"—the concept that the prophecies of Daniel, Matthew 24, and Revelation would only be fulfilled in the last days.

Desmond Ford, at Glacier View in 1980, fully rejected historicism and espoused the twin Jesuit views of preterism and futurism. In contrast, some of our "conservatives" lean toward futurism as the fulfillment of the prophecies of Daniel and Revelation.

THE TIMES OF THE GENTILES THEORY

This is yet another time-setting theory: According to it, **the six-day war, won by the Israelis in 1967, marked the date when probation for our denomination ended. It is keyed to the idea that the prophecy of Luke 21:24 was fulfilled when—on June 7, 1967—Jerusalem was retaken by the Israelis.**

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—*Luke 21:24*.

According to this theory, because the Jews had fully returned to Jerusalem in 1967, that event marked the end of probation for the Adventist Church.

There are several basic flaws in this theory.

Let us consider the first: For long centuries, the burning question was whether the Jews would ever return to Jerusalem after they were driven from it in A.D. 70 and again in 135. Actually, in the centuries which followed, the Jews did return to Jerusalem on several occasions. Several times, under various rulers, they were permitted to live in or near it. But such a return could not be what is meant by the Jews "returning to Jerusalem." At issue here is governmental authority. **The Jews could not be considered to have returned to Jerusalem until they returned to full governmental authority over that region.**

The truth is that, in this latter sense, the Jews have never returned to Jerusalem! They may have fought the six-day war, and they may have retaken the city and its environs, but they have never returned to the governance control they had prior to the A.D. 66-70 war with the Roman Empire.

Over fifty years ago, a Bible teacher at college told the present writer of a visit to a Jewish synagogue. While there, he asked the rabbi why the Jews do not sacrifice the lamb at *Pasach* (Passover) and the goat at *Yom Kippur* (Day of Atonement). In pained solemnity, the rabbi replied that the Jewish people could never again sacrifice the lamb and the goat at their annual services, until they had returned to Jerusalem and rebuilt the Temple on the Temple Mount.

And that has proved true. The Jews have never really "returned to Jerusalem"; and, before the second advent, they never will. Bible prophecy declares they would remain scattered among the heathen through all future time. And so it will remain until Jesus returns.

Yes, they have a beachhead in Palestine; but it is U.S. dollars that keep them there, always on the brink of extinction by surrounding Arabs. They do not have internationally accepted possession of the full land (the West Bank is a large chunk of the Promised Land, and so is the Gaza Strip); and they do not have genuine rule over Jerusalem. Although the Jews live there and manage part of it, Jerusalem is not really theirs.

They do not have ownership and control of Jerusalem as the French have control of Paris and the Egyptians have control of Cairo. In reality, the Jews are only partial managers of the place; they share ownership with the Arabs. And all sides know it. The Scripture has not been broken. The Jews have not returned to autonomy in Jerusalem; they never will.

The problem is with the Temple.

First, **the Israelis do not control the Temple Mount.** As soon as they won the Six Day War in 1967, they handed legal control of the top of the Temple Mount to the Palestinians! This was done in order to avoid uprisings and riots by the Palestinians.

Second, **every rabbi will tell you that the services on the Temple Mount must be restored in order for the religious services of the nation to begin again, in full.** And, by Orthodox Jewish law, the Temple can only be rebuilt on that Mount. Yet the heathen ididices dedicated to Muslim worship were there when the Jews arrived; they are still there. Never will the Israelis dare to tear down those two Muslim shrines so the Jewish Temple can again be placed there! The third most sacred place in all Islam is the Temple Mount in Jerusalem. In contrast, today the most sacred place in Jewry is the Wailing Wall just below the Mount. But all that is there are giant temple foundation stones, dating back to Solomon's time. Below the Mount, the Jews have the foundations of the Temple; on the Mount, the Arabs have worship centers which are profane to Jewish belief.

Why is the Temple Mount considered so sacred to the Arabs? Only 65 years after Muhammad's flight (*Hegira*) from Mecca, in A.D. 687, Abd-al-Malik began construction of the Dome of the Rock (*Qubbat al-Sakhra*) on the desolate Temple Mount, where the Jewish Temple stood until its destruction in A.D. 70. Malik hoped to divert pilgrims from the two most sacred Muslim worship centers: Mecca and Medina. This double octagon of exquisitely patterned marble tiles was completed in 691. It encloses a stone slab. According to Muslim tradition, it was from that sacred stone that Muhammad ascended to heaven on his black horse. Because of this,

Jerusalem became the Arabs' third most important city; and they named it *al-Quds* (the Holy City). As for the flat-topped Temple Mount, it received the name, *Haram es-Sharif* (the Enclosure of the Noble Building).

The Jews well-know that they must rebuild the Temple on the Temple Mount (ancient Mount Moriah) in order to properly reestablish themselves. That is where Abraham offered Isaac and where Solomon's Temple stood. The large cleared space—down below the Mount—by the Wailing Wall (the western supporting wall of the Temple Mount) is surely not the place to put it. The symbolism of all this is terrific. Here are the Jews standing outside the wall, denied entrance by the Arabs who control it!

The Israelis want to regain those thirty acres (the flat top of the Temple Mount), but they do not know how to do it. On September 17, 1974, about a year after the Yom Kippur War, plans were initiated for the building of the Jerusalem Great Synagogue, touted to be "the first large central house of worship since the destruction of the Temple in A.D. 70." It was to be located in the heart of the city, next to the Heikhal Shlomo, Israel's chief rabbinical offices. Holding 1,700 people, it was to cost \$10 million. Its promoters were quick to mention that the project in no way implied restoration of the Temple. They dare not frighten the Arabs into starting a never-ending, devastating warfare.

Sporadically, several different Jewish plans have been proposed for rebuilding the Temple on the Mount. But, each time, the thought of the immense bloodshed it would bring has killed the project. **The Temple services will never be restored; the Jews will never really own their land!** The Temple Mount will continue to remain in the hands of their bitterest enemies to the end of this evil world.

By Orthodox law, no Jewish synagogue—no matter where it is located throughout the world—can sacrifice a lamb or goat on an altar. According to rabbinical rules, the Temple must be restored on the Temple Mount before that can happen. So instead, faithful Jews observe the *Seder* on Passover evening each year. They go to a meat market and purchase a leg of a lamb; and they serve it at home with bitter herbs, unleavened bread, parsley, mixed nuts, apples, and wine. At home, each family observes the day of atonement at the dinner table as the father waves a dead chicken over his head.

Who is in charge of the city? It remains divided between the Jews and the Arabs—with the Arabs controlling the most important part! Without possession of the Mount, they do not really possess Jerusalem.

In subsequent years, legal control of the Arab Quarter of Old Jerusalem has also been handed over to the Palestinians! They now control both the Temple Mount and one of the four quarters of the old city. The modern city around it—is not part of historic Jerusalem.

Now you can see why the Jews have never truly returned to Jerusalem! Decades ago, a small booklet was published by our church, entitled *David Dare*. That book contained several fulfilled Bible prophecies, such as the desolation of the original cities of Tyre and Babylon. One of the predictions was that the Jews would never

return to Jerusalem.

After 1967, our denomination stopped publishing that booklet. But its principles still hold true; for **the Jews have not returned to genuine, total governance of Jerusalem, much less the former Jewish territory of their ancestors.** The Bible prophecies emphasize that they would always be scattered among the heathen—the Gentiles,—regardless of where they might live. Both predictions still apply.

According to Bible prophecy, the Jews would not again legally control Jerusalem and the Temple Mount; and they would dwell among Gentiles who will tread upon their holy places. (The word, "Gentiles," means "other nations;" that is, non-Jews.)

(2) **This brings us to a second basic flaw in the "times of the Gentiles" theory: Jerusalem is still being trodden down by the Gentiles. It has not stopped. Indeed, it has greatly increased since 1967!**

Prior to 1967, the Arabs would permit no Jew to step foot on the Temple Mount. If one did, several nearby Arabs would draw near, slip daggers from their long robes into him, and then walk away as the Jew crumpled to the ground.

One of the first actions by the Jewish government after winning the 1967 war was that everyone—Jew, Christian, Muslim, Buddhist, or whatever—could freely go up onto the Temple Mount and enter any building there. This law, which guaranteed the Arabs the right to worship at their third holiest place and control it, was made to assure that the entire Muslim world would not shortly rise up as one man and utterly wipe the Israelis from the face of the Near Eastern map.

As a result, more Gentiles are treading the holy place of the sacred Jewish Temple Mount than ever before in history—without any exception! The prophecy of Luke 21:24 requires that the feet of the Gentiles STOP treading that Mount. That surely did not happen in 1967! Since 1967, Gentile footsteps have increased a thousandfold. These facts provide indelible evidence that the "times of the Gentiles" in Luke 21:24 is still in effect. Those feet will continue to defile the sacred Mount until the second coming of Jesus Christ.

A keystone prophecy was given us in Ezekiel 21:25-27. It is parallel to Luke 21:24 and helps explain it. That brief prophecy in Ezekiel, stretching from 605 B.C. to the second coming of Christ, is longer than the 2300-days prophecy!

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high.

"I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."—*Ezekiel 21:25-27.*

The Jews experienced three "overturnings," which resulted in destroying the Temple and scattering the Jews among the nations. That condition was never to be reversed until "He come whose right it is; and I will give it to Him." —*Only Christ has that right!*

The Jews will never return to Jerusalem; only spiritual Israel will. At the third advent, they will receive it; and the New Jerusalem will be theirs forever.

"To the 'profane wicked prince' [the last king of Judah] had come the day of final reckoning. 'Remove the diadem,' the Lord decreed. 'and take off the crown.' Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. 'I will overturn, overturn, overturn it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him.' Ezekiel 21:25-27."—*Prophets and Kings, 451:2.*

The prophecy of Ezekiel 21:25-27 points to the "final overthrow of all earthly dominions," not to a six-day war in 1967 when the Jews regained part of Jerusalem.

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy, uttered when sentence from God was pronounced upon the last king of Israel, is given the message:

" 'Thus saith the Lord God, Remove the diadem, and take off the crown . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him' (Ezekiel 21:25-27).

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Peria, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.' "—*Education, 179, 1-3.*

"It shall be no more, until He come whose right it is; and I will give it Him." Never again will the Jews rule their own land. Today they still do not. Actually, no one does; Jews and Arabs continually contest that ownership amid bloodshed. But soon, He will come whose right it is.

Several years ago, an older man living here decided, on his own, to go to a Colorado Adventist time-setting congress. He was interested in such things.

Upon his return, he called us all together to tell us of his experiences there. He said that so many speakers had submitted applications to present their view of future time sequences and dates, that every hour of mornings and afternoons—day after day for several days—six different meetings were held.

It was a free-for-all. Some went here and some went there; for no one could successfully attend all the meetings at one time. Then, in their spare time, the attendees would get together and discuss the basics of the presentations, as well as their own views. Before it adjourned, everyone had a fairly good idea of what everyone taught.

We asked our friend what he had learned, what the basic direction and trends were.

He smiled and shrugged, and said it was just confusion. Then he looked at us intently and said, "Everyone taught something different."

Having a very practical mind, he decided he had seen enough. That was the last time-setting meeting he ever attended.

—vf