

*God's*

**GREAT WEEK  
OF TIME**



**Franklin S. Fowler, Jr.**

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These conclusions are always subject  
to progressive understanding.

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## EDITORIAL NOTICE

God designed that the beauty of truth would continually open to the relentless student. Armed with His Spirit, waves of new understanding break upon the inquiring mind. The pages of this study represent only a few of those waves that have come to shore. We will never tire of discovery nor cease to open new thoughts to our readers. We ask all to pray that each viewpoint will ever move closer to the precise meaning God wants to convey.

Many cited quotations draw from ancient apocalyptic and Jewish literature. Though the editor of this commentary does not necessarily endorse those references as appropriate sources for *truth*, per se, they provide linguistic assistance with words, phrases and, at times, ancient understanding to help grasp Biblical expressions. For that reason, many such references are alluded to in the text of this document.

# CONTENTS

	Page
Preface	vi
Introduction – A Timeless God Introduces Time	1
Chapter 1 – The Meaning of the “Great Week of Time”	5
Chapter 2 – The Apostles Believed in Jesus’ Imminent Return – Or Did They?	13
Chapter 3 – Creation Week – The Template for Prophetic Time	21
Chapter 4 – A Millennial Purpose	27
Chapter 5 – Jesus Talks About Time	37
Chapter 6 – Deliverance Timing Inside the Passover	51
Chapter 7 – The Spring and Fall Festivals Open Restoration Themes	61
Chapter 8 – Jubilant at the Jubilee	67
Chapter 9 – Age of the Earth – Do We Know?	81
Chapter 10 – Six Thousand Years – An E. G. White Focus	95
Chapter 11 – Tarrying Time	107
Chapter 12 – E. G. White and Delay	117
Chapter 13 – The Anticipatory Sevens	135
Chapter 14 – Millennial Sabbath	149
Chapter 15 – Tabernacles and the Great Eighth	153
Chapter 16 – Conclusion to the “Great Week of Time” Issues	165

# PREFACE

How is time expressed in the Bible? Through fascinating clocks that solve many prophetic mysteries. At creation, heavenly bodies determined times and seasons. The weekly cycle was given as a *decreed* period to be observed based upon seven sequential evening and morning days. They were identified with *ordinary numbers* to make God's intent clear. After sin, a great system of seven periods was established to symbolize great waymarks of redemption.

Observations of the celestial bodies, and therefore times and seasons, would vary from planet to planet. The system of seven periods was earth specific and based on a restoration theme. However, the seven-day cycle could be applicable even to other universes.

Making the Bible even more exciting, God chose to place these great clocks as symbolic timepieces within many prophetic messages. Thus we have four numeric time models that the Bible uses:

1. Creation – calendars of days, months and years
2. Seven-day week
3. Redemptive periods of seven
4. Symbolic time periods

In ancient Hebrew, Greek or Roman systems, the digit “zero” was missing. All sequenced numbers began with one. Zero was not added until the Arabic numbering system came in the seventh century A.D., well after the Bible was written. This helps us to understand Jude's genealogy (vs 14) and Matthew's genealogy (1:1-17) as examples. It also answers why the Jubilee year was always the 50<sup>th</sup> year while being the first year of the next Jubilee cycle. Up until a century

ago, older encyclopedias used a numerical system without a zero. Thus, ages of people at certain events were one year older than references of today.

A day for man is from evening to morning or *one day* (Genesis 1). This was defined by God at Creation. Yet, He does not slumber or sleep (Psalm 121:4). God experiences no difference between day and night. He is perpetually the “bright and morning star” (Revelation 22:16).

Since the day, months and seasons vary as to time, depending on one’s location, the Bible is event-driven. It could be the birth of a child, a divine decree, natural disasters, a declaration of man or the assumption of a power. These are God’s waymarks to help us understand sequences in His beautiful restoration plan. Daniel once asked: “How long will it be before the astonishing things are fulfilled?” (Daniel 12:6 NIV). The last vision given to him ended with Michael standing up, great tribulation, deliverance of God’s people and a special resurrection. How does Jesus answer him? By giving the length of the last period associated with that vision, which includes these four events. That’s exciting and very specific. God takes speculation out of the “when” question with hundreds of time periods or event waymarks.

A lunar month is 29.5 days. A solar month is 30.5 days. A “timing” month in prophecy or event-driven period is 30 days. This is first introduced in the flood story (Genesis 7:11-13 and 8:3-4). In Revelation 11:1-3 two timing prophecies (one 42 months, the other 1260 days) are given. Though describing different events, they are the same 30-day per month periods.

When a three-and-a-half-year period is presented, it is incomplete. A prophetic period is always *based* on seven. Thus, one must find a matching three and a half years to associate with it.

The meaning of years has variable applications and will be discussed in the body of this book. Significant to the reference of time is when a day is an “evening and morning”



(not “morning and evening”). That relates to a sacred appointment and draws on atonement language. Related to God’s great prophetic clocks are the ancient Feasts of Israel which had lunar and solar events tied to calendar months. They had and have redemptive language and tell profound stories of salvation related to advent *seasons*.

Prophetic periods are event driven. For instance, Jesus’ warning to flee when the “abomination” occurs (in the last 1290 days – Daniel 12:11) is an event related to a period.

Finally, the longest Biblical period is “seven” related. Revelation 20 is the main reference to a millennium. It is obvious that a time period precedes it and another period begins afterward. During that millennium the land is “resting.” The saints are with Jesus. It is the seventh millennium. The seventh always relates to a Sabbath rest. That millennial clock is what this book is all about. We’ll show you why we are very near the end of the sixth.

There are many amazing works on Biblical time. *Time* is a specialty field in Scriptural studies. The emphasis in this book is how God uses the template of “seven” to couch His longest period of prophetic history – seven thousand years or seven millenniums. It is one of many end-time themes that give urgency to preparing for Jesus’ coming. Many of God’s clocks are about to stop. The millennial timepiece is the last to run its course.



## A TIMELESS GOD INTRODUCES TIME

From cover to cover God's Word is permeated with references to time. Genesis 1 and 2 talk of the sequentially numbered creation days. Revelation ends with the "millennial" period (ch 20) and the post-millennial new heavens and earth (ch 21); then, back to the *eschatological present* with a trilogy, "I come quickly" (ch 22:7, 12, 20), showing the shortness of time.

God initially defined earthly time by the movement of celestial objects – the sun and the moon. Cycles and periods could be observed by their movement and by their *shadows*. But one period that began at creation, the weekly cycle, had only a divine directive as its source and authority. Upon man was placed the responsibility to *count* 1–7 to preserve its integrity *and* to protect its symbolic import to prophetic clocks.

That weekly cycle, standing alone, became a *legal metaphor* for all covenant timing promises. Every prophetic theme would have a segment of redemption's plan timed within its chronology. As the body has remarkable structure because of its bony framework, so special time periods bring structure and life to salvation's story.

*Every day* of the creation week introduced an *appointed time* as it further defined God as sovereign and all powerful. The seventh was divinely set as a constant reminder of the contents of the *whole* week with God's intervening hand.

*Each part* of that whole stands with sacred distinctness. Thus, in the creation week a proleptic *template* is introduced that lends meaning to the prophecies within Scripture.

## God's Great Week of Time

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When the book of Revelation draws to a close and Jesus personally (something He often does in Revelation) lets John hear three times that “I am coming” message, we must conclude that some time period, based upon a *sacred template*, is about to *either* move forward or end. It is always in a timing context that event-driven prophecy is given! But it is always spiritually discerned.

God did not lay out eternity-laden messages within an ill-defined slurry of time. He is precise. The sacred messages are placed within a frame of time so they can be seen, appreciated and made relevant. That framework blends into the beauty of the artwork of revelation and inspiration. Thus, when He says, “I come quickly,” that must be framed within timing messages to make it applicable to the student. Shy of this, we become caught up in a web of nothingness. All reference points of hope cease.

In God's Word time is a tool that repairs our understanding. Parts of a vision can be sealed until the “time of the end” (Daniel 12:4). Time is represented as standing still (Joshua 10:13). It can be tied to the development of leaves on a tree (Matthew 24:32-33), couched within a distinct period for earth's probation (Genesis 6:3) or in the final probation of God's people (Daniel 9:24).

Wherever God has developed redemptive imagery, associated time themes are presented. This golden thread draws on covenant issues. They include ceremonial, prophetic and restoration periods that have everything to do with our eternal “rest” with Jesus. Careful expositors can see a crescendoing opus – the prophetic music of heaven placed on the pages of sacred writ, revealing the *exact* timing of its scores.

No longer should its pages be obscure. God has given every opportunity to His children to now be “children of the light” (I Thessalonians 5:5). “For God hath revealed *them* unto us by his Spirit: For the Spirit searcheth all things, yea, the deep things of God.... Now we have received ... the Spirit

## A Timeless God Introduces Time

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which is of God; that we might know the things that are freely given us of God" (I Corinthians 2:10, 12).

Jesus warned the Jewish nation of their pending destruction because "thou knewest not the *time* of thy visitation" (Luke 19:41-44). He reminded His disciples of the days of Noah. "They *knew not* until the flood came, and took them all away." Sadly, Jesus then noted a dire warning to Christians today, "so shall also the coming of the Son of man be" (Matthew 24:38-39).

### HE CAME AFTER SIX DAYS

Jesus said to His disciples, "There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom" (Matthew 16:28, Luke 9:27). Then Matthew says, "After *six days* Jesus taketh Peter, James, and John ... into a high mountain." There He was transfigured as the *Son of man coming* (Matthew 17:1-2).

Why did it say "*after six days*?" At the *seventh* He "came." At the seventh, Jesus in His glory appeared to man. When He said in Revelation, "Behold, I come quickly," it related to a "six" coming to an end and a "seventh" about to begin. Is this alluding to a pattern or template of God's timing handiwork? Is that great *metaphor* from the creation week holding an *unveiled* key to Jesus' parting words of Scripture? At creation the "seventh" began a special time when man and God were to meet. Does this theme open up prophetic understanding as to when He returns?

As the pages of this amazing study unfold, set aside prejudice, religious bias, the frailty of this writer's pen and look at God's designed *module of time*. Let's pray that truth will be *magnified* and made *honorable* (Isaiah 42:21) within these pages.



## THE MEANING OF THE “GREAT WEEK OF TIME”

Many Bible expositors believe that Jesus will come 6000 years after creation or man's fall. Then, the seventh millennium would be spent in heaven – a Sabbath millennial rest. Together, those seven millennia are called the *Great Week of Time* (GWT). In evaluating this concept, it is clear that even among scholars a great deal of emotionalism gets in the way of rational analysis. There is ample evidence to state *firmly* that the GWT draws on the sacred typological “rest” illustrations emanating from both the Old and New Testaments. This book develops a Biblical and extra-Biblical rationale for the GWT. The “seventh millennium” incorporates a valid and important redemptive theme that points to (1) earth's final *millennial rest of land* and (2) a time when the saints enjoy a heavenly experience with God. This follows *six millennia* of resistance against evil in preparation for the *seventh* rest.

The Old and New Testaments repeatedly draw on the amazing cycle of seven (see chapter 11). Within this *sacred set* there are various timed divisions that develop specific *restoration themes*. Thus, we find 7; 6-1; 2,2,2-1; 4,2-1 and 1,1,1,1,1,1-1; each conveying a special redemptive thought. This is not human numerology or some mystic game God plays with man's understanding. They *all* define some *appointment of time* within redemptive history. A day can represent a year and can represent a millennium. When “six” is noted, it is in the context of man's work and preparation and anticipates a seventh. In the GWT it is exactly the same.

One fearful prophetic exception is in Revelation 13:17-18. "666" is an incomplete numerical expression of the false trinity. They never move into a seventh. It symbolizes apostasy at its peak hour, resisting the Sabbath rest. There, the number itself reveals that a worship day issue will be pivotal at the time Revelation unfolds.

Interest in the GWT does not lie in setting a date for the end of time or Jesus' return. In the parable of the fig tree (Matthew 24:32-33) and the "this generation" message (Matthew 24:34), the *collective* signs Jesus gave to the disciples (Matthew 24, Mark 13 and Luke 21) were to show that it was "even at the doors" (Matthew 24:33) – *the final portrayal of time*. Paul said that His coming would *not* be as a thief in the night (I Thessalonians 5:3-6) to those who understand the signs and expectantly wait. The GWT is one of those incredible messages that draws our thoughts to the final *appointed time* (*mowed* – Hebrew) that *immediately precedes* Christ's coming and the "rest" which follows. That appointed time is the final preparation period, announcing that a "seven" will soon come.

We are going to approach this issue systematically. Concern for what the GWT means is not isolated to any single denomination. It is *not* dependent on whether Usher's chronology is precise, neither does it rely on ongoing Jubilee cycle calculations, which many have tried. There are typological clues that simply say that the seventh millennium of Revelation 20 is about to begin. There is also an Old Testament message that clearly shows Jesus' second coming could *not* have occurred *anytime* soon after His first coming (Daniel 8:14, 26; 9:1-27). The *millennial cycles* had to play out. This makes it all the more urgent to *fully* understand John's apocalypse in light of eschatological concerns. That book defines *when* those cycles come to an end.

First, we're going to look at historical data – some extra-Biblical. Many of these are from "church fathers." Though their dates of composition are not all clear, they come from



## The Meaning of the Great Week of Time

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hundreds of years ago (at least) as references to *past Christian thinking*. In that context, they are valuable.

### HISTORICAL REFERENCES

Jewish history suggests that at the time of Christ, prophetic schools existed that taught the six-thousand-year existence of earth's history. They divided that period into three parts: first, the primitive; second, the Torah period (from the calling of Abraham to the Messiah); and the third, two thousand years (the era of the Messiah).

Dr. Albert Edersheim confirms this: “And with a view to this new Law, which God would give to his world through the Messiah, the Rabbis divided all time into three periods: the primitive, that under the Law, and that of the Messiah’ (Footnote: Yalkut on Is. xxvi.; Sanh. 97 a; AB. Z. 9a).”<sup>1</sup>

### EPISTLE OF BARNABAS (CA. A.D. 150):

“15:3 He speaketh, too, of the sabbath in the beginning of the creation: And God made in six days the works of his hands, and finished them on the seventh day, and rested in it and sanctified it. 15:4 Consider, my children, what signify the words, He finished them in six days. They mean this: that in *six thousand years* the Lord will make an end of all things, for a day is with him as a thousand years. And he himself beareth witness unto me, saying: Behold this day a day shall be as a thousand years. Therefore, my children, in six days, that is in *six thousand years*, shall all things be brought to an end. 15:5 And the words He rested on the seventh day, signify this: After that his Son hath come, and hath caused to cease the time of the wicked one, and hath judged the un-

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<sup>1</sup> Edersheim, Albert; *Life and Times of Jesus*, Vol. 5, Chap 6 (19<sup>th</sup> century Jewish Christian Theologian) (emphasis added).

godly, and changed the sun and the moon and the stars, then shall he rest well on the seventh day" (Barnabas 15:35).

This millennium allusion comes from Peter's thoughts: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8 KJV).

**IRENÆUS** (A.D. 120-202):

*"For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: 'Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works.' This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed: it is evident, therefore, that they will come to an end at the six thousandth year" (Against Heresies V. XXVIII, 3).*

**COMMODIANUS** (A.D. 240):

"This has pleased Christ, that the dead should rise again, yea, with their bodies; and those, too, whom in this world the fire has burned [martyrs], *when six thousand years are completed*" (Instructions of Commodianus, LXXIX).

**CYPRIAN** (A.D. 200-258):

"You have desired, beloved Fortunatus that, since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near, I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest.... For he cannot be a soldier fitted

## The Meaning of the Great Week of Time

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for the war who has not first been exercised in the field; nor will he who seeks to gain the crown of contest be rewarded on the race course, unless he first considers the use and skillfulness of his powers. It is an ancient adversary and an old enemy with whom we wage our battle: *six thousand years are now nearly completed since the devil first attacked man*. All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ's soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord's precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, whom that man confesses, is unconquered" (Treatise XI, 2).

**METHODIUS** (A.D. 260-312):

"For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.' For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to His rest is six days, *so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the judgment will come on the seventh day, that is in the seventh thousand years*" (Extracts From The Work on Things Created. IX).

**LACTANTIUS** (A.D. 260-330):

"But we, whom the Holy Scriptures instruct to the knowledge of the truth, know the beginning and the end of the world, respecting which we will now speak in the end of our work, since we have explained respecting the beginning in the second book. Therefore let the philosophers, who enumerate thousands of ages from the beginning of the

world, *know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place*, and the condition of human affairs be remodeled for the better, the proof of which must first be related, that the matter itself may be plain. God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number, whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up; and there are seven stars which do not set, and seven luminaries which are called planets, whose differing and unequal movements are believed to cause the varieties of circumstances and times.

“Therefore, since all the works of God were completed in six days, *the world must continue in its present state through six ages, that is, six thousand years*. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says ‘In Thy sight, O Lord, a thousand years are as one day.’ And as God labored during those six days in creating such great works, so His religion and truth must labor during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, *at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years*; and there must be tranquility and rest from the labors which the world now has long endured.... Perhaps someone may now ask when these things of which we have spoken are about to come to pass? I have already shown above, that *when six thousand years shall be completed this change must take place, and that the last day of the extreme conclusion is now drawing near*. It is permitted us to know respecting the signs, which are spoken by the prophets, for they

foretold signs by which the consummation of the times is to be expected by us from day to day, and to be feared. When, however, this amount will be completed, those teach, who have written respecting the times, collecting them from the sacred writings and from various histories, how great is the number of years from the beginning of the world. And although they vary, and the amount of the number as reckoned by them differs considerably, *yet all expectation does not exceed the limit of two hundred years*. The subject itself declares that the fall and ruin of the world will shortly take place; *except that while the city of Rome remains it appears that nothing of this kind is to be feared. But when that capital of the world shall have fallen, and shall have begun to be a street, which the Sibyls say shall come to pass, who can doubt that the end has now arrived to the affairs of men and the whole world?* It is that city, that only, which still sustains all things; and the God of heaven is to be entreated by us and implored – if, indeed, His arrangements and decrees can be delayed – *lest, sooner than we think for, that detestable tyrant should come who will trade-take so great a deed, and dig out that eye, by the destruction of which the world itself is about to fall*. Now let us return, to set forth the other things which are then about to follow” (The Divine Institutes, Book 7, Chapter XIV, XXV).

*“For six thousand years have not yet been completed, and when this number shall be made up, then at length all evil will be taken away, that justice alone may reign”* (The Epitome of the Divine Institutes, Chapter 70). References of Commodianus through Lactantius.<sup>2</sup>

The GWT understanding was an early theme by early Christian writers. Was this a heretical teaching introduced to delay an imminent eschatological concern? It was in the context of anticipating a kingdom of justice where peace finally

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<sup>2</sup> [www.geocities.com/~lasttrumpet/6day1.html](http://www.geocities.com/~lasttrumpet/6day1.html) (emphasis added).

## **God's Great Week of Time**

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reigns, ending spiritual conflict. It was seen as a culmination theme where all hopes were focused.

## THE APOSTLES BELIEVED IN JESUS' IMMINENT RETURN – OR DID THEY?

If the disciples knew or were instructed that the second coming *would occur* shortly after the first, the GWT would be an invalid Biblical concept. Let's analyze several apostolic thoughts.

### JAMES:

James pled for patience “unto the coming (*parousia*) of the Lord” (James 5:7). Then he said, “for the coming of the Lord draweth nigh (*eggizo*)” (5:8). In the present tense he is saying that the *parousia* is getting close. Jesus had said, “the kingdom of God is at hand” (Mark 1:15). Though giving signs of His coming and the end of the world in Matthew 24, Mark 13 and Luke 21, He told the Pharisees, “The kingdom of God is not coming with signs to be observed ... behold, ... it is in the midst of you” (Luke 17:20). Jesus' presence was an eschatological reality. Was James (post-ascension) referring to the second coming, the fall of Jerusalem or grace within man? He didn't elaborate in his brief book. One could reasonably view his message as lying within all three viewpoints. His appeal, however, was *preparation*, “stablish your hearts” (James 5:8). Though he said the “judge standeth before the door,” he made it clear that Jesus is patiently waiting for the “fruit of the earth” in the context of completing the “latter rain” (vs 7). James develops an *expectancy* in the framework of patience, preparation, the latter rain and Jesus

waiting for us. The present and future are *both* appealed to. A physical event and a spiritual need are both addressed. How far out would that be? The Greek word *eggizo*, in the early days of Christianity, represented sacred awe at the *hope* that the consummation was near.<sup>1</sup> The appeal is to prepare and live expectantly.

### JOHN:

“Little children, it is the last (*eschatos*) time (*hora*)” (I John 2:18). *Eschatos* refers to the endpoint of a succession of events. John has previously used this expression in John 6:39, 44, 54; 11:24; and 12:48, relating it to the resurrection and time of judgment.

Here in I John 2, this “last time” thought is in the context of when the “world passeth away” (vs 17), the end of time. John then appeals to his readers to continue in the faith so that whenever He does appear, “we may have confidence ... before Him at His coming” (vs 28).

*Hora* – In many Jewish writings this word gradually took on a strong eschatological and apocalyptic meaning. This relates to the events of the last days when God will come with cosmic signs.<sup>2</sup>

Perhaps in even stronger language than James, one can see an appeal related to the end of time and the second coming. The message is one of *preparation* and remaining in the faith: “continue in the Son, and in the Father” (vs 24), “abide in him” (vs 28), don’t be deceived (vss 18, 22, 26). A future eschatological emphasis is clearly in evidence. However, John draws thematically exactly as Jesus did in Matthew 24. There was an “end” in Jerusalem’s siege and, in another reference, to the second coming in a second appli-

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<sup>1</sup> Kittel, Gerhard (ed.); *Theological Dictionary of the New Testament*, vol. II, p. 332 (emphasis added).

<sup>2</sup> Brown, Colin; *Dictionary of New Testament Theology* (Zondervan; Grand Rapids, MI), vol. III, pp. 848-849.



## The Apostles Believed in Jesus' Imminent Return – Or Did They?

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cation. How far out are these events? It is open ended, but the appeal is to live expectantly.

### PAUL:

Paul teaches the doctrine of an apocalyptic day still to come (Romans 2:5; II Corinthians 1:14), while seemingly regarding himself as already involved in preparing for that eschatological event. He also appeals to the nearness of that day: “now is our salvation nearer than when we believed ... the day is at hand” (Romans 13:11-12). What day? He only reveals that whenever it is, it is urgent and calls readers to walk as if in that day (Romans 13:13).

In Hebrews he noted, “God ... hath in *these* last [*eschatos*] days spoken unto us by his Son” (Hebrews 1:1-2), placing the *eschatos* in the setting of the first advent. Yet later he notes, “yet a little while, [then he draws on Habakkuk 2:3-4] “he that shall come will come, and will not tarry” (Hebrews 10:37). The phraseology “little [*micron*] while” is simply a short space of time but, contextually, *emphasizes a delay*.

What is happening here? The same literary appeal as in the writings of James and John is given. There is an intertwining of ages. The great concern is *readiness*. An “end” is here, but another final day will soon come after a brief delay.

There is another message that comes through in this apostles' writings. Because of Christ's death and resurrection, the end of all wrong is assured. The future is present. This is seen, as an example, in John 12:31, “Now is the judgment of this world: now shall the prince of this world be cast out.” Does this draw on the great openness of God with Whom history is always present (Revelation 1:17)? Perhaps, but when specific events are noted (the resurrection, the time of judgment, the world passes away, the tarrying time ends, or the prince of this world is cast down), the message opens to the student eschatological issues that invite deeper

review. How far out would that be? That issue is not addressed. The appeal is to prepare and live expectantly.

There is another more specific allusion to a time delay from Peter with ties to Paul's writings. *In that context, a very fascinating and precise timing message is presented.*

### **PETER:**

Peter's *first* reference to the *parousia* noted in II Peter 1:16 distinctly refers to Christ's *first* coming. Then he draws on "last days" (*eschatos*) issues related to the second *parousia*.

Peter begins this by creating a segue message: "Knowing this first" (II Peter 3:3). Then he develops a fascinating progression of thought:

1. In the last days (*eschatos*) – the end of a series of events (vs 3)
2. Scoffers question, "Where is the promise of his coming? Nothing has changed since creation (vs 4)."
3. Peter calls that "ignorance" (vss 5-7) because of God's sovereign control in:
  - a. Creation
  - b. Flood (where scoffers/world perished)
  - c. Current heaven and earth waiting – the sovereign Lord is still in control.

In these few verses, the concept of a "delay" is introduced along with "waiting," i.e., "the heavens and earth, which are now, ... are *kept in store, reserved* for fire" (vs 7). Then *eschatos* is contextually explained. It is at:

- The day of judgment and perdition of ungodly men (vs 7)

## The Apostles Believed in Jesus' Imminent Return – Or Did They?

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- The Day of the Lord, when the heavens pass away, elements melt and the earth and works are burned up (vs 10)

Between these two items, Peter pleads, “be not ignorant.” Then he introduces a timing concept: “one day *is* with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8b). In that context, he introduces “the day of the Lord,” when Jesus comes *and* when the earth is burned up. This ties in with the post-millennial events of Revelation 20:10 and 13-14. Peter has gone from the first advent to the time when all things will be made new.

Peter understood that there would be a delay. Everything is in waiting for the cleansing of the earth of wicked people and even its very elements. Why? He says, “The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance” (II Peter 3:9). God is in a waiting time; thus, so are we.

The centerpiece of this restoration-covenant theme is a divine timing issue: “one day is with the Lord as a thousand years, and a thousand years as one day” (vs 8). This could simply mean time is not an issue with God as His sovereign will is being worked out, and that can be accepted as true. However, in the context of *delay*, of *waiting* for the completion of righteousness and post-millennial events related to the Day of the Lord, another picture is displayed. There is a prophetic time concept where a day represents a millennium and a millennium is expressed as a day. Verse 9 introduces a covenant atonement theme. God’s promises are sure. He waits, however, for man to respond to his stipulated part of the covenant promise. In verse 13 this is expanded: “Nevertheless we, according to his promise [*epaggalema* – a legal notice announced beforehand], look for new heavens and a new earth, wherein dwelleth righteousness.” Now let’s look again at Paul.

He refers to the “Day of the Lord” (I Thessalonians 5:2; cf. II Thessalonians 2:1-2) as the time of the second coming of Jesus (4:15-17), the time of the resurrection (4:16) and sudden destruction (5:3). That occurs at the *beginning* of the millennium. According, then, to Peter and Paul’s thoughts, the *Day of the Lord* encompasses the millennium referenced in Revelation 20:13 – the Day of the Lord’s “seventh.”

Peter is making a significant statement regarding the completion of the covenant. In God’s sovereign timing, in His mercy for all those who would repent, within the framework of delay and waiting, think in the context of a millennium. The contextual evidence suggests that the *first* phrase, “one day is with the Lord as a thousand years,” is addressing the broad end-time theme of II Peter 3 in the “week of seven millenniums.” The second phrase notes God’s special reference to time in comparison to the first. He is out of the sphere of time. We will discover shortly that this echoes a “Great Week of Time” message in the Old Testament – within that wonderful covenant framework. Also, Jesus specifically placed the finishing of the Everlasting Covenant in millennial time! How? The *mareh* vision given to Daniel in chapters 8–10 is clearly a vision couched within millenniums.

Did the disciples understand the millennial delays that were prophesied in Daniel? Peter edged towards a millennial understanding as noted above. The weight of evidence suggests collectively, however, that they were unaware of the second advent timing. With all of Christ’s instruction and the riveting influence of the Pentecostal Spirit, how could they remain ignorant? It simply was not in God’s plan for them. “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” (Acts 1:7).

What was the reason? Beyond God’s restriction, they also didn’t understand the prophecies of Daniel 9. They preached that the kingdom of God would end when the 490

## **The Apostles Believed in Jesus' Imminent Return – Or Did They?**

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years were completed and didn't perceive Christ's death within that prophecy.<sup>3</sup>

Next, we will begin to look at *Biblical Time*.

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<sup>3</sup> White, Ellen G.; *The Great Controversy*, pp. 352-353.



## CREATION WEEK – THE TEMPLATE FOR PROPHETIC TIME

“Redemption” is *God’s administrative* plan to restore man back to the moral image of the Creator. *Timed periods* and *events* are great waymarks within its directives, pointing towards its completion. Without them, redemption would never be understood. It would be nothing more than a philosophical idea or a tale of future bliss. But, when timed events are added, a chronology of God’s salvic plan is beautifully laid out. No matter where one *enters* that sequence (and it is given in sequence), there is an *end* which the Bible spends most of its pages talking about!

But, how few pay serious attention to the amazing issues related to time! Expositors debate over historicism, preterism and futurism as to whether time is literal or “prophetic” (a year for a day). If only a *sequence* could be seen, absolutely none of those issues would be needed or questioned.

### DAYS

The first and most important concept of time is “day” (*yowm*). It is first mentioned in Genesis 1:5. The Bible says it *became* part of God’s creation. Celestial lights were to govern signs, seasons, days and years (1:14). “And God made two great lights; the greater light to rule the *day*, and the lesser light to rule the *night*” (1:16).

The *weekly period* of seven days was presented as a *linear* time module at creation. It was unrelated to the celestial

*cycles* of time that governed months and years. Prophecy is based on both *linear* and *cyclic* time. Yes, there are “weekly cycles,” but the creation week was made up of numbered days, 1–7. They are to be counted. They are linear.

The creation days have a beginning and an ending. Thus, God's great measurements of time (7 days, 7 weeks, 7 months, 7 years, 7 times, 70 times 7 ) as *defined periods* or *appointed times* all have God as their designer.

If the creation week is a pattern or template for all “sevens,” then each of those “sevens” would have a beginning and an ending. The *seventh* would be a time of holiness, rest, a Sabbath and a time of worship when man and God meet.

When the concept of the millennium (one thousand years) is presented in Revelation 20, it is, intriguingly, mentioned six times. The question that naturally comes to mind is: “Is there a preceding six to that millennial period?” *That is the issue* to solve in the “Great Week of Time” question. We will discover that that particular millennium *is* the seventh.

Another concept we're going to explore is the day *after* the seventh. It is noted in the Bible in two ways: One, as the *first* to denote a new cycle of seven; and two, as the *eighth* to *recognize* a new beginning, a restoration or the onset of eternity. There is also a fiftieth day (Pentecost) and a fiftieth year (Jubilee). Pentecost or Feast of Weeks come on the *day after* 49 days, the day following the last set of sevens. The Jubilee comes in the *eighth* year after the last seventh year of seven 7-year cycles – 49 years, then the 50<sup>th</sup>. That *eighth* symbolizes *when* everything is restored back to *what it was originally*. Keep that in mind because we will visit this again – because God talks about it over and over.

Now back to the creation week. We are not going to discuss the issue as to how long a day was. But let's mention in passing a few simple thoughts. The first day (*yowm*) was given parameters – “evening and morning” (as were all the first six). The fourth creation day defines the day further. The



sun (greater light) ruled the day (*yowm*) and the moon (less-er light) ruled the night (*layil*). Thus, a day is defined:

1. Within a context of the sun and moon appearances – *cyclic*
2. And an evening and morning sequence – *linear*

### THOSE “EVENING AND MORNING” CREATION DAYS

A persuasive scholarly review of these “days” as literal 24-hour time periods was done by the late Gerhard F. Hasel in *The Literal “Days” of Creation in Genesis 1: Literal “Days” or Figurative “Periods/Ephochs” of Time*.<sup>1</sup>

The Hebrew term for day, *yowm*, is used 2304 times in the Old Testament. Where it is simply used as a plain noun with a number and as a singular word, it is a literal day.

“When the word *yôm* [same as *yowm*] (“day”) is employed together with a numeral, which happens 150 times in the Old Testament, it refers in the Old Testament invariably to a literal day of 24 hours.”<sup>2</sup>

The Hebrew words for “evening (*ereb*) and morning (*boqer*)” present a very special message. By themselves or when the phrase “morning (*boqer*) and evening (*ereb*) sacrifice” is noted in *that* sequence, it is tied to the daily 24-hour cycle. However, the late Cassuto, an Italian Jewish scholar from Jerusalem, examined the Biblical data on the sequence of these two words. He found that the Jewish way of *computing* a day was that it began with the *morning* and ended with the *evening*. **But** – when the “evening” was noted *first in the*

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<sup>1</sup> Hasel, Gerhard F.; “The Literal ‘Days’ of Creation in Genesis 1: Literal ‘Days’ or Figurative ‘Periods/Ephochs’ of Time,” [www.grisad.org/origins/21005.htm](http://www.grisad.org/origins/21005.htm).

<sup>2</sup> *Ibid.*

*sequence*, it related to *festivals* or *appointed times*. They are *special* times of appointment or reckoning of time.<sup>3</sup>

Therefore, in Daniel 8:14 the 2300 *ereb boqer* (evening–morning) is a *sequential* setting of *special* time. Since everlasting atonement time imagery is talked about in that context (Daniel 8–10), it *directly* refers to 2300 atonement evenings and mornings (thus, 2300 years). The concluding two Hebrew words of that verse (*qodesh nisdah*) firm this understanding that *God's holiness becomes adjudicated*. How? Through His people and church. That begins to solve the problem of the sin record in heaven.

In the Genesis creation week, we have an “*evening–morning*” sequence showing us that not only is this 7-day period a template for time, but it is symbolic of *appointed times to come*.<sup>4</sup> Each day draws on a “setting aside” theme; and together with the sacred Sabbath rest, looks forward to periods of time in redemption's plan.

Creation begins God's great purpose of time by setting up a template for the rest of sacred history. Lest we doubt this, we will be reminded again and again of this wonderful beginning of “seven.”

### PREPARATION–REST SEQUENCE

There are several very crucial items introduced in this creation week story. In that narrative God is at work to *prepare* the earth for two persons, Adam and Eve. When sin entered, He began another preparation for two figures, Christ and His church (second Adam – woman–bride). An angel said to John, “Come hither, I will show thee the bride, the Lamb's wife” (Revelation 21:9). This occurs in a figurative setting *just before* the millennium of land-rest in chapter 20.

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<sup>3</sup> Cassuto, Umberto; *Genesis I*, p. 29, as quoted by Harris, R. Laird, et al. in *Theological Wordbook of the Old Testament*, vol. II, p. 694 (emphasis added).

<sup>4</sup> *Ibid.* (emphasis added).

The bride is *symbolized* by the New Jerusalem, ready for a freshly created earth, the “couple’s” new home. Jerusalem is seen in Old Testament imagery as God’s church or people – Israel.

Somewhere *between* the fall and that new creation, with the restoration of this “pair,” is a time period of *preparation*. As Adam and Eve were created in His image on the sixth day, so God’s church is completed with the sealing (imprinted on their foreheads or hearts is the name of God *and* the New Jerusalem) just before the millennium of land-rest. Note in Revelation 7, right after the sealing, is a *commentary insert* of a great multitude in heaven around the throne in a festal setting. That begins at a Feast of Tabernacles when Jesus comes to take His people to the heavenly home for *that* millennium of rest. Was the great “preparation” for that rest measured in millennia? Would God have it any other way than in a “seven” motif? Is there a chronology to redemption? Or is this one place in the Bible where we ignore “seven?”

The culminating work of creation was man. The culminating work of redemption is man’s glorification (I Thessalonians 4:13-17, I Corinthians 15:51-57) – man restored. Then the last Adam, “God’s second man,” the “Lord from heaven” (I Corinthians 15:47) will join the woman, His church; then begins the most beautiful wedding ceremony in the history of the universe.

The “six” relates to man’s time. In the Decalogue it says: “Six days shalt thou labour, and do all thy work: But the seventh day *is* the Sabbath” (Exodus 20:9-10a). Man’s part is to be completed by the seventh. At creation “sevens” were established. On the pre-rest day man came onto the scene in God’s image. In Revelation man returns to His image in the pre-rest millennium (i.e., just before the millennium when the land “rests”). Using Biblical chronology, we know the earth is *approximately* six thousand years old, and the signs suggest that the coming of the “second man” is about to occur. May-

be, just maybe, we are about to end the sixth millennium. If not, God has a bizarre linear time period we must somehow account for!

In that great prayer of *engagement* of John 17, Jesus said, “The glory which thou gavest me I have given them; *that they may be one*, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:23). That echoes the sixth-day words of Adam in the Garden. “This is now bone of my bones, and flesh of my flesh” (Genesis 2:23). The second coming of Jesus will transition a “purpose of time” – the sixth millennium – when we become “one” with Him.

## A MILLENNIAL PURPOSE

Israel had forgotten God and rejected their Messiah at His first Advent. Hosea's prophecy looked forward to that sad happening. Note the unfolding of a timing prophecy. The Lord is speaking: "I will go *and* return to my place, *till* they acknowledge their offence, and seek my face: in their affliction they will seek me early (Hosea 5:15)."

Jesus did "go" to this earth – and return to heaven. Because of rebellion, He will remain away until a preparation is completed. Then He extends a beautiful preparation invitation. "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After *two days* will he revive us: in the *third day* he will raise us up, and we shall live in his sight" (Hosea 6:2).

These words look forward, according to some, to Christ's death and resurrection. But that had already occurred in 5:15. Contextually, another time is alluded to. Now notice what follows. Then, "His going forth is prepared as the morning; and he shall come unto us as the rain, as the *latter* and *former rain* unto the earth" (Hosea 6:2). A distinct end-time setting is developed in this passage. When the "evening" is past and the "morning" comes (there it is again, everlasting atonement imagery), then is when God's Spirit is poured out in both former and latter rains. After two comes a third. After the first advent comes a second. On the third comes restoration – a resurrection. What would those two to three days represent? It is distinctly millennial.

What happens at the third? "O Judah, he hath set an harvest for thee, when I returned the captivity of my people"

(Hosea 6:11). At the third millennium, Judah (symbol of God's true people) will be "harvested" for eternity.

God has other ways to convince us of the GWT. His remarkable template of time cannot be toyed with. It is precise, predictive and prophetic. We now look at one of the *most important* concepts of time. *There are moral and redemptive messages conveyed when God reinforces the **seven** by talking about an **eighth**.*

### THE LAND-REST – AFTER SIX YEARS

A solemn precept was introduced to ancient Israel. In spite of sin, God declared the earth His and that He still maintained sovereign control over it (Exodus 9:29; Psalm 24:1; I Corinthians 10:26, 28). To remind them of this, He established an ordinance – a Sabbath for the land.

"Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. *Six years* thou shalt sow thy field, and *six years* thou shalt prune thy vineyard, and gather in the fruit thereof; But in the *seventh year* shall be a sabbath of rest unto the land, a sabbath *for the LORD*: thou shalt neither sow thy field, nor prune thy vineyard" (Leviticus 25:2-4). This is called the "week of years."

This was to be more than an agricultural rest. It gave them a whole sabbath year to worship Him and be reminded of His creatorship. Even more than that, it drew their thinking to the creation week theme and its *timing metaphor*. This was beautifully shown by additional insights.

"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in

the sixth year, and it shall bring forth fruit for *three years*. And ye shall sow the *eighth* year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*" (Leviticus 25:18-22).

Beyond the message of this special *provision* is a *linear time sequence*, another heavenly designed *module of time*. Notice the timing points that God introduces in these few verses:

- Six years – activity on land
- Seventh year – sabbath rest of land
- Eighth year – restoration of land

Collectively, this is God's *restoration module of time*. It is a "week of seven years." In fact, that was so vital for Israel (all of God's people) to grasp, it became an ***extension to the creation metaphor*** for the timing pattern to *complete the everlasting covenant* (Daniel 9:24)! There, 70 "weeks of years" were given to end sin and bring in everlasting righteousness.

Israel violated the Levitical statute. They failed to obtain the creative power of those restoration appointments. Every covenant God makes with man has stipulations. They ignored the covenant arrangement. When the land would have rested, they could have had an appointment with God. Because of their failure, God decided to teach a lesson that had *prophetic significance* that His people would never forget – as long as *time* would last.

"I [God] will chastise you [Israel] seven times for your sins.... I will scatter you among the heathen, ... and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it" [Leviticus 26:28, 33-35 (cf. 43)].

Between the Exodus and the Babylonian captivity, they failed to observe this *restoration module of time*. The “seven times” comes from the Hebrew word *shebá*. Here, contextually, they would be punished for all the “seventh” restorations missed. How many did they miss? “And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years” (Jeremiah 25:11) – 70 x 7. That means they had broken the covenant for 490 years.

The Chronicles of Israel noted exactly the same. “The wrath of the LORD arose against his people [because of the house of Judah’s disobedience], till *there was* no remedy. Therefore he brought upon them the king of the Chaldees [Nebuchadnezzar] ... he gave *them* all into his hand.... And them that had escaped from the sword carried he away to Babylon; where they [the remnant of the house of Judah] were servants to him and his sons ... until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (II Chronicles 36:16-17, 20-21).

Why did all this occur? God warned them that if they despised His statutes or abhorred His judgments and didn’t do His commandments, thereby *breaking His covenant* (the stipulation), this curse would occur (Leviticus 26:15-16).

When would *release* come from *bondage*? At the end of the 70 years. Intriguingly, Daniel fully understood what was happening. “I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem” (Daniel 9:2).

The Hebrew word for desolate here is *shamen*. This is used usually in the context of utter desolation caused by some great disaster, mostly as the result of divine judgment. This is the same word used in Daniel 12:11 where an *abomination* maketh *desolate*. That abomination (*shiqouts*) means



## A Millennial Purpose

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some false standard was set up, thus, leading to desolation of the earth.

### THE LAND-REST – AFTER SIX MILLENNIUMS

This is the description that we find in Revelation 16 as the result of the great and mighty earthquake (vs 18) when all the islands and mountains were gone (vs 20). What *time period* follows? Chapter 20 talks about a *millennium* where Satan is bound – the earth is at rest – it is desolate.

The earth (symbolic in Revelation for the wicked) failed to prepare, and the earth became desolate. When is the preparation? On the *sixth*. The remnant, symbolized by the 144,000, were prepared and were taken to heaven, entering their rest (Revelation 14:15-20). Then the land rested during the millennium of Revelation 20. They made final preparation on the sixth!

Where does the symbolic “eighth” come in, revealing the restoration after the great sabbath year of rest? Let’s work our way through several Biblical illustrations to resolve this. The *restoration module of time requires* an eighth. Can that fit into a “week of seven millenniaums?”

### AFTER THE SEVEN – RESTORATION (“THE EIGHTH”)

After the millennium, when Satan is bound, comes some of the most beautiful language of hope in all the Scriptures. This world is recreated into a new heaven and a new earth! The first world passed away (Revelation 21:1). There’s the beginning of the “eighth.” The eighth is renewal or restoration. Thus, the desolation millennium was the “seventh.” On two major points we can see the rest of the land: first, for the seventh millennium, the pre-Sabbath preparation in the “sixth” of the 144,000, and second, the post-Sabbath renewal or beginning again in the “eighth.”

The Passion *week* saw the Lamb slain on the *sixth*, resting on the *seventh* and “as it began to dawn towards the *first day* of the *week*” (the old week? No – the new week). “In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre” (Matthew 28:1). The Sabbath here is *sabbaton*. Many have suggested that this means Jesus rose at the dawn of the seventh day, bringing great confusion to the passion week, the great *module of time* and the real message that is being presented.

Jesus arose at dawn. It was at the “eighth,” a time *during* the Spring Festival of unleavened Bread that began and ended with a Sabbath, that had started the previous day. He arose on the “Firstfruits,” the “morrow after the Sabbath” (Leviticus 23:11). How do we know it was the day after the first sabbath of the Feast of Unleavened Bread *and* the seventh-day weekly Sabbath? Mark says, “And now when the even was come, because it was the preparation [the sixth], that is, the day before the sabbath [the seventh] ...” (Mark 15:42). Jesus arose as the firstfruits (I Corinthians 15:20) on the “eighth” during the symbolic week of time when all sin (leaven) will be cleansed from the heart. The *restoration module of time* is preserved.

The Greek of Matthew 28:1 reads, “After Sabbath dawning toward first of week, came Mary Magdalene and the other Mary to look at the grave.”<sup>1</sup>

Another fascinating portrayal of the “eighth” comes from Nebuchadnezzar. Though he was warned through vision and experience to honor the God of heaven, he worshiped what he accomplished and was physically driven to the fields for seven times (*shiaba iddan* – seven years). What did those years symbolize? In the creation week the seventh was set apart. Why a *continuous* seven here?

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<sup>1</sup> Douglass, J. D.; *The New Greek-English Interlinear New Testament* [translated] to *New Revised Standard Version* (Tyndale House Publishing, Inc.; Wheaton, IL, 1990), p. 115.

There is only one application where there is a complete seven in the setting of degradation – this world. At the end, Nebuchadnezzar was restored not only to his sanity but to a beautiful relationship with God. “I was established in my kingdom, and excellent majesty was added unto me” (Daniel 4:36). As he began his restorative praise, he noted, “All the inhabitants of the earth are reputed as nothing” and then said in this restorative context, “I blessed the Most High whose dominion is an everlasting dominion” (Daniel 4:35, 34).

This contextually draws on the seven millennia that we saw typified in Revelation. Nebuchadnezzar’s restoration is symbolic of all those who will be redeemed to that “everlasting dominion” at the *new* creation following the seven millennia of earth’s history.

Let’s draw upon another remarkable illustration. The restoration *module of time* is based on the six years of activity and one year of land-rest. The “eighth” is a beginning again as we’ve previously shown. Seven of those seven *modules of time* equals 49 years. As man was to carefully count the days of the weekly period, this cycle of 49 was to be carefully noted.

“And thou shalt *number* seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement [Yom Kippur] shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:8-10).

The 50<sup>th</sup> year was the time of restoration and redemption, a “Jubilee.” This paralleled a 7-week cycle that ended in Pentecost – when man was filled with God’s Spirit.

## God's Great Week of Time

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In the Jubilee cycle, the last seven-year cycle had the second sabbath year (the 50<sup>th</sup>) added. To that last cycle it was linearly the “eighth” when everything became new!

In review:

Creation week – sequence of sacred seven

6 days preparation

1 day Sabbath

Seven-year sequence – the eighth is introduced (because of sin)

6 years – activity on land

7<sup>th</sup> year – sabbath rest of land

8<sup>th</sup> year – restoration of land or beginning again

Seven-millennial sequence – the eighths continue

6 millenniums – activity on the land

7<sup>th</sup> millennium – land desolate – at rest

8<sup>th</sup> millennium – restoration – new heaven and earth  
(it follows the 7<sup>th</sup>)

*Therefore*, the first six millennium period must be a linear preparation time.

Based on the preparation land-rest and eighth *module* within a millennial motif in Revelation, God must have a lot more to say regarding these time *modules*. And that is exactly right. Some of the most solemn prophetic timing for God's people is found in Daniel 8 and 9. Before we look at that, let's look at another number message.

### EMPHASIZING A NUMBER

Revelation 7 adds numerical insight to prophecy. God's pure remnant people are symbolized by the 144,000 message in verse 4. How was that number made up? That group

## A Millennial Purpose

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came from each of the 12 tribes of Israel (Manasseh taking the place of Dan). *Twelve in prophecy is God's kingdom number.*

12 Tribes

12 Apostles

12 Foundations

12 Gates

12 Stones on priest's breastplate

But verses 5 to 8 say that 12,000 came from each of the tribes. How was this derived? To *emphasize* a message, the number is multiplied by one thousand. Thus,  $12 \times 1000 = 12,000$ .

Then when 12,000 is multiplied by 12 (the number of tribes), it equals 144,000, which is God's final kingdom number, signifying those in *a full restoration setting*. This multiplier of *1000* is an important timing metaphor.

The millennial symbology in Revelation 20 draws on Leviticus 26 with the land-rest. Then, however, the time period of one year is multiplied by one thousand, focusing on when God's kingdom will be *fully restored!*

We have now observed:

- A week of days
- A week of years
- Seven weeks of seven years
- A week of seven millenniums

Is there a "week of seven months?" Yes – and it has profound end-time meaning! That will be studied later (chapter 5). The only timing message longer than a millennium in the Bible is *eternity*. That is what every other message leads to-

wards. That is how old we will get when we give our all to Jesus. It has no end.

What did Jesus tell the disciples about the GWT? Did the disciples know the earth would go on another 2000 years? Jesus unfolded an amazing number of timing prophecies to those twelve men. In the next chapter we will begin to see just how many.

## JESUS TALKS ABOUT TIME

Did Jesus give any clues that might lead a careful expositor to *know* that six thousand years after the fall *time* would end? Was any information given that could pinpoint when that end might occur? Most Bible students will answer these questions with well matured prejudice and firmly say “no.”

Jesus was so concerned that we understand Biblical time, He appeared personally to Daniel three times *to talk about time* (Daniel 8, 10 and 12) and once to John as an angel while God the Father spoke (Revelation 10). Intriguingly, in *each* of those settings, legal language was used to connect timing messages with the completion of the covenant. Time was extremely important to God. He left a trail of wonderful end-time insights, which we can follow if we simply search diligently.

### CURIOUS CONCERNED DISCIPLES

Jesus had just cleansed the temple for the second time, a type of the *final* cleansing of the heavenly sanctuary when probation draws to a close. He and His disciples were making their way to the Mount of Olives when Jesus told them that Jerusalem would be destroyed (literally as well as symbolically, representing God’s chosen people) and the temple would be totally dismantled (literally as well as symbolically, representing His church and His dwelling among them).

Only four of His disciples accompanied Him to their final Olivet destination – Peter, James, John and Andrew. They were deeply concerned by those comments and posed three

questions to Jesus. He answered each of them individually. However, just before He did that, Jesus warned them to not be deceived about end-time issues (Matthew 24:4). They were also to be alert against false Christs (24:5, 11, 23-24) who would present deceptive messages. How were they to avoid these deceptions? By knowing the details of end-time prophecy! Security was to be found in those details.

Here is what the disciples asked:

- When (timing) shall these things be?
- What (events) shall be the sign of thy coming?
- What (events) shall be the sign of the end of the world?

Strongly related questions were asked of Jesus by Gabriel in Daniel 8:13. Jesus does answer the three questions, but He comes back to the timing issue twice. In addition, He made crystal clear that once things started to be fulfilled, they would be completed within one generation (Matthew 24:34). He also used the parable of a fig tree to illustrate that once the leaves came on, the tarrying time was over (cf. Habakkuk 2:2-3) and the *appointed time* for the harvest was near.

“The people of God should carefully study the words of Christ concerning these last days. Why is it that the people of God do not read and understand the specifications concerning the dangers that will surely come? Why is it that they rush on blindfolded, receiving messages that are not true? With prophetic eye Christ looked down the stream of time to the *very end* of earth's history, and marked out with prophetic pencil *the very things that would take place in these last days*. He lifted the danger-signal.”<sup>1</sup>

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<sup>1</sup> White, Ellen G.; *The Youth's Instructor*, 11/18/1897 (emphasis added).



Jesus answered the first part of the “when” question by noting that the end begins when world conflicts, famines, pestilences, earthquakes and fearful heavenly sights (Luke 21:11) are coming together (the “beginning of sorrows” – Matthew 24:7-8, Luke 21:28). That is occurring *now* – together – but will not be part of this discussion. The time of sorrows has commenced. Then He noted secondly that persecution would follow (24:9-13), beginning the “Little Time of Trouble” for God’s people.

The end (*telos*) is contextually the conclusion of time when the end of the world comes. That occurs when the gospel goes to all the world (Matthew 24:14). We won’t know when that is, except retrospectively. It does occur, however, at the Loud Cry. When will that be?

Part of the book of Daniel is related to the Loud Cry. “Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a *loud cry*. *Then Daniel will stand in his lot, to give his testimony.*”<sup>2</sup>

What is this referring to? Daniel 12 and the *chazown* vision given in segments throughout Daniel 8–12. “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Daniel 12:13).

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

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<sup>2</sup> White, Ellen G.; *Manuscript Releases*, vol. 2, p. 20 (1906) (emphasis added).

of Revelation is also replete with warning and instruction for the last generation.”<sup>3</sup>

The sign of Jesus' coming is the “cloud” (Revelation 1:7, 14:14; Matthew 24:30; *Sermons and Talks*, vol. 1, p. 50). When we see it, it is a *fulfilled sign*. When we know the gospel has gone to all the world, the very end is already upon us. The gospel to all the world and the cloud at His coming are descriptive events at earth's final moments. Therefore, these two signs are not useful *predictive signs*. Knowing this, we are left with only **one** of Jesus' answers to resolve – the “when” timing question. When Jesus began His discourse to help us understand the end of time, He added something else very special relative to time, which most expositors jump right over. Here it is.

### JESUS REFERRED THE DISCIPLES TO DANIEL

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) (vs 15).

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (vs 21).

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened” (vs 22).

Then come detailed warnings about false Christs (vss 23-26). Now look what follows!

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (vs 27). This is the sequence Jesus gave:

### Abomination — Tribulation — Second Coming

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<sup>3</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 9/25/1883 (emphasis added).

Where is the abomination mentioned in Daniel? Several places actually. It is what actively begins the 1290 days (Daniel 12:11). It was an implied part of Gabriel's questions in 8:13, plus being noted in chapters 9 and 11.

The Hebrew word for "abomination" is *shigguwts*, which means a detestable thing directly related to an idolatrous practice. A false idolatrous standard is set up in place of what God has defined. From history, its first application was Jerusalem's fall in 70 A.D. As then, so in the end, a false standard will come out of Rome. This directly relates to another abomination (*towebah*) in Ezekiel 8 that describes worshiping Tammuz and the sun. Daniel's abomination refers to a false Sabbath that comes into prominence at the end of time (*eth qets*) – when time is *severed* at judgment. "*Eth qets*" also reflects Old Testament imagery when people are getting ready for a wedding (contextually here, with Jesus).

What signals the end of this abomination and tribulation? Jesus said when God's people are delivered and there is a special resurrection, the "scattering" or persecution of God's people will end (Daniel 12:7). From the beginning to the end, that "appointed time" lasts 1335 days (Daniel 12:12). Jesus took all this one step further. Once the abomination and tribulation (persecution) come, then His coming will be soon. (See *End-Time Secrets of Daniel 8–12* published by the Christian Heritage Foundation.)

What does this all have to do with the disciples, 6000 years and the ancient knowledge of the Great Week of Time? Plenty! Let's look in on Daniel further. We're going to make an amazing discovery!

### THE PROBATION THAT ENDS ALL PROBATIONS

Daniel prayed a *covenant restoration* petition to God in Daniel 9. All the elements to redeem lost favor with Him were carefully addressed. Then Gabriel came to present the final restoration terms for Israel. This was their last chance.

A question: Were those terms, probations, timings and events just for Daniel's people – or were they for spiritual Israel at the end of time also? This document will not deal with the details to answer this question. Briefly, however, it was for both.

Here is the reason. Daniel 8–12 is composed of three parts: two visions plus commentary from Daniel, Gabriel and Jesus. One vision, called in Hebrew the *chazown*, was sealed until the time of the end. The second vision, called the *mareh*, was open to study and understanding. The latter is what we are addressing here. It included:

- 2300-year atonement prophecy (Daniel 8:14)
- Confirmation of its truth (8:26a)
- Gabriel's probationary covenant terms (9:22-27)
- Vision of Jesus as priest–judge (10:1-9) at the Latter Rain

Gabriel came to Daniel to give 70 weeks of years (based upon the Leviticus 25:1-4 model) of probation for Israel to repent, end sinning, be sealed and fully restored to God. Within that period there were ten full Jubilee cycles. Those cycles had everything to do with *restoration*. It was part of the covenant plan. In fact, the divisions of those 70 weeks were given to make very clear that the Jubilee restoration and land-rest, when everything was to be made new, was not to be lost sight of!

Most Bible expositors recognize that the last week or seven years was unique. It is not, however, tied to the "gap

theory” nor to ancient Israel only. It is tied to the last seven years of the tenth Jubilee cycle. There is much lost when there is prejudice and bias, and simple contextual rules are thrown out by expositors. This is not a “Jubileeist” issue or one for the misguided “dispensationalist.”

The 490 years recalls the time the land didn’t rest, the years that no restorative Jubilee was honored. It also dates back to the beginning of the period when Israel first asked for a king – stepping outside of the theocratic plan God had devised.

In the *middle* of that last week of this “make-up period,” the Messiah was cut off or crucified (9:26a, 27b) and all the sacrificial ordinances ceased. Gabriel had noted that the 490 years were for Daniel’s people *and* for the holy city or God’s corporate church (9:24a). Most expositors accept this period as 457 B.C.–34 A.D. This is summarized by this thought:

“‘And He shall confirm the covenant with many for one week.’ The ‘week’ here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour’s direction was: ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6.”<sup>4</sup>

But there is more, far more, that is tucked inside this Hebrew vision for God’s people! Since this document is a general presentation of the arguments for understanding the GWT, only a few Daniel 9 concepts will be built upon. E. G. White adds some helpful details:

“A starting point for this period is given: ‘Know therefore and understand, that from the going forth of the command-

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<sup>4</sup> White, Ellen G.; *The Great Controversy*, p. 327.

ment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,' sixty-nine weeks, or four hundred and eighty-three years. Dan. 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B.C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. 'The time is fulfilled.'"<sup>5</sup>

What ended in A.D. 34? "The probation for the Jews," most will respond. Then what do the following quotations mean?

### **Israel's Probation:**

"When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed would be ended."<sup>6</sup>

"When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God."<sup>7</sup>

Seventy weeks are determined (cut out of the 2300 "days") upon thy people and upon thy holy city (all referring to God's people).

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<sup>5</sup> White, Ellen G.; *The Desire of Ages*, p. 233.

<sup>6</sup> White, Ellen G.; *The Great Controversy*, p. 21.

<sup>7</sup> White, Ellen G.; *The Desire of Ages*, p. 709.

Probation for Daniel's people ("Thy people") ended at the cross (A.D. 31)!

### **Last Hope Gone:**

"What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their Ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard, 'We have no king but Caesar.' The God of heaven heard their choice. He had given them opportunity to repent, and they would not. Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine – a dead, fruitless branch, to be gathered up and burned – from land to land throughout the world, from century to century, dead – dead in trespasses and sins – without a Saviour (YI Feb. 1, 1900)!"<sup>8</sup>

"But Israel as a nation had divorced herself from God. The natural branches of the olive tree were broken off. Looking for the last time upon the interior of the temple, Jesus said with mournful pathos, 'Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.' Hitherto He had called the temple His Father's house; but now, as the Son of God should pass out from those walls, God's presence would be withdrawn *forever* from the temple built to His

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<sup>8</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 5, p. 1149.

glory. Henceforth its ceremonies would be meaningless, its services a mockery.”<sup>9</sup>

What does that mean? The last three and one half years of the last Jubilee cycle, which should have brought forward a perfected people – Jerusalem, His bride – were cut short. It never occurred!

How is it that so many still talk of the 70 weeks finishing at A.D. 34 if it was never completed? God gave a *special dispensation* for the *individual Jews* which extended to A.D. 34. This was not part of the Jubilee fulfillment but was only a period of time to concentrate on giving the gospel message to the Jews before the gospel went to the Gentiles.

Look at this statement carefully: “Jesus was sitting in the midst of priests, rulers, lawyers, and Pharisees,—in the midst of men who had long been favored with the heavenly invitation, and who claimed to be guests for the feast of the Lord. But when the time came when they should have entered into the spiritual kingdom of heaven, when by believing on Christ they should have been partakers of his flesh and blood, when they should have received him whom their sacrificial offerings typified, they all with one consent began to make excuse. *Mercy was extended to them, and their probation was lengthened, until three years and a half after the death of Christ*, when the apostles declared: ‘It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.’ The Lord gave the commission to go out into the highways and the hedges of the cities and villages, to go to the poor, the halt, the lame, and the blind, to minister to those who felt that they had need of a physician. Jesus had declared, ‘I am not come to call the righteous, but sinners to repentance.’ The wandering sheep must be hunted up. The Jews refused to accept the flesh and blood of the Son of God; they would not listen to

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<sup>9</sup> White, Ellen G.; *The Desire of Ages*, p. 620 (emphasis added).



his word, which he declared is spirit and life, and rejected the invitation to the gospel feast. Through their impenitence and stubbornness of heart in refusing the heavenly invitation, they themselves were rejected. The solemn words were spoken by lips that cannot lie, saying, 'None of those men that were bidden [and who have refused my invitation] shall taste of my supper.'"<sup>10</sup>

E. G. White may not have known Hebrew, but the meaning of this prophecy was *open* to her understanding. Everything she has said so far is exactly what the Scriptures convey!

That restoration cycle was and is incomplete. Remember, Gabriel said that the 70 weeks were for Daniel's people AND the holy city. The "city" has not yet become holy. That is what the very first part of the *mareh* vision was all about – Daniel 8:14! ***And here is the reason – yes, finally – that this whole section of the GWT is given.***

Daniel *heard* (audition) Jesus making this statement: "After 2300 atonement evenings and mornings God's holy people will be adjudicated (legally judged holy)" (Daniel 8:14 paraphrased).

That declaration was made *five years before* Daniel 9 was given. Daniel was told way back then that his people would fail! It was a prophetic declaration that the world would go on another 2300 years before restoration could be made! Since the world in Daniel's time was almost 3500 years old, Daniel could know it would last approximately 6000 years. Lest bias or prejudice spring up, a very profound comment comes in Daniel 10:1. He states that now he fully understands the *mareh* vision. *His people would fail*, and the world was to go on for more than two millennia.

Even Moses was given the insight that his people would fail! "Moses beheld the disciples of Jesus as they went forth

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<sup>10</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 03/10/1896 (emphasis added).

to carry His gospel to the world. He saw that though the people of Israel 'according to the flesh' had failed of the high destiny to which God had called them, in their unbelief had failed to become the light of the world, though they had despised God's mercy and forfeited their blessings as His chosen people—yet God had not cast off the seed of Abraham; the glorious purposes which He had undertaken to accomplish through Israel were to be fulfilled. All who through Christ should become the children of faith were to be counted as Abraham's seed; they were inheritors of the covenant promises; like Abraham, they were called to guard and to make known to the world the law of God and the gospel of His Son. Moses saw the light of the gospel shining out through the disciples of Jesus."<sup>11</sup>

Did the disciples understand that time would go on for another 2000 years? There is no evidence that they did, with one exception. After 70 A.D. and the literal fall of Jerusalem and the beginning of the eternal curse (*despora*), the *unveiling* was given to John. The book of Revelation was filled with three and one half year prophecies, the finishing of a covenant people, and the event-driven story of Satan's last desperate struggle to prevent the completion of the covenant. He often gave notice that he "saw," "heard" or "was a witness to" these things. Evidence suggests that John joined that select group of those who *saw* and *understood* when God would have a sealed covenant body of witnesses for His final legal court scene to vindicate His character.

Does that mean there is another three and one half years yet of this 70-week prophecy to be completed? That is not the subject of this document – but – a *restoration* Jubilee cycle has been waiting to be completed. Time has tarried. From the book of Daniel we can prove a clear allusion to the GWT, the 6000-year issue. With that, we should approach the book of Revelation with awe and a sense of solemn im-

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<sup>11</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 476.

port because Daniel 8–12 is its preface, all pointing to the *very end of time* in a six-millennium context. And, as we have previously seen, the millennium when Satan is bound must be the “seventh” at land-rest.

“That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has ‘let out His vineyard unto other husbandmen,’ even to His covenant-keeping people, who faithfully ‘render Him the fruits in their seasons.’ Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.”<sup>12</sup>

“Then it is that the redeemed from among men will receive their promised inheritance. Thus God’s purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God’s purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today.”<sup>13</sup>

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For *six thousand years*, Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. ‘The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever’ (Dan. 7:18).”<sup>14</sup>

“Satan’s work of ruin is forever ended. For *six thousand years* he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation

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<sup>12</sup> White, Ellen G.; *Prophets and Kings*, pp. 713-714.

<sup>13</sup> White, Ellen G.; *Ibid.*, p. 720.

<sup>14</sup> White, Ellen G.; *God’s Amazing Grace*, p. 370 (emphasis added).

has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. 'The *whole earth is at rest*, and is quiet; they [the righteous] break forth into singing.' [Isa. 14:7] And a shout of praise and triumph ascends from the whole loyal universe. 'The voice of a great multitude,' 'as the voice of many waters, and as the voice of mighty thunderings,' is heard, saying, 'Alleluia; for the Lord God omnipotent reigneth.'"<sup>15</sup>

When Jesus, in that remarkable discourse, referred the disciples to Daniel, He invited them to study other timing signs that were in that record related to the very end of time. The world from creation or the fall would go on for 6000 years. Jesus, through Daniel, affirms once again the Great Week of Time.

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<sup>15</sup> White, Ellen G.; *The Great Controversy*, p. 673 (emphasis added).

## DELIVERANCE TIMING INSIDE THE PASSOVER

The Sabbath was given to man *before sin entered*. It was a spiritual model for rest, reflection and remembrance. It was an *appointed time* to be with God. It was a *period* set aside to look *backward* at man's origins, to adore and worship the sovereign God as his originator.

When sin came in, added worship engagements were given to man that looked *forward* – from the sacrifice of a lamb to, finally, a whole system of ordinances and sacrifices within the great Jewish economy, portraying redemption and restoration.

Everything was Christocentric, for He would become man's Savior. The rituals and routines served three great purposes:

1. To create a setting where God's presence could perpetually be with them
2. To engage in ordinances that drew their attention to the first advent of Jesus – the Lamb to be slain
3. To participate in ritual ceremonies, regulated by detailed statutes, which looked *forward* to the restoration of everything back to the original creation

The pillar of fire by night and the cloud by day (Exodus 13:21; Psalm 105:39; Nehemiah 9:12, 19) were their assurance of the divine presence.<sup>1</sup> Every cultic activity that re-

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<sup>1</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 282.

quired the shedding of blood looked forward to the spotless Lamb of God who would be the Savior. "For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul" (Leviticus 17:11).

Before we look at the *forward-looking* message of restoration, which has the Great Week of Time built into it, there is another amazing issue that God opened up to the students of ancient Jewish ritual. God told them, *before the time of Daniel*, when that first advent would be.

### THE AMAZING TIMED MESSAGE OF THE PASSOVER

The Passover recalled the deliverance from Egypt but also looked forward to Christ as the Passover sacrificed for us (I Corinthians 5:7) – the Lamb of God which would take away the sin of the world (John 1:29) – our Deliverer.

In the Passover ritual great restorative themes were presented:

1. The Lamb was prepared whole without a bone being broken, representing the completeness of Christ's sacrifice (Exodus 12:46, John 19:36).
2. The flesh was eaten, symbolizing the eating of the flesh and drinking of the blood of Jesus (John 6:53-54, 63). This was life-giving.
3. The Lamb was eaten with hyssop, representing the purification of the heart (Psalm 51:7).
4. All was eaten with unleavened bread, showing that the leaven of sin was purged from them.
5. The Lamb's blood was sprinkled on the door post, showing that the divine/human Lamb's blood to be sacrificed protected the portals of their hearts.

The first of the Jewish festivals, the Passover, followed by the Feast of Unleavened Bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was over, the first rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching its fullness, made the evenings pleasant.

“On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord’s Supper was instituted as a memorial of the same event of which the Passover had been a type.”<sup>2</sup>

Central to this great festival was “the Lamb.” This was by regulation a male of either a sheep or a goat of one year of age (Exodus 12:5). It was to be without blemish (Exodus 12:5). This was important because it represented Christ (Leviticus 21:17-20, 22:19-25) who offered Himself without spot (I Peter 1:19).

On the 14<sup>th</sup> day of Abib, between 3:00 and 5:00 p.m., the Lamb was killed. The blood was used as a salvic medium. Then the lamb was roasted by fire. By morning the next day it was to have been consumed (Exodus 12:6-7).

Here, now, are the fascinating instructions given. The Lamb was chosen *four days before* on Abib 10. The chosen Lamb waited and was ready four days before it was slain. Jesus was the Lamb slain from the very foundation of the world (Revelation 13:8).

Many Christian scholars and rabbinic traditions have tried to explain what those four days symbolized. The views are

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<sup>2</sup> *Ibid.*, pp. 537, 539.

diverse, some being very liturgically creative. Here, a day represents a thousand years. Though the *decision* for the Lamb was made from earth's very foundation, Jesus would wait until the *fulfillment of time* (Mark 1:15) when the kingdom of God was at hand. Four thousand years from the intrusion of sin, the Lamb of God came.

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

"The ordinance of the Lord's Supper was given to commemorate the great deliverance wrought out as the result of the death of Christ. Till He shall come the second time in power and glory, this ordinance is to be celebrated. It is the means by which His great work for us is to be kept fresh in our minds."<sup>3</sup> That happened nearly two thousand years ago.

The GWT once again is given to us in Hosea 6:1-2. It says, "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days* will he revive us: *in the third day* he will raise us up, and we shall live in his sight" (emphasis added).

After *four days*, or four thousand years from Adam's fall, would be the Crucifixion of Christ. There will be another *two days*, or two thousand years, before the *third day* or one thousand years when we are raised to be in God's glorious kingdom. Seven days or seven thousand years are once again accounted for in the Bible.

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<sup>3</sup> White, Ellen G.; *The Desire of Ages*, pp. 652-653.



But there's more, much more GWT information within God's sacred Word. First, let's look more deeply at this Jewish economy. There is another remarkable picture of 6000 years in the end of the great festival sabbaths given as statutes to Israel.

### A DEEPER LOOK AT WHEN THE LAMB IS CHOSEN

The Jewish Passover was on Friday, Abib (Nissan) 14, of the passion week. It is of significance that Jesus observed the Passover meal with His disciples *the evening before* to proleptically "commemorate the deliverance wrought out as the result of the death of Christ."<sup>4</sup> The type of festival celebration and its meaning changed when Jesus instituted the ordinance of the Lord's Supper.

This was done *the evening before*, which was the beginning of Abib 14. Thus, Jesus honors, in advance, that Feast day by introducing the substitutionary communion. Yet Jesus was still to die at the traditional Passover time, fulfilling the antitypical role of the Passover Lamb.

"These types were fulfilled, not only as to the event, but as to the *time*. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the *third day*, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21."<sup>5</sup>

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<sup>4</sup> *Ibid.*

<sup>5</sup> White, Ellen G.; *The Great Controversy*, p. 399 (emphasis added).

Jesus would have to be *set apart* by a space of four days before the Passover (Exodus 12:1-6). This is how it happened:

Jesus rested on the previous Sabbath at Lazarus' home in Bethany. Either that evening or the next day He was a guest at the home of Simon, the man Jesus healed from leprosy. At that Feast Mary anointed His feet with expensive ointment. Jesus said that "she hath poured this ointment on my body, she did it for my burial" (Matthew 26:12). Some expositors claim that that was the "choosing of the Lamb," but it was only for the *burial*. Shortly thereafter (likely hours) was the triumphal entry into Jerusalem.

Insightful commentary is given to us by expositor White: "It was on the *first day of the week* that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up."<sup>6</sup>

This was Abib 9, five full days before Friday, Abib (Nissan) 14. Then comes this thought: "When the procession reached the brow of the hill, and was about to descend into the city, Jesus halted, and all the multitude with Him. Before them lay Jerusalem in its glory, now bathed in the light of the declining sun. The temple attracted all eyes. In stately grandeur it towered above all else, seeming to point toward heaven as if directing the people to the only true and living God. The temple had long been the pride and glory of the Jewish nation. The Romans also prided themselves in its magnificence. A king appointed by the Romans had united with the Jews to rebuild and embellish it, and the emperor of

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<sup>6</sup> White, Ellen G.; *The Desire of Ages*, p. 569.

Rome had enriched it with his gifts. Its strength, richness, and magnificence had made it one of the wonders of the world.

“While the westering sun was tinting and gilding the heavens, its resplendent glory lighted up the pure white marble of the temple walls, and sparkled on its gold-capped pillars. From the crest of the hill where Jesus and His followers stood, it had the appearance of a massive structure of snow, set with golden pinnacles. At the entrance to the temple was a vine of gold and silver, with green leaves and massive clusters of grapes executed by the most skillful artists. This design represented Israel as a prosperous vine. The gold, silver, and living green were combined with rare taste and exquisite workmanship; as it twined gracefully about the white and glistening pillars, clinging with shining tendrils to their golden ornaments, it caught the splendor of the setting sun, shining as if with a glory borrowed from heaven.”<sup>7</sup>

*“When the fast westering sun should pass from sight in the heavens, Jerusalem’s day of grace would be ended. While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ’s great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour’s love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son*

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<sup>7</sup> *Ibid.*, p. 577.

of God, that was locking herself by her impenitence in fetters of bondage, – *her day of mercy was almost spent!*"<sup>8</sup>

When the sun would set, it would be Abib 10. That was when the lamb was to be chosen (Exodus 12:2-3). Israel rejected the Lamb. Their doom was now assured. But, there was a Lamb – like no other.

"While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, *by a voluntary act set Himself apart as an oblation*. It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.

"The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. They would be led to *search the prophecies*, and would be convinced that Jesus was the Messiah; and in all lands converts to the faith would be multiplied."<sup>9</sup>

The Messiah, Savior, Redeemer, the Lamb, set Himself apart as the Paschal Lamb for the whole world. He made Himself ready *four days early*, just as He had 4000 years previously, before the foundations of the world were laid. The great antitype for the Paschal sacrifice was *set*. "But the bright picture of what Jerusalem might have been fades from the Saviour's sight. He realizes what she now is under the Roman yoke, bearing the frown of God, doomed to His re-

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<sup>8</sup> *Ibid.* (emphasis added).

<sup>9</sup> *Ibid.*, p. 571 (emphasis added).

tributive judgment. He takes up the broken thread of His lamentation: 'But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.'"<sup>10</sup>

Jesus was raised from the tomb on the *third day* (I Corinthians 15:4). Part of Friday and all day Sabbath He rested, symbolizing the final waiting period of two millennia before "He comes" on the sixth day *from* Abib 10 when "He arose." Adam and Eve were created on the sixth. Redemption came to life on that sixth. God's people will be prepared and sealed at the sixth millennium, then rest with Him on the seventh.

This fulfills the symbolism of Hosea 6:2 again and looks forward to the end of the two thousand years, when in the "third" millennium we will be with Him.

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<sup>10</sup> *Ibid.*, p. 577 (emphasis added).



## THE SPRING AND FALL FESTIVALS OPEN RESTORATION THEMES

The Jewish calendar began in the month of the Israelites' exodus from Egypt. "And the Lord spake unto Moses and Aaron in the Land of Egypt, saying, This month shall be unto you the *beginning* of months: it shall be the first month of the year to you" (Exodus 12:1-2). The Bible called that Abib. Later the Babylonian term Nissan was adopted. That was when the Passover was celebrated, the first sacred typical Feast that was set apart, pointing forward to an antitypical fulfillment – a "part one" of redemption's history.

The usual names of the months of the Jewish calendar were adopted during the time of Ezra after the return from exile in Babylon. They were Babylonian month names (see those divisions in the following table).

It is of interest that of the twelve months (13 periodically to make up for the shorter Jewish length of months over time), *seven* only are set aside as a calendar of *times appointed*. Those seven months are fixed and are unaffected by the *makeup* time occurring every two to three years in that 13<sup>th</sup> month.

## God's Great Week of Time

Hebrew* Equivalent	English	Number	Length	Gregorian
Abib	Nissan	1	30 days	Mar-Apr
Zif	Iyar	2	29 days	Apr-May
3 <sup>rd</sup>	Sivan	3	30 days	May-Jun
4 <sup>th</sup>	Tammuz	4	29 days	Jun-Jul
5 <sup>th</sup>	Av	5	30 days	July-Aug
6 <sup>th</sup>	Elul	6	29 days	Aug-Sept
Ethanium	Tishri	7	30 days	Sept-Oct
Bul	Cheshvan	8	29 days	Oct-Nov
9 <sup>th</sup>	Kislev	9	30 days	Nov-Dec
10 <sup>th</sup>	Tevet	10	29 days	Dec-Jan
11 <sup>th</sup>	Shevat	11	30 days	Jan-Feb
12 <sup>th</sup>	Adar	12	29 or 30 days	Feb-Mar
13 <sup>th</sup>	Adar II	13	29 days	Mar-Apr
*Exodus 12:2; Deuteronomy 16:1; I Kings 6:1, 8:2, 6:38				

Collectively, the first seven months were a metaphor for redemptive history – six thousand years of preparation and holy presentation and one thousand for Jesus' return and our tabernacling with Him.

More specific in their instruction were the seven Feasts that were celebrated during those seven months.

### Spring Feasts

#### Passover

- Justification
- Deliverance from sin

#### Unleavened Bread

- Sanctification (I Corinthians 5:8)
- Cleansed from sin – 144,000



## The Spring and Fall Festivals Open Restoration Themes

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### First Fruits

- 144,000 – firstfruits of those who will be translated

### Summer Feast

#### Pentecost

- Latter Rain
- Purification – Sealing

### Fall Feasts

Trumpets – Final call – Loud Cry (Acts 3:19-20)

Day of Atonement – Sanctuary [heavenly and heart]  
cleansed of sin

Tabernacles – Coming of Jesus – Restoration –  
Glorification

## THE SEVEN AND THE NEW MOON

God instituted those seven holidays that covered a seven-month period. Leviticus 23 is the only place in the Bible where they are listed in chronological sequence. All these holidays were called “*feasts unto the Lord*” (Leviticus 23:4). They were “appointed times” of meeting the Lord. All were based on a *lunar calendar cycle*. The month began with a new moon (the dark, unseen phase). The days were counted from these new moons. The phases of the moon were signals or points in time during that cycle for the Feasts.

Ezekiel is full of detailed apocalyptic prophecy. One fascinating verse that is often passed over is: “Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his

peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening" (Ezekiel 46:1-2).

The seven-day week is *not* based on lunar cycles. This verse, however, notes a Sabbath on a new moon, preceded by six days. This is symbolic language for one of the appointed times of the Lord. The only "Feast of the Lord" that has a new moon on a Sabbath is the Feast of Trumpets. There is no Levitical precedent referring to a preceding six then the Feast of Trumpets. Therefore, this is another apocalyptic end-time GWT message.

The "prince" is Michael or Jesus (Daniel 8:25, 9:25, 10:13, 12:1). He is coming toward the east gate. This depicts His approach by way of the east to the "inner court" to receive His people, His church. This is second-coming language. But He "waits" at the doorpost. What is He waiting for? The gathering in of the saints (resurrection – then those living – meeting Him in the air (I Thessalonians 4:17).

The six days here represent the Great Week of Time – six thousand years of earth's history is about to come to an end with the Sabbath millennial rest of the land. The Prince comes by the way of the "porch" – the portal to planet earth.

These two verses in Ezekiel announce the beginning of the Fall Feasts. This occurs *during* the last part of the 1260 days of earth's history. This "Sabbath" will also be the signal for the angels with the Seven Vials to begin their mission.

"My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth.'"<sup>1</sup>

This time, represented by the Fall Feasts, depicts the final period of earth's history.

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<sup>1</sup> White, Ellen G.; *The Seventh-day Adventist Commentary*, vol. 7, p. 979.

## The Spring and Fall Festivals Open Restoration Themes

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“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

“These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the *third day*, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious body.’ Verse 20; Philippians 3:21.

***“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.”***<sup>2</sup> A Jubilee Day of Atonement has been waiting to be completed for nearly 2000 years. The Feast of Trumpets is the announcement that the seventh month has come. It is the prophetic signal that redemptive history has closed.

“And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book” (Exodus 32:32-

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<sup>2</sup> White, Ellen G.; *The Great Controversy*, pp. 399-400 (emphasis added).

33). Even today, Jewish tradition calls this day Rosh Hashanah: A call to Repentance before Wrath.

Again, the GWT is alluded to in this end-time imagery. Revelation 10 ties together many of these apocalyptic thoughts. We are currently in a tarrying time. At the “appointed time” (the Hebrew word is *mowed* – the same word used for the solemn Feasts) that will cease – “it will not tarry” (Habakkuk 2:2-3). Jesus made a declaration during a Trumpet interlude that time would be no longer delayed (Revelation 10:6 – the same thought as Habakkuk). To make sure this issue was not missed, in the next verse Jesus said at the time of the seventh Trumpet, the “mystery of God should be finished” (Revelation 10:7; cf. I Corinthians 15:51-52). When the destructive judgments are complete – He comes.

Inherent in our understanding of the GWT is a deepening understanding of the end of time. By what has been reviewed thus far, that “appointed time” is about to begin.

In our next chapter we will look into the great Jubilee cycle which has built into it a final restoration message at the “seventh,” which comes shortly after the beginning of that final appointed time.

## JUBILANT AT THE JUBILEE

Through symbols and typological communiqués, the Scriptures describe how fallen man is to be restored to a sinless being. That creative act precedes the destruction of evil from the corridors of the universe. The remnant are to experience sin's eradication before sin is extinguished. Thus, man will endure its withdrawal from his heart and eventually observe its eternal annihilation from the universe.

To make the theme of restoration relevant and to provide hopeful insight into the final judgment against sin and its agencies, God has repeatedly nestled His prophetic bulletins *within* a timing theme. This helps to clarify the relationship of events to each other, introduces secure expectations in the believer and creates an anticipation of an “end” as it approaches and is experienced.

The Great Week of Time, as we have seen, is based on a cycle of seven – six to prepare and anticipate, the seventh to rest and rejuvenate. There is one step beyond the cycle of seven. What happens at the eighth? This was briefly addressed in a previous chapter. Here we move deeper into what may be one of the most profound *typological systems of time* in Scripture – the Jubilee.

### GETTING STARTED

The word “Jubilee” is an English rendition of the Hebrew word *yovel*, meaning the blast of a horn. That is exactly how the year of the Jubilee started. “Then shalt thou cause the trumpet of the Jubilee to sound” (Leviticus 25:9). The trum-

pet signaled all over Palestine that the great sacred year had begun. That horn was blown at the end of the 49<sup>th</sup> annual Day of Atonement, announcing the onset of the Jubilee.

This happened once every 50 years. Thus, it was a Pentecostal year as compared to a Pentecostal day. Those 50 years encompassed eight Sabbath years – one every seventh and then the Jubilee ( $7^{\text{th}} + 7^{\text{th}} + 7^{\text{th}} + 7^{\text{th}} + 7^{\text{th}} + 7^{\text{th}} + 7^{\text{th}} + 1 = 8$ ).

Since the Jubilee sabbath typifies restoration, that fiftieth meant that something was brought back to its original state. Jesus said, after reading in the synagogue from Isaiah 61, that the acceptable year of the Lord was upon them and the captives were to be set free (Luke 4:18-27). Here Jesus announced His three and a half year ministry and said that the time for release from bondage was about to occur.

The Jews failed to grasp the great redemptive messages He often proclaimed. They saw their restoration as a release from Roman rule and servitude. Even the disciples saw an earthly kingdom as the culmination of their hopes. Jesus was talking about a kingdom restored called the Kingdom of God. Remember the sequence – first the heart change is made, then the physical kingdom follows later. In the GWT imagery the heart is first, then the new heavens and earth. The Jubilee message helps us keep those concepts in order.

### UNDERSTANDING THE JUBILEE TIMING

As noted in previous chapters, the weekly Sabbath was the first institution given to man, with the seventh day being set apart as sacred. “God blessed the seventh day, and sanctified it” (Genesis 2:2-3). Of the *seven-month* “sacred year” of the Jewish Festivals, the seventh month or Tishri was called by some Jewish writers the *sabbatical month*. It was then that the three Fall Feasts all occurred, symbolizing *repentance, cleansing and glorification*. Tishri, however,

must be divided just as the first month was. The Feast of Tabernacles, the last of the seven sacred celebrations, occurred on the 15<sup>th</sup> day, exactly seven months after Passover, Abib 14. Thus, the Trumpets and Atonement, which occurred in the first half of Tishri, were actually at the end of six calendar months that began with Passover!

At the time of ancient Israel, God gave a statute that *when* they entered the promised land they were to let the land be fallow each seventh year to give a “sabbath of rest unto the Lord.” What was in the field was to be available to owners, servants, strangers and even beasts for immediate use (Leviticus 25:1-7).

The Sabbath rest for the land was so important that God warned that breaking it was a sin punishable seven times over (Leviticus 26:18, 21, 24, 28). That Sabbath year (*Shemita*) was given not only to preserve and restore the land but to put a check on man’s drive to work and gain more and more. It also helped them to recognize that the land was not theirs (Ezekiel 20:12, 20). Slaves were returned and debts cancelled, symbolizing the time when bondage would cease.

Because Israel failed to keep 70 of these Sabbath years, Judah was taken into Babylonian captivity for 70 years – one year for each Sabbath year the land was worked, representing 490 years (II Chronicles 36:21; Jeremiah 25:11, 29:10; Daniel 9:2). The apostasy appears to have begun at the time of Samson (Judges 13–14) and continued through Israel’s kings. The *Shemita* was a great symbol, reminding Israel that the land, their time and even they still belonged to God. This is an important GWT and Jubilee concept. *Rest* and *redemption* or *restoration* are part of the salvic plan for man and *this earth*.

In the GWT we’ve seen that the labors of earth will cease at the end of a six-thousand-year period. The seventh-thousand-year period or millennium of Revelation 20 represents the time of the land resting. God’s people will be enjoy-

ing a great millennial “Sabbath” in heaven with Jesus (Revelation 20:4) – eternally free.

But – the Bible presents something after the seventh millennial rest! The land is restored or made new. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away” (Revelation 21:1). And that is where our study begins. This era represents an eighth. But, different from what we’ve talked about previously, this eighth is expressed as a *great prophetic masterpiece*. It presents the great finale of God’s restorative plans.

Seven seven-year cycles or *sabbaths of years* were to be counted, which would be 49 years. The following year was to be the Jubilee year (*yovel*), which would be holy.

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the Jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” Leviticus 25:8-10).

There has been debate, even within the Jewish community, as to how this was to be structured. Briefly, there are three schools of thought. The third is adopted by this author for reasons that will become clear as the discussion proceeds. Looking at the last Sabbath years of each week of years and the first year of the next cycle, these are the three schools of thought (50 = Jubilee year):

1234567 50 1234567 (7<sup>th</sup>, 50<sup>th</sup> & 1<sup>st</sup> are separate years  
– the Jubilee standing alone)



## Jubilant at the Jubilee

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123456 7 (7<sup>th</sup> and 50<sup>th</sup> are the same year)  
50 1234567

1234567 50 (50<sup>th</sup> and 1<sup>st</sup> are the same year)  
1 234567

Note in the first and third that there are two sacred sabbath years in a row. Also, the first would *add* a year every 50 years to a series of Jubilee cycles. The second and third preserve the integrity of the cycles of 49. The third allows for a fiftieth in the first year of the next cycle.

Two sabbath years in a row are noted in Isaiah related to the 49<sup>th</sup> and 50<sup>th</sup>. “And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof” (Isaiah 37:30).

“And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat” (Leviticus 25:6-7). This is the land’s seventh-year sabbath. In each Jubilee cycle, the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, 28<sup>th</sup>, 35<sup>th</sup>, 42<sup>nd</sup> and 49<sup>th</sup> years were seventh-year sabbaths.

“A Jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the Jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field” (Leviticus 25:11-12). This is the land’s Jubilee-year sabbath, which always *followed* the seventh ordinary year or Sabbath – the 49<sup>th</sup> year. There are two Sabbath years in a row! Thus, option two, though adopted by many, is not a consideration.

Additionally, there is a very crucial prophecy of ten Jubilee cycles in Daniel 9:24-25. To understand that, it is imperative that the Jubilee cycle be fully understood. That prophecy

is 490 years. It embodies the *Shemita* and the *Yovel*. Its great theme is restoration – redemption. If an extra year were added to the end of each 49 year period, the prophecy would be either numerically incorrect or its Messianic prediction meaningless.

Very helpful information has come from the Dead Sea Scrolls. These have been dated in the 125-150 B.C. era. They not only give to us the *wording* related to many ancient Scriptures but provide great insight from the Qumran community – a predominantly conservative Jewish group that broke away from the trends at Jerusalem. Some documents are named as extra-Biblical books, and all were numbered by the cave they were found in.

One book found in those caves was the Book of Jubilees. There were more copies of this than the Scriptures save for Isaiah and Psalms. This document preserved the strictest 49-year Jubilee cycle with the added 50<sup>th</sup> without breaking up that 49-year cycle. Also, the 49<sup>th</sup> Sabbath year was referred to as a Jubilee (presumably focusing on its final year of rest in a special way).<sup>1</sup>

Manuscript 11Q13 provides wording from Isaiah 52 and 61 and Daniel 9, which shows the completion of *ten Jubilee cycles* within those *seventy weeks, the last or tenth being the eschatological restoration at the appearance of Melchizedek*. This is when Belial comes to his end, when God establishes a righteous kingdom (11Q13, Colossians 2). Thus, there is no extra day that could be added, and the final seven-year cycle emerges within that 70-week prophecy. Though it is not the purpose of this paper to present all the evidence and arguments for the Jubilee structure, this pattern must be adopted:

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<sup>1</sup> [http://ccat.sas.upenn.edu/gopher/other/courses/rels/225/Minutes%20\(deailed%201995\)%20/Class%20%2322%20\(06%20Apr%201995\)%20VanderKam%20Visit](http://ccat.sas.upenn.edu/gopher/other/courses/rels/225/Minutes%20(deailed%201995)%20/Class%20%2322%20(06%20Apr%201995)%20VanderKam%20Visit).

1234567 J[50]  
|  
1234567

BUT, vital to grasp, the prophecy of ten Jubilees is the last application of these restorative times ever to come. In prophecy ten is a *number* that suggests “a whole” or “a complete set,” as ten horns on the beast. These ten Jubilees represent the “complete set” that leads to “everlasting righteousness” (Daniel 9:24). The last cycle in that prophecy is depicted as:

1234567 J[50<sup>th</sup>] everlasting righteousness

That final cycle of “the whole” is a great metaphor for the GWT.

1<sup>st</sup>–6<sup>th</sup>: Millennial earth years – at the end of the sixth  
“Melchizedek” (Christ) appears  
7<sup>th</sup>: Millennium in heaven – Belial (Satan) bound  
8<sup>th</sup>: Jubilee[50] Restoration – all things made new

### SIGNIFICANCE OF THE JUBILEE

For many decades, various expositors have felt it important to count out the Jubilees. This has led to date setting for various end-time events, including the return of Jesus. Consequently, this has fostered an anti-Jubilee prejudice. Both camps have misunderstood the great antitypical message of this sacred time and, in turn, how it applies especially to Daniel 9 and the Messianic age. All *types* must have an *antitypical* fulfillment. That is still future for the Jubilee.

The Jubilee was a statute (Leviticus 25:18) and was given for the safety (*betach*) of God’s people. These statutes helped to clarify the great Decalogue written in stone, redemptive issues and the Lawgiver. Contrary to many

thoughts, many of the statutes remain for us today, clarifying God's great will for mankind. And, as so many *types* in the Old Testament prophetically look forward to an *antitype* or a greater fulfillment, so the Jubilee has its final realization in that millennial eighth when things are restored. There is an important Biblical timing concept that we discuss in chapter 10 called the "tarrying time." It bars us from *counting* the Jubilees! That is not a timing option.

Types cannot pass away until they are fulfilled (Matthew 5:18). The land-rest prefigured in the *shemita* (sabbatical year) and the restoration of land and people depicted in the *yovel* (Jubilee) still remain anticipatory. The Jubilee looks forward to the "restitution of all things." "Repent ye therefore, and be converted, that your sins may be blotted out [you have been judged], [so by this time] when the refreshings shall come [Latter Rain] from the presence of the Lord; And he shall send Jesus Christ [second coming], which before was preached unto you: Whom the heaven must receive *until the times* [plural] *of restitution of all things* [redemption and restoration], which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). The effects of sin will one day be gone. That's what the Jubilee is all about. That great restoration lies ahead.

This year was a sacred time (Leviticus 25:12). It was actually instituted or launched at the end of the Day of Atonement in the sabbatical year. The sins of God's people were forgiven, the records were cleansed and the scapegoat bore the sins into the wilderness. Only then and at the Jubilee Day of Atonement were trumpets blown. The people were now ready to return land and servants and cancel debts as part of this sacred time.<sup>2</sup>

When Israel arrived in Canaan, the land was divided and apportioned to the tribes and families. Circumstances might increase or adversity decrease the individual possessions

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<sup>2</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 533.

people might have. If any man became involved in debt, he might be obligated to sell a portion or even all of his land to pay for it. Under dire situations, he could even sell himself and go into servitude. What kind of plan would God create to keep justice and mercy in His theocratic system? He arranged that debt would not bind forever. Land sold would be returned and personal bondage could cease. How? Through the sacred Jubilee.

Early in Jesus' ministry He presented the great message of the Jubilee's antitypical fulfillment. Release, redemption and restoration would all come through Him. He is the mediator of all *fulfillment*. Type would meet antitype through a divine-human link.

### REDEEMER AT WORK

**Before** the Jubilee year, those in servitude, as well as land previously sold for debt, could be *redeemed*. Only one next of kin had the right to redeem (Leviticus 25:25-28, 47-51). This was beautifully illustrated in the story of Ruth (Ruth 5:1-10). Jesus was born of the seed of Abraham that He might be nigh of kin (Romans 8:23, Hosea 13:14)! Then His death, as our "brother," gave permission for a pre-Jubilee redemption. "I will ransom them from the power of the grave" (Ephesians 1:14). Redemption through the blood of Jesus occurs **before** the millennial Jubilee! The statute provided that one could buy back or redeem a next of kin *before* the Jubilee year came. He paid the price early.

Satan is the prince of this world. He claims ownership of all, including mankind. But through payment of a ransom, release of that ownership has occurred.

"An angel could not redeem mankind, not the world. His life would have been powerless, for he was not 'nigh of kin' unto humanity. See Leviticus 25:47-49. Christ left heavenly courts, partook of flesh and blood, 'that through death he

might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death *were all their lifetime subject to bondage*. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.' Hebrews 2:14-16. He became the 'firstborn among many brethren,' (Romans 8:29) the one *nigh of kin*, that He might have the right to redeem every son and daughter of Adam; and down through the ages, comes the cheering assurance that 'he is not ashamed to call them brethren.' Hebrews 2:11.

"Thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money' (Isaiah 52:3), even 'with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Peter 1:18-19."<sup>3</sup>

The ancient walled cities of refuge were the home of the Levites. They *symbolized* the home of the priesthood where God's saints will become kings and priests. That will be a walled city called the New Jerusalem. As the Levites were given land outside their cities for their use, so the redeemed will be given a new earth to possess.

All redemptive imagery, all restorative language, has its origination in the *eighth year* or the Jubilee, following the last sabbatical land-rest cycle. The *seventh* is a final Sabbath rest to people and land. The *sixth* is a final time of preparation. The Great Week of Time encompasses the very center of God's timing plan for this earth. Since the *land-rest* setting is a specific missive in sequence with Revelation 20:1-7, it is our exegetic clue that in the great sabbatical years, this time (a year in type) represents a millennium in antitype. That communiqué is the culmination of numerous prophecies that the land would become desolate in both the Old and New Testaments. It is void of everything, filled with nothing and totally inactive – it is at rest. Where are God's people?

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<sup>3</sup> Haskel, Stephen H.; *The Cross and Its Shadow*, p. 109.

Reigning with Christ for that thousand years (Revelation 20:4).

The GWT is again presented through the Jubilee. Some may protest that in Daniel 9 the great 70 weeks of years, or 490 years, was completed. This would mean that the whole restoration motif of that chapter (actually part of a similar theme in chapters 8–12) would be demolished. Though not the discussion of this book, those 70 weekly sabbaticals with Jubilees *never* saw the restoration completed – it simply is *not* recorded. That is where you and I come in. That great message was written, as Gabriel told Daniel, for “thy people” (9:24). God saw fit to let that sink in for many years before expounding on it. Then Gabriel revisited Daniel and said “thy people” are “*everyone* found written in the book of life” (Daniel 12:1). Important? Daniel 9 is a message for today! Something in that timing prophecy was *never* fulfilled. It will be alluded to later, but how it will be finished is in Revelation, especially chapters 10–11, 14, 18–20. That is why we don’t count out Jubilee cycles. It leads to nowhere.

*The land was given to man to use for only “six”* (Leviticus 25:3). That is a divine law. It is not numerology. These are *fixed* issues of time to which God draws our attention. Is the GWT important? It’s imperative that we understand it. Is the Jubilee message vital to the last generation? It is part of our hope within the GWT theme. It is a message for this hour as the last part of the “completed” ten is about to begin its countdown at the appointed time!

“The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might

be called trees of righteousness, the planting of the LORD, that he might be glorified" (Isaiah 61:1-3).

### ANNOTATION

In the writings of E. G. White is a statement that notes that the Jubilee begins at the deliverance of God's people – at the end of the "sixth."

"Then commenced the Jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot."<sup>4</sup>

There are four reasons for this designation.

1. A great spiritual theme of *deliverance* is being portrayed.
2. Often the *seventh* was *also* called a Jubilee year – when it immediately preceded the 50<sup>th</sup>.
3. Most important are the laws of redemption. Those in bondage could be redeemed *anytime* during the cycle. When deliverance comes to the slaves of sin, it is a Jubilee! In a study of E. G. White's writings, it is clear that she understood these concepts very pre-

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<sup>4</sup> White, Ellen G.; *Early Writings*, p. 35.



cisely (e.g., *Education*, p. 43, *Patriarchs and Prophets*, p. 533; *Manuscript Releases*, p. 136).

4. The GWT is not finished when Jesus comes. The Jubilee in that context would be at the eighth when the heavens and earth are recreated. That is one thousand years after Christ comes.

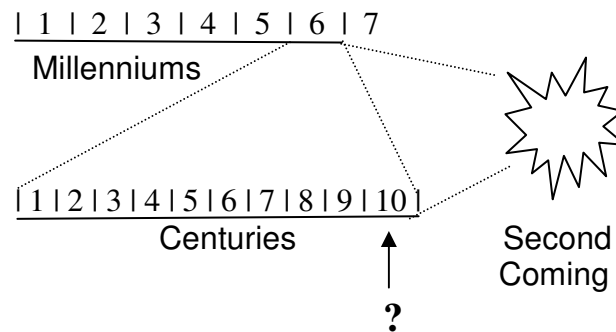
The 70 weeks of years from Daniel 9 were divided into ten Jubilees. The last three and a half years of that 490-year period was never completed (as a probation to develop a holy people). Thus the tenth Jubilee never consummated. When the appointed time of 1260 days (3½ years) ends, Jesus will come. That will finish that incomplete prophecy. Thus, when Jesus comes, it will be time for that tenth Jubilee.

- Thus, there is a Jubilee that follows the last of the 70 weeks of years prophecy fulfillment, which E. G. White recognized.
- Another “Jubilee” is anticipated at the eighth millennium.



## AGE OF THE EARTH – DO WE KNOW?

The Biblical record repeatedly draws on the cycle of seven with everything restored on the eighth. Thus far in our discussion it is clear that this sinful world will have a six-millennial period of human habitation, then the land will rest for the seventh millennium, followed by the new heavens and the new earth (Revelation 21), “the eighth.” This provocative information demands (or else it is only a misplaced Scriptural factoid) that we should be able to approximate where we are in that six-thousand linear year period.



This chapter will explore what is known about the age of the earth. If we can determine from a variety of techniques that the 6000-year period is nearly complete, it will reinforce the GWT message. Then the *parousia* would be of urgent concern. It might even be imminent – a solemn issue for every Christian.

### A SIMPLE BUT PROVOCATIVE OBSERVATION

The genealogies of the Bible are difficult to evaluate precisely into a *time* database. There is one apparent exception, and that is from the line of individuals between Adam and the Flood. That record not only notes the ages of the males when the first son was born but states that Noah, the ninth from Adam, was six hundred years old when the Flood waters came upon the earth (Genesis 7:6). Some may jest at the meaning of that ancient record. It is important to point out to those skeptics that the precision of God's record is so detailed it even notes: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven opened" (Genesis 7:11). That's a lot of divine timing information!

Those generations reveal that 1656 years from Adam's *creation* the Flood came. We are not asked to figure out Adam's birthday, whether the first birthday was the second year or even how long Adam was in the Garden before he sinned – none of those are issues. It simply says by God's reckoning of a year when each man had a son, and then Noah's age at the Flood. That is 1656 years.

The Bible states that "every living substance" was destroyed which was upon the face of the ground. When Noah came out of the ark, the earth was desolate or barren.<sup>1</sup> Yet the first sign of life was an olive leaf "plucked off" (Genesis 8:11) from a tree. Life had begun once again.

This raises a fascinating question. Could any living tree that began to grow then still be surviving today? Many claim that the oldest known tree is called Methusela. Core specimens show 4789 rings. That bristlecone pine is in the arid White Mountains of California, just outside of Bishop.

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<sup>1</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 106.

How accurate are “annual rings” in a tree trunk? Some years a tree will make two rings. It is the exception and not the rule. Also, scientists must deal with what are called “false rings,” all making it appear older than it is. A variety of techniques have been used by *dendrochronologists* to try to pinpoint the ages of the ancient trees (see Table 1). Cross-dating, regression analysis and carbon-14 dating have all helped to make *estimates* more accurate. However, science admits the age given is “maximum” for a given tree.<sup>2</sup> The actual age is likely 10% less than the maximum years because of the extra-ring challenge. Methusela is felt to be 4300+ years old from many estimates. (Incidentally, that ancient, gnarled tree is still growing!)

Concluding it was 1656 years to the flood and 4300 years since, the time since creation is now close to 6000 years – six millenniums.

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<sup>2</sup> [www.rmtrr.org/oldlist.htm](http://www.rmtrr.org/oldlist.htm)

## God's Great Week of Time

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**Table 1**  
**MAXIMUM TREE AGES**

Species	Age	Type	ID	Location
<b>4000+ years</b>				
<i>Pinus longaeva</i>	4844	XD	WPN-114	Wheeler Pk., NV
<i>Pinus longaeva</i>	4789	XD	Methusela	Methusela Walk, CA
<b>3000+ years</b>				
<i>Fitzroya Cupressoides</i>	3622	XD		Chili
<i>Sequoiadendron Giganteum</i>	3266	XD	CBR26	Sierra Nevada, CA
<i>Sequoiadendron Giganteum</i>	3220	XD	D-21	Sierra Nevada, CA
<i>Sequoiadendron Giganteum</i>	3075	XD	D-23	Sierra Nevada, CA
<i>Sequoiadendron Giganteum</i>	3033	XD	CMC 3	Sierra Nevada, CA
<b>2000+ years</b>				
<i>Juniperus Occidentalis</i>	2675	XD	Scofield	Sierra Nevada, CA
<i>Pinus aristata</i>	2435	XD	CB-90-11	Central CO
<i>Ficus religiosa</i>	2217	HI		Sri Lanka
<i>Sequoia sempervirens</i>	2200	RC		Northern CA
<i>Juniperus occidentalis</i>	2200	EX	Bennett	Sierra Nevada, CA
<i>Pinus balfouriana</i>	2110	XD	SHP 7	Sierra Nevada, CA
XD: Crossdated RC: Ring count EX: Extrapolation HI: Historic record <a href="http://www.rmtrr.org/oldlist.htm">http://www.rmtrr.org/oldlist.htm</a>				

### THE EVIDENCE FROM BIBLICAL CHRONOLOGY

The Bible is the Word of God. It is filled with *timing* information cover to cover. Another fairly good delineation of time periods can be developed from Adam to the building of Solomon's temple. The following outline is given in A.M. (*anno mundi*) years or "the year of the world" (see Table 2).

Another similar analysis in narrative form is here quoted:

"There are **five** (and only five) Biblical steps necessary to determine the age of the earth.

**"1. Genesis 5.** These genealogies cover 10 generations, from Adam to Noah, and reveal that Noah *died* when the earth was 2006 years old.

**"2. Genesis 11:10-32.** These genealogies cover 9 generations, from Shem (the son of Noah) to the death of Terah (Abraham's father). This genealogy will give you the age of the earth at the death of Terah, who is the father of Abraham, as 2081. It is very interesting to note that Terah died the very year Abraham received the promise of God in Genesis 12:1-4. It is very true that we will not receive any of the promises of God until we obey the conditions of those promises. God had told Abraham to depart from: (1) his country, (2) his kindred, and (3) his father's house. Abraham did not receive any of the promises of God until he obeyed completely. We, like Abraham, will receive none of the promises of God until we obey completely.

"It is interesting to note that Abraham was born the same year Noah died, when the world was 2006 years old. According to Genesis 12:4, Abraham was 75 years old when he received the promises of God. Add 2006 to 75 and we discover the world was 2081 years old when the promise was given to Abraham concerning the coming Saviour and the blessings of God upon the nation of Israel.

**"3. Galatians 3:16, 17** declares, *"Now to Abraham and his seed were the promises made. He saith not, And to*

*seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."* Abraham received the promise when the world was 2081 years old. Now, add the 430 years spoken of in Galatians 3:16, 17 to 2081, and we discover the world was 2511 years old when the law (the Ten Commandments) was given.

*"Also read Exodus 12:40, 41. 'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.'*

*"The sojourning of the children of Israel in Canaan: during the lifetime of Abraham, Isaac, and Jacob [was 215 years]: in Egypt (see Exodus 6:16-20) during the life of Levi, Kohath, Amram, and Moses [was 215 years].*

**"4. I Kings 6:1.** This verse will bring us up to the fourth year of Solomon's reign.

*"I Kings 6:1 states, 'And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.'*

*"Now we can add another 480 years to 2511 and we find it is 2991 years from creation to the fourth year of Solomon's reign.*

**"5. Using any secular history, look up the date when Solomon reigned.** This will be in the area of 1015-975 B.C. If you like, you can go through the books of I and II Kings and prove that Israel went into bondage to the Assyrians in



## Age of the Earth – Do We Know?

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722 B.C. and Judah went into bondage to Babylon in 606 B.C.

“Because we know from secular history that Solomon reigned about 1,000 years before Christ, we can add 1,000 years to 2,991 (the age of the earth when Solomon began to reign) and you get 3991 (the approximate age of the earth when Christ was born.)

“I think everybody knows it is approximately 2000 years from the time of Christ until now. So add 2000 years to 3991 and you get 5991. That is pretty close to 6,000 years.

“It is very clear, is it not, that the Bible proves the age of the universe [earth] to be approximately 6,000 years old.”<sup>3</sup>

Though some subjectivity is tucked within these calculations, we can say that the 6000-year period of this earth will end *very soon*. We have entered the last very short *segment* of earth’s history. Since God works on a sabbatical principle, His coming and restoration are close.

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<sup>3</sup> [http://www.independencebaptist.org/6,000%20Year%20Old%20Earth/6,000\\_year\\_old\\_earth.htm](http://www.independencebaptist.org/6,000%20Year%20Old%20Earth/6,000_year_old_earth.htm)

## God's Great Week of Time

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**Table 2**  
**TIME IS SHORT!**

The Bible is Yahweh's Word. Dating back to the creation of the world it provides mankind with the only infallible record of history relevant to salvation. Here is a brief chronological record in **A.M. (*anno mundi*) years**; which means '***the year of the world.***' Let the reader prayerfully consider the awesome conclusion to which this article *arrives* – that the Savior's return is near and that **Time is Short**.

<b>Ante Deluvian Patriarchs</b>			<b>A.M. Year</b>
Genesis 1:27 Adam created in Yahweh's image		which was year	0
Genesis 5:3 Seth born when Adam was	130	which was year	130
6 Enos born when Seth was	105	which was year	235
9 Cainan born when Enos was	90	which was year	325
12 Mahalaleel born when Cainan was	70	which was year	395
15 Jared born when Mahalaleel was	65	which was year	460
18 Enoch born when Jared was	162	which was year	622
21 Methuselah born when Enoch was	65	which was year	687
25 Lamech born when Methuselah was	187	which was year	874
28 Noah born when Lamech was	182	which was year	1056
<b>Genesis 7:11 The Flood came when Noah was</b>	<b>600</b>	<b>which was year</b>	<b>1656</b>
<b>Total</b>			<b>1656</b>
<b>Post Deluvian Patriarchs</b>			<b>A.M. Year</b>
Genesis 11:10 Arphazad born 2 years after flood	2	which was year	1658
12 Salah born when Arphazad was	35	which was year	1693
14 Eber born when Salah was	30	which was year	1723
16 Peleg born when Eber was	34	which was year	1757
18 Reu born when Peleg was	30	which was year	1787
20 Serug born when Reu was	32	which was year	1819
22 Nahor born when Serug was	30	which was year	1849
24 Terah born when Nahor was	29	which was year	1878
26 Abram born when Terah was	130	(see Note)	2008
21:5 Isaac born when Abraham was	100	which was year	2108
25:26 Jacob born when Isaac was	60	which was year	<b>2168</b>
<b>Total</b>			<b>2168</b>

## Age of the Earth – Do We Know?

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### Note:

Genesis 11:32: Abraham was the youngest son of Terah who died in Haran aged 205, in year **2083**. (1878+205 = 2083) In Gen.12:4 we learn that **at that time** Abraham was 75 years old. In other words Abraham was born when his father Terah was 130 years old. (205-75 = 130). Therefore Abraham was born in year 2008, which is Terah's birth year (1878+130 = 2008).

Genesis 12:1-4	<b>Abraham was called at the age of 75.</b>	(2008+75) = <b>2083</b>
Genesis 47:9	Jacob entered Egypt at the age of 130, which was 215 years after Abraham's call.	(2083+215) = 2298
Genesis 47:28	Jacob lived 17 years in Egypt and died at 147	(2298+17) = 2315
	Israel stayed 215 years in Egypt	(2298+215) = 2513
Exodus 12:40	The Exodus occurred 430 years after Abraham's call.	(2083+430) = 2513
Exodus 7:7	Moses was 80 at the time of the Exodus	<b>2513</b>
Deuteronomy 34:7	Moses died at 120 years, 40 years <b>after</b> the Exodus and just before Israel entered the Promised Land.	A.M. 2553

### Solomon's Temple

1 Kings 6:1	Building operations started 480 years after Exodus.	2993
1 Kings 6:37-38	Building finished after 7 years.	<b>A.M. 3000 [likely 3003]</b>

<http://atschool.eduweb.co.uk/sbs777/prophecy/timeshort.html>

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### THE SHORTNESS OF HUMAN HISTORY<sup>4</sup>

Mythical periods of human history are claimed to go back thousands or even millions of years. The Flood, as we have seen, occurred 1656 years after Adam was created. There are **no** ancient records detailing man prior to that date except in the Bible. In fact, no accurate records from Babylon, Syria, Egypt or China go beyond 3000 years ago.

The first fragmentary records from the Tchou Dynasty appear around 1000 B.C. (3000 A.M.). Greece, noted for its scholarship, science and literature, goes back accurately to only the 600 B.C. era.

“As with history, so with dates: the world has, aside from the Bible, no means of tracing its chronology farther back than B.C. 776. On this subject we quote Prof. Fisher of Yale College. He says: ‘An exact method of establishing dates was *slowly* reached. The invention of eras was indispensable to this end. *The earliest definite time* for the dating of events was established in Babylon – the era of Nabonassar, 747 B.C. The Greeks (from about 300 B.C.) dated events from the first recorded victory at the Olympic games, 776 B.C. These games occurred every fourth year. Each Olympiad was thus a period of four years. The Romans, though not for some centuries after the founding of Rome, dated from *that* event; i.e., from 753 B.C.”<sup>5</sup>

Civilization seems to come into existence fully developed. Why do all ancient records reveal the existence of a highly developed society?

### EARLY EGYPTIAN RECORDS

The historical dates assigned to Egyptian history are based on kings' lists. The First Dynasty was originally put at 3600-3200 B.C. – but more recently has been made *much*

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<sup>4</sup> [www.pathlights.com/ce-encyclopedia/05agee6.htm](http://www.pathlights.com/ce-encyclopedia/05agee6.htm)

<sup>5</sup> <http://www.divineplan.org/studies/htdb0086.htm> (emphasis added).

later. They were based on the writings of Mantho, an Egyptian priest around 250 B.C. What has been preserved of his writings has been questioned by many scholars, who now feel his chronology wasn't reliable.

### **BABYLONIAN WRITINGS**

The oldest pictographic Sumerian tablets came from the region of Babylon. They too were originally placed as 3500 B.C. This was questioned in 1957 by S. N. Kramer, an expert in ancient Near Eastern Civilization. "The dates of Summer's early history have always been surrounded with uncertainty."<sup>6</sup>

### **CIVILIZATIONS**

All the earliest peoples came from Mesopotamia, south-east of the Ararat Mountains where Noah's ark came to rest. Those mountains are in the far eastern portion of Turkey.

If man went back over millions of years, by the records, he has accumulated more information in the past 3000-4000 years than in those vast eons of time! Again, the record reflects only a young age for mankind.

### **LANGUAGES**

The Biblical record notes that language or dialectic differences suddenly developed shortly after the Flood when men began to separate by language groups so they could understand one another (Genesis 11:1-9). Philosophical and linguistic studies suggest that the large language families appear to radiate from the Babylonian area.

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<sup>6</sup> Kramer, S. N.; "The Sumerians," *Scientific American*, Oct. 1957, p. 72.

The Japhetic peoples, listed in Genesis 10, traveled to Europe and India, where they became the Aryan peoples. All this is of recent record only.<sup>7</sup>

All evidence points to a short human history, approximating 6000 years.

### EVIDENCE FOR A YOUNG EARTH IN NATURE<sup>8,9</sup>

#### THE GLOBE

The earth's rotation is gradually slowing down. Currently, it is spinning approximately 1000 mph at the equator. If it were millions of years old, it would have been spinning so fast that nothing could be retained on its surface. It would also be like a thin pancake.

The magnetic field is also slowly decaying. Only 20,000 years ago that electrical field would have been so strong the planet would have been liquefied by heat, totally unable to sustain life. The evidence is weighed towards a young earth.

#### LOOKING BENEATH THE SURFACE

Oil and gas are located in porous or permeable rock. The current rate of gas escaping through sandstone or limestone would have depleted all supplies if the earth were long ages old.

Oil is constantly seeping from deep in the earth onto the ocean floors. If the earth is older than 20,000 years, all the oil would have been emptied out and all pressure would

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<sup>7</sup> Thieme, Paul, "The Indo-European Languages," *Scientific American*, Oct. 1958, p. 74.

<sup>8</sup> [www.pathlights.com/ce-encyclopedia/05agee6.htm](http://www.pathlights.com/ce-encyclopedia/05agee6.htm)

<sup>9</sup> Baumgardner, John R., Ph.D.; "Catastrophic Plate Tectonics: The Physics Behind the Genesis Flood," *Proceedings of the Fifth International Conference on Creationism*, (Pittsburgh, PA), pp. 113-126, 2003.

have been released from those vast reserves. Those reserves were placed there only recently.

Baumgardner reported that new studies of plate tectonics support the timing of the flood when great shifts of the earth's surface occurred.<sup>10</sup>

### LOOKING AT EARTH'S SURFACE

It has been estimated that it takes 300-1000 years to build one inch of topsoil. The average depth of topsoil is eight inches. Though a very general statistic, this does show this planet can't be older than a few thousand years as it presently exists.

Niagara Falls erodes the cliffs it cascades over. This means that that natural wonder is approximately 4375 years old (likely eroding more at first as it was formed).

### EVIDENCE FROM THE OCEANS

**“River deltas.** The Mississippi River dumps 300 million cubic yards [229 million cu.m.] of mud into the Gulf of Mexico each year—continually enlarging the delta area. Yet the Mississippi delta is not large. Calculations reveal it has only been forming for the past 4,000 years (4,620 years, to be exact). If the world was 120,000 years old, that delta would extend all the way to the North Pole.

**“Sea ooze.** Soft mud from dead plants and animal life form on the floor of the oceans at the rate of about one inch (2.54 cm) every 1,000 to 5,000 years. The depth of ooze indicates the earth is quite young.

**“Thickness of ocean sediments.** If the earth was billions of years old, the ocean floor would be covered by sediments from land, measuring 60 to 100 miles [96.5 to 160.9 km] thick, and all the continents would be eroded away. Instead, we only find a few thousand feet of sediment. Based

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<sup>10</sup> *Ibid.*

on known yearly sediment deposition, calculations yield only a few thousand years for our planet.

**“Growth of coral.** Coral growth rates indicate the earth is quite young. No known coral formation is older than 3,500 years.”<sup>11</sup>

Science is increasingly coming to grips with the evidence that the earth is only a few thousand years old. New observations on  $^{14}\text{C}$  decay to  $^{12}\text{C}$  show the earth to be relatively young.<sup>12</sup>

The Biblical sabbaticals encompass the Great Week of Time as a *significant* divine restoration template. This introduces linear redemptive appointments that are highlighted by prophetic events scattered throughout history. At the end of its “sixth,” sin and sinners will become history, and God’s kingdom will supervene. The GWT defines a restricted period of time from the introduction of sin and rebellion to complete restoration. All prophetic time periods are consistent with the extra-Biblical data.

Through innumerable channels it is possible to convincingly argue that the age of this earth fits within the GWT period. Of solemn importance is this information. Why? Closure on man’s probation is about to occur. A major time transition within the GWT is pending. We are at the end of time.

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<sup>11</sup> [http://www.pathlights.com/ce\\_encyclopedia/05agee3.htm](http://www.pathlights.com/ce_encyclopedia/05agee3.htm)

<sup>12</sup> [globalflood.org/earthage](http://globalflood.org/earthage)



## SIX THOUSAND YEARS – AN E. G. WHITE FOCUS

In the writings of E. G. White, the phrase “Great Week of Time” is not used. However, within a wide array of writings, she alludes to the age of this earth as six thousand years. Students of those statements have interpreted them in a variety of ways, often veering from the rich message she is conveying. Isolated statements are impossible to understand. A collective review of these statements brings out amazing insight.

One of the most fascinating observations is her use of a word or two *before* the number “six thousand” in her writings. Note the variation of expressions:

“About six thousand years” 1SP87.1 (1870)

“More than six thousand years” HS133.3 (1886)

“For nearly six thousand years” GC518.1 (1888)

“For six thousand years” GC659.3 (1911 ed.)

What is it? More, less or at six thousand years? E. G. White is consistent in her use of these terms. In context, when compared with similar statements elsewhere, they convey *very specific* meanings and present explicit truths.

The first group of quotations that are frequently mentioned involve the *approximation* of the earth’s age. These do nothing more than make a simple statement: “The earth is **around** *six thousand years* old.” But the question arises,

"From what reference point?" Let's see if we can define her orientation.

### AGE FROM THE BIBLE RECORD

"Infidel geologists claim that the *world* is very much older than the *Bible record makes it*. They reject the *Bible record* because of those things which are to them evidences from the earth itself that the world has existed tens of thousands of years. And many who profess to believe the *Bible record* are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only ***about six thousand years*** old. These, to free themselves from difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position; for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them. They have limited ideas of the size of men, animals, and trees, before the flood, and of the great changes which then took place in the earth."<sup>1</sup>

All such expressions are based on a simple premise. The *approximate* age of the earth is six thousand years. This is found in the *Biblical record*. Thus, Ussher's work, so widely quoted, is close to a correct understanding. Extra-Biblical data, as we saw in the previous chapter, is also.

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<sup>1</sup> White, Ellen G.; *Spirit of Prophecy*, vol. 1, p. 87 (1870) (emphasis added).

### GENERAL INTIMATION OF EARTH'S AGE

The expression “for six thousand years” is again only a *general* timing allusion referenced in most of her writings. The following is a variety of such examples.

### GENERAL AGE SINCE THE CREATION OF MAN

“The holy pair were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between.... The mysteries of the visible universe – ‘the wondrous works of him who is perfect in knowledge’ – afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men’s study *for six thousand years*, were opened to their minds by the infinite Framer and Upholder of all.”<sup>2</sup>

### GENERAL PRESERVATION OF VITAL POWER

“God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued *for six thousand years*. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct. At the time of Christ’s first advent the race had degenerated so rapidly that an accumulation of disease pressed upon that

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<sup>2</sup> White, Ellen G.; *Sons and Daughters of God*, p. 7 (emphasis added).

generation, bringing in a tide of woe and a weight of misery inexpressible.”<sup>3</sup>

“Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has **for six thousand years** withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed (CTBH 7).”<sup>4</sup>

### GENERAL GREAT CONTROVERSY PERIOD

This is referenced in the following quote as *the timeframe* for the climax of the *struggle* that ends with God's wrath.

“‘A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.’ Jeremiah 25:31. **For six thousand years** the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. ‘The Lord hath a controversy with the nations;’ ‘He will give them that are wicked to the sword.’”<sup>5</sup>

Sin's existence has been **for six thousand years** – and as the end approaches, God's focus now includes wayward man.

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<sup>3</sup> White, Ellen G.; *Testimonies*, vol. 3, p. 138 (emphasis added).

<sup>4</sup> White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 1, p. 1082 (cf. *Fundamentals of Christian Education*, p. 22) (emphasis added).

<sup>5</sup> White, Ellen G.; *The Great Controversy*, p. 656 (1888) (emphasis added).

### GENERAL DURATION OF SINNING MAN

“The continual transgression of man *for six thousand years* has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan’s temptation to indulge appetite will be more powerful and more difficult to overcome.”<sup>6</sup>

All these “general” quotations allude only to an approximate time period. More specific ways she expresses time include the following.

### “MORE THAN” SIX THOUSAND YEARS INTIMATION

There appear to be two ways E. G. White *extends* the time of six thousand years. *One* relates to Satan’s experience with evil, and *secondly*, one quotation states that a perfect creation occurred beyond six thousand years ago.

### SATAN’S EXPERIENCE – INTRODUCTORY THOUGHT

This is a fascinating timing statement regarding Satan. “The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ and place even the Creator on a level with themselves. Thus under a new

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<sup>6</sup> White, Ellen G.; *Testimonies*, vol. 3, p. 492 (1875) (emphasis added).

disguise the great rebel still carries on his warfare against God, *begun in heaven* and for **nearly six thousand years** continued upon the earth.”<sup>7</sup>

Here the war was begun in heaven and then transferred to the earth **nearly six thousand years** ago. In *that* context, carefully note the use of the words “more than” in the next thought.

“A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. **More than six thousand years** of *continual practice* has greatly increased his skill to deceive and allure [includes heaven and earth]. On the other hand, he who once yields to temptation becomes spiritually weak, and yields more readily the second time. Every repetition of sin blinds his eyes, stifles conviction, and weakens his power of resistance. *Thus while the power of the human race to resist temptation is continually decreasing, Satan's skill and power to tempt are continually increasing.* This is one great reason why the *temptations of the last days will be more severe than those of any other age.*”<sup>8</sup>

A cursory review of this *might* suggest that since the Edenic home, it has been more than six thousand years. However, in the context of Satan's “practice time,” linked to the previous quotation in *The Great Controversy*, pp. 552-553 (cf. HS 133), the devil's total rebellion is measured much longer than six thousand years, extending even into the era when “there was war in heaven” (Revelation 12:7).

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<sup>7</sup> White, Ellen G.; *The Great Controversy*, pp. 552-553 (emphasis added).

<sup>8</sup> White, Ellen G.; *The Signs of the Times*, 9/29/1887 (emphasis added).

### SINCE CREATION PER SE

“To this earth angels have come, with the message of redemption, and its hills and valleys have echoed their songs of rejoicing. Its soil has been trodden by the feet of the Son of God. And for **more than six thousand years**, in its forms of beauty and gifts for sustenance, the earth has borne witness of the Creator’s love.”<sup>9</sup>

This *single quotation* appears at first to be out of harmony with all of her other thoughts – but it isn’t. It suggests only that slightly more than six thousand years ago the world was *created*. It wasn’t long before sin entered and the conflict began. This is virtually what all the other quotations encompass. The GWT applies the Levitical Jubilee *restoration model*. **Once sin commenced**, it becomes a redemptive timing issue that must be finished at the end of “six.” *At six thousand years, the time would arrive for restoration and land-rest.*

### “LESS THAN” SIX THOUSAND YEARS

This is used in two **major** ways: *One*, to define the time period of *man’s sin* and *two*, to state how long Satan has been conducting his *evil work on this earth*.

### GREAT CONTROVERSY PERIOD

“The world is full of those who need to be ministered unto – the weak, the helpless, the ignorant, the degraded. The continual transgression of man for **nearly six thousand years** has brought sickness, pain, and death as its fruit. Multitudes are perishing for lack of knowledge.”<sup>10</sup>

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<sup>9</sup> White, Ellen G.; *The Story of Jesus*, p. 183 (Adapted from Ellen G. White Material 1896 and 1900) (emphasis added).

<sup>10</sup> White, Ellen G.; *Counsels to Parents, Teachers, and Students*, p. 467 (emphasis added).

### SATAN'S TIME

"The great controversy between Christ and Satan, that has been carried forward for **nearly** six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish."<sup>11</sup>

"Under a new disguise the great rebel still carries forward his warfare against God, begun in Heaven, and for **nearly six thousand years** continued upon the earth."<sup>12</sup>

"Satan has great advantages. He possessed the wonderful intellectual power of an angel, of which few form any just idea. Satan was conscious of his power, or he would not have engaged in a conflict with the mighty God, the everlasting Father, and the Prince of Peace. Satan closely watches events, and when he finds one who has an especially strong spirit of opposition to the truth of God he will even reveal to him unfulfilled events, that he may more firmly secure himself a seat in his heart. He who did not hesitate to brave a conflict with Him who holds creation as in His hand, has malignity to persecute and deceive. He holds mortals in his snare at the present time. During his experience of **nearly six thousand years** he has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns *our race*."<sup>13</sup>

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<sup>11</sup> White, Ellen G.; *The Great Controversy*, p. 518 (1888) (emphasis added).

<sup>12</sup> *Ibid.*, p. 552 (emphasis added).

<sup>13</sup> White, Ellen G.; *Testimonies*, vol. 2, p. 171 (1868–1871) (emphasis added).



THE GREAT WEEK OF TIME INTIMATION  
THROUGH A SIX THOUSAND RESTORATION THEME

Notice the beautiful flow of Jubilee atonement–restoration language Ellen White draws upon:

“A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword.’ Jeremiah 25:31. **For six thousand years** the great controversy has been in **progress**; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. **Now** all have made their decisions; the wicked have fully united with Satan in his warfare against God. **The time has come** for God to vindicate the authority of His downtrodden law. Now the controversy is **not alone** with Satan, but **with men**. ‘The Lord hath a controversy with the nations;’ ‘He will give them that are wicked to the sword.’”<sup>14</sup>

“**For six thousand years**, Satan’s work of rebellion has ‘made the earth to tremble.’ He had ‘made the world as a wilderness, and destroyed the cities thereof.’ And he ‘opened not the house of his prisoners.’ **For six thousand years** his prison house has received God’s people, and he would have held them captive forever; but Christ had broken his bonds and set the prisoners free.”<sup>15</sup>

“Satan’s work of ruin is forever ended. **For six thousand years** he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. ‘The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.’ Isaiah 14:7. And a shout of

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<sup>14</sup> White, Ellen G.; *The Great Controversy*, p. 656 (emphasis added).

<sup>15</sup> *Ibid.*, p. 659 (1911) (emphasis added).

*praise* and triumph ascends from *the whole loyal universe*. 'The voice of a great multitude,' 'as the voice of many waters, and as the voice of mighty thunderings,' is heard, saying: 'Alleluia: for the Lord God omnipotent reigneth.' Revelation 19:6."<sup>16</sup>

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. **For six thousand years** Satan has struggled to maintain possession of the earth. Now God's *original purpose* in its creation is accomplished. 'The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.' Daniel 7:18."<sup>17</sup>

### CONCLUSION

The writings of E. G. White are consistent and support the following positions:

1. Satan's experience in evil is *greater than* six thousand years because it extends into the warfare in heaven.
2. This earth's age is slightly *more than* six thousand years.
3. Sin on earth began slightly *less than* six thousand years ago.
4. When the restoration is complete, six thousand years will have been finished *from the onset of sin*.

The "six thousand years" comments of E. G. White do not argue with each other – even though written over approximately a 50-year period. Her understanding of the restora-

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<sup>16</sup> *Ibid.*, p. 673 (emphasis added).

<sup>17</sup> White, Ellen G.; *Patriarchs and Prophets*, p. 342 (1890) (emphasis added).

## **Six Thousand Years – An E. G. White Focus**

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tive Levitical model of six preparation and the seventh rest within a restoration theme is clear. Though she does not use the theological expression “Great Week of Time,” her millennial comments lend credence to its concepts.



## TARRYING TIME

If the 6000-year plus 1000-year *Great Week of Time* is a precise system of reckoning, how does one reconcile the numerous “tarrying” allusions in the Scriptures? Wouldn’t they lengthen or alter the “sacred seven” millennia? What could such a “delay” relate to? Does this force God to move to plan “B” in His redemptive timing? Is it simply a perceptual issue? Or – is it a “delay” in some other “timed” manner?

The “poster-child delay” parable is recorded in the end-time chapter, Matthew 24.

*“But and if that evil servant shall say in his heart, My Lord delayeth his coming ...”* (vs 48).

The setting of this verse surrounds the little Greek word *ean*, which means “if.” Jesus has just been describing a good servant and suddenly switches to an evil servant. That servant is head of other servants:

- He abuses them.
- He still calls his master “My Lord.”
- But, he says, “*if* in his heart ...”

In the context, it is a warning to anyone who chooses to believe that Jesus’ coming is in the distant future. His actions, described in subsequent verses, betray that very conviction. He lives carelessly and is insensitive to others. Does this statement present a timing truth? Any thought or lifestyle that suggests a delay is fatal. When the master returns, judgment comes to this servant. The subliminal warning is to not function as though the coming of Jesus is postponed or delayed.

Does that mean it could be postponed? We are to live as though it is imminent. *A delay in Jesus' return is not the message portrayed!* It is important to note that Jesus gave this parable after telling us **timing prophecies** and **events** that would say "His coming is near." In the light of that knowledge, there is no reason to say that the eschaton is delayed. The how and when are open information.

Peter, reflecting on truth that had already been "*spoken before by the holy prophets, and ... of us the apostles*" said: "*Knowing this first [the foundational principle], that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?*" II Peter 3:3-4. These scoffers perceived that Jesus' coming was "put off." Scoffers also include those who marginalize talking about or studying end-time issues.

The imagery portrays those who declare "the Lord delays His coming" as sinners! Then God makes the point that He operates within His own timing sphere: "*A day is as a thousand years and a thousand years is as a day*" (vs 8). Yet in prophecy he constantly tells us how to enter His timing realm.

To the godly, Paul provides the context of how God's timing occurs: "*For yet a little while [a small space of time] and he that shall come will come, and will not tarry.*" Hebrews 10:37.

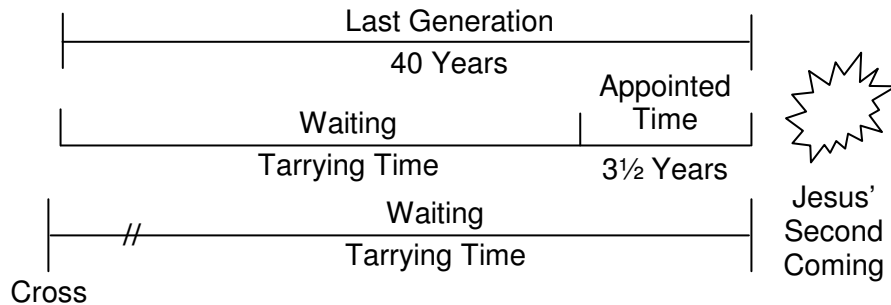
Soon, in a little while – in God's time – He'll return. That could be years or it could be one day. But Jesus does not operate in the sphere of the vague. There is specific timing information that He gave, found in Matthew 24, Mark 13 and Luke 21. He outlined two distinct ends of time that we are to focus on – one for the Jewish people within the apostles' day and one for the end of the world at the Second Advent. They are spelled out with great detail. For the *end of time era* the "rest of the story" is found in Daniel (Matthew 24:15). Jesus stipulates that those end-time prophecies would each be fulfilled within one generation – or – 40 years.

## Tarrying Time

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When Jesus told the inquiring disciples that “*It is not for you to know the times or the seasons, which the Father hath in his own power*” (Acts 1:7), He never said it was going to be delayed, nor did He say it would come with mystical suddenness. Nor did He say it would never be known. Jesus already gave detailed signs related to when it could be declared that “the season” has arrived, “*even at the door.*” The “*beginning of sorrows*” is the signal for the beginning of the end!

What then did Jesus allude to in Acts 1:7? This is vital to grasp! Looking forward in time, one cannot predict when the consummation of events will begin – that was in the Father’s hand. But – *when* the predicted developments *begin* to occur, it’s going to happen within one generation. When looking at Daniel, we see even further information refinements within a three-and-a-half year *appointed-time* setting!



*Within* the timing structure of God’s end-time prophecy there are built-in *waiting periods*. God does not want us to call them delays! He has given us permission to call them ***tarrying times***.

There are many tarrying times, such as:

1. Between the two end times noted in Matthew 24
2. *Within* the timing of one generation to the three and a half year appointed time

### 3. All prophetic times that must be completed

It is vital to note that *in* God's predictive time periods there is **no** delay. He does recognize the waiting time between prophecies or within specific time periods. A notable example of this was recorded by Habakkuk: *"And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**."* Habakkuk 2:2-3.

The vision is tarrying – the prophecy has an *apparent* delay to its fulfillment. But wait for it, it really will come to pass, and then it won't appear to tarry any longer. Thus a specific prophecy can tarry *within* the greater framework of God's fixed time. There simply is a time that we must "wait" through.

The parable of the ten virgins is instructive. The bridegroom tarried (*chronizei* or *chronizo*) (Matthew 25:5). What was the delay or lingering in reference to? The people who were waiting. The bridegroom is Jesus. It does not say God's plans were delayed. It does say in the perspective of the virgins that they waited so long that they "slumbered and slept" (vs 5). While the foolish virgins tried to play catch-up, the "appointed time" had already come and they were barred from the marriage.

### IMMINENT RETURN IN REVELATION

In the book of Revelation there is this repeated theme:

- Revelation 1:1 – *"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must **shortly** [en tachos] **come to pass**;*



*and he sent and signified it by his angel unto his servant John.”*

- Revelation 1:3 – *“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the **time is at hand.**”*
- Revelation 1:19 – *“Write the things which thou hast seen, and the things which are, and the things **which shall be hereafter.**”*
- Revelation 11:14 – *“The second woe is past; and, behold, the third woe **cometh quickly** [tacho].”*
- Revelation 12:12 – *“Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but **a short time.**”*
- Revelation 16:15 – *“Behold, **I come as a thief. Blessed is he that watcheth,** and keepeth his garments, lest he walk naked, and they see his shame.”*
- Revelation 22:6 – *“And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which **must shortly be done.**”*
- Revelation 22:10 – *“And he saith unto me, Seal not the sayings of the prophecy of this book: **for the time is at hand.**”*
- Revelation 22:12 – *“And, behold, **I come quickly;** and my reward is with me, to give every man according as his work shall be.”*
- Revelation 22:20 – *“He which testifieth these things saith, **Surely I come quickly.** Amen. Even so, come, Lord Jesus.”*

On the surface it appears as though the message to John decrees a soon return of Jesus in his day. He did appear to

him in 1:13-17, but that is not the meaning of the above verses. Also, a similar message goes to the seven churches.

- Revelation 2:25 – “*But that which ye have already **hold fast till I come.***”
- Revelation 3:11 – “***Behold, I come quickly:** hold that fast which thou hast, that no man take thy crown.*”

“*The time [kairos – last opportunity] is at hand.*” “*Behold I come quickly [tacho – soon] – without delay.*” At the end of the Bible in that apocalyptic book, the message is “no delay!” There has been a forward movement of prophetic thought from Daniel through the gospels to this final unveiling of the end. Is this prophecy a declaration that Jesus was coming in John’s day? Clearly not. There was an expectancy by the disciples. But *their timing prophecies* related to the “end” of time for the Jewish nation. The eschaton is defined as distinct and separate by the books of Daniel and Revelation.

Revelation 1:4-6 is a commentary insert. There is a break in the introductory thought to extend greetings from the Trinity to the seven churches. When verses 1-3 and 7 are combined, which they should be, the “*shortly come to pass*” (vs 1) and “*time is at hand*” (vs 3) refer to Jesus’ coming in the clouds when every eye will see Him (vs 7).

The apostles had the privilege of knowing that there would be a wait – just as Daniel did! Daniel 8:14 makes it clear that the final restoration of God’s people would not occur until after the 2300 evenings and mornings – distinctly 2300 years. (That is in atonement–sacred–legal language). Daniel did not understand at first. Several years later he did (Daniel 10:1). That was part of the *mareh* vision which was *not* sealed.

For the apostles there was an imminent *end* within one generation. But for the great *eschaton*, when all will be made new, that was far into the future. The “end” of Jerusalem had already occurred in 70 A.D. The Revelation was penned ap-

proximately 96 A.D. The time when Jesus would come was John's focus. The angel made that clear in Revelation 1:7: "*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.*" **As consummation-event prophecy unfolded as revealed in the prophetic books**, He would come quickly. That is the exact concept outlined in Daniel and Matthew 24.

### DANIEL'S APPOINTED TIME

Few have paid attention to the amazing information that Gabriel opened to Daniel. He said: "*At the time of the end (eth qets) shall be the vision.*" Daniel 8:17. The *chazown* vision within Daniel 8–12 revealed how the Mystery of Iniquity would work right at the end of time.

"*I will make thee know what shall be in the last end of the indignation (zaam – God's wrath): for at the time appointed, the end shall be.*" Daniel 8:19. At the "time appointed" is the end of time – at the time of God's wrath.

Habakkuk said the tarrying time or waiting period would end at the "appointed time" (*mowed*). Therefore, we can see the following outline emerge:

- The finale of the Mystery of Iniquity of Daniel 8–12 is at the end of time.
- The appointed time is at the end of time.
- The appointed time is when the tarrying time ends.
- The end of time is when God's wrath terminates.

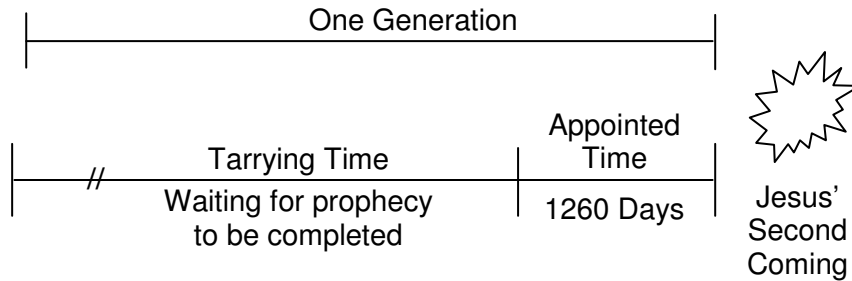
The information continues to pour in. Daniel asked Jesus in chapter 12, "*How long to the end of these wonders?*" (vs 6), referring to Michael standing up, the time of trouble, deliverance of God's people and the special resurrection (Daniel 12:1-2). When will all this occur? Jesus said simply: "*It shall be for a time, times, and an half [mowed, moweds and*

## God's Great Week of Time

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*half mowed – 1260 days]; and when he [king of the north (Daniel 11:40-45)] shall have accomplished to scatter [persecute] the power of the holy people, all these things shall be finished.” Daniel 12:7.*

The *chazown* vision with all the oppression of God's people and church will come to an end at the end of 1260 days – at the deliverance of God's people. From Habakkuk to here it is now clear that there is a waiting period – but **no** delay:



This coincides exactly with Jesus' message to John in Revelation 10:6. There will no longer be a wait. Both times Jesus gives end-time timing messages – first to Daniel and then to John, He swears by heaven with the hand uplifted. Those timing messages are so vital, so sacred, so important that Jesus didn't leave them to that mighty angel, Gabriel. He came personally to present them.

The honor and reputation of heaven itself stands against the truth of those *time* prophecies. When the *appointed time* comes, it is a prophetic, literal-time countdown to the deliverance of God's people. There is no prophecy that sets a time/date for the Second Coming of Jesus. Everything ends at the "deliverance"!

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be in-

creased' (Dan. 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer [delayed].' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come [future] to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."<sup>1</sup>

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. 'The wise shall understand' (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God's people all through the centuries, the promise is, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3."<sup>2</sup>

"Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the *first, second, and third angels' messages* to be given to the world. The unsealing of the little book was the *message in relation to time[!]*"<sup>3</sup>

### SUMMARY

The Great Week of Time is not marred or impinged upon by the tarrying-time message. The *apparent* "delay" is be-

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<sup>1</sup> *Selected Messages*, vol. 2, p. 105 (1896).

<sup>2</sup> *Prophets and Kings*, pp. 547-548.

<sup>3</sup> *Manuscript Releases*, vol. 19, p. 320 (1887) (emphasis added).

tween the two great end-time prophecies of Matthew 24. It represents a waiting time ***within*** the Great Week of Time of seven millenniums. The prophetic "tarrying time" started at the Cross. A new era began that would culminate with a holy people (last three and a half years of earth's history). A one-generation warning has already begun. The next time period will be the three and a half years. Then time no longer waits and His coming is imminent.

An analogy can be seen from Noah's day. God delayed from the fall of man to Noah to deal with violence and rebellion. Once the preaching began, there was a distinct tarrying or waiting time that God had foretold. There would be a 120-year "wait" before the wrath of God started. Noah built, preached and prepared during that "tarrying time." Then a final call seven days before the flood. When the animals and Noah were in the ark, the door was shut. That began the appointed time of seven days. They were safe in the ark, sealed from harm. When God's wrath was poured out, they were under His protecting care within the ark.

In the next chapter we will explore the issues related to E. G. White's repeated thoughts that we could have been in the kingdom "ere this."

## E. G. WHITE AND DELAY

There are seemingly conflicting statements in the advent writings of E. G. White relative to the time of the end. As with Biblical study, the information presented must be viewed in context and purpose.

There are several issues that require concerted analysis to objectively use her material correctly:

1. The Advent pioneers had a view of prophecy that invited its *complete fulfillment* by October 22, 1844. On October 23, 1844, the intense Biblical research that had been done needed reassessment.
2. E. G. White was inspired that changes were needed. One example related to the 1843 chart used by our pioneers. It needed revision, which was done by 1850 when Daniel 12's 1290- and 1335-day prophecies were dropped. Notice how she related to that change.

"I saw that the figures of the chart were as God would have them, and that His hand was over and *hid a mistake in some of the figures*, so that none should see it till His hand was removed."<sup>1</sup>

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand

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<sup>1</sup> White, Ellen G.; *Spalding and Magan Collection*, p. 1 (emphasis added).

was over and *hid a mistake in some of the figures*, so that none could see it, until His hand was removed.”<sup>2</sup>

“His hand covered *a mistake in the reckoning of the prophetic periods*.”<sup>3</sup>

3. Many of her writings were pastoral and sought urgently to point out errors and correct them through spiritual counsel. The *Testimonies* reflect this shepherding care she so eloquently gave.
4. Some of her messages added beauty to the stories and truths of the Bible in language that would appeal to all. The *Conflict of the Ages* series met that objective with clarity.
5. Special instruction relative to prophecy and the time of the end enriches her writings. We have used that material in the many books this office has written over the past eight years to *affirm* conclusions made through Biblical research.

It has become apparent to us that clear and accurate understanding of prophecy began to unfold, only slowly, after 1844 to the Advent leaders. One can see in E. G. White's writings, first, a backward view, then a current view, then finally by approximately 1890 on a forward understanding of most eschatological prophecy. A simple example of this is in her grasp of when Daniel would stand in his lot at the end of his days (Daniel 12:13). At first, that was applied to 1798, then over various contemporary times, and finally, in 1907, to the future.

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<sup>2</sup> White, Ellen G.; *Early Writings*, p. 74 (emphasis added).

<sup>3</sup> White, Ellen G.; *The Great Controversy*, p. 373 (emphasis added).



6. Often her appeal of the imminent return of Jesus was in language that “we are on the border of the eternal world” to urge *preparation, for* time is running out.
7. As this remarkable servant had the distinctness of truth unfolded to her, she too (as we would be) was personally influenced by events that surrounded her relative to the end of time.

### **CURRENT EVENTS INFLUENCED HER**

The “abomination” that leads to “desolation” of Daniel 8–12 and Matthew 24 represents the enforcement of the Sunday laws. E. G. White saw that as an unfolding sign of the end in her day. That occurred in Australia (where she resided for several years) and in America, especially in the southern states.<sup>4</sup> She raised concerns relative to that issue, which was consistent with her perception of the end-time from “current events.”

Reviewing her comments on the timing of the coming of Jesus requires broad sensitivity as to the context from which she wrote. E. G. White conveyed this vital principle at work through the play and interplay of world events.

### **SHE ALWAYS SENSED THE SHORTNESS OF TIME**

E. G. White early on defined this understanding. (Note this principle influenced deeply her eschatological messages.)

“A statement published in 1851 in *Experience and Views*, and found on page 49 [page 58, present edition] of *Early Writings* is quoted as proving my testimonies false: ‘I saw

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<sup>4</sup> White, Ellen G.; Biography of Ellen G. White, p. 252; Selected Messages, bk. 3, pp. 381, 394; Manuscript Releases, No. 10, p. 275.

that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer.'

"As the subject was presented before me, the period of Christ's ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?

"Paul writes to the Corinthians: 'But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not' (1 Cor. 7:29, 30).

"Again, in his epistle to the Romans, he says: "'The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. 13:12).

"And from Patmos, Christ speaks to us by the beloved John:

"'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand' (Rev. 1:3). 'The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book' (Rev. 22:6, 7).

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued *longer than we expected* in the early days of this message. Our Saviour did not appear *as soon as we hoped*. But has the word of the Lord failed? Never!"<sup>5</sup> The "delay" was a human perception.

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<sup>5</sup> White, Ellen G.; *Selected Messages*, bk. 1, pp. 66-67 (emphasis added).

FORWARD MOVEMENT OF PROPHECY

“Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah were nevertheless to **move steadily forward** to their complete fulfillment.”<sup>6</sup>

“God’s purpose for Israel will meet with literal fulfillment. **That which God purposes, man is powerless to disannul.** Even amid the working of evil, **God’s purposes have been moving steadily forward to their accomplishment.** It was thus with the house of Israel ... it is thus with spiritual Israel today.”<sup>7</sup>

This underscores a broad concept regarding God’s timing. Whether it is a timing prophecy, a period of time, an appointed time, sequence of events or decree, they all come within the framework of a very distinct, forward moving, Biblical pattern. As type has its antitype, in all eras of human history God works within a specific framework of minor first fulfillment and then final fulfillment in all His glorious prophetic revelations. This assures us of the divine precision of prophecy and aids in its interpretive understanding. In forward moving themes, minor prophetic fulfillment becomes a metaphor for a major final application. Man’s evil does not impede God’s plans.

Now we take a look at the numerous eschatological statements of E. G. White. They are set in chronological order and reflect one or more of the above principles and her progressive understanding of end-time issues. We ask that the student view each one in the context of her understanding, time, purpose of the thought and meaning to the remnant people today.

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<sup>6</sup> White, Ellen G.; *Prophets and Kings*, pp. 705-706 (emphasis added).

<sup>7</sup> *Ibid.*, p. 720 (emphasis added).

### E. G. WHITE – WHEN JESUS RETURNS

**1844 – longer wait (written in 1882, regarding that time):** “Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and ***Christ would have come ere this to receive His people to their reward.***”<sup>8</sup>

**1851 – longer wait:** “Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and a pure heart will stand that trying time. Now is the time for the law of God to be in our minds [foreheads], and written in our hearts. The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds were led away from present truth and a love of the holy Bible, by reading other exciting books; and others were filled with perplexity and care for what they shall eat, drink and wear. ***I saw some, looking too far off for the coming of the Lord. Time has continued on a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world.*** In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. This seal is the Sabbath. ***I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer;*** and what leisure time we have should be spent in searching the Bible, which is to judge us in the last day.”<sup>9</sup>

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<sup>8</sup> White, Ellen G.; *Selected Messages*, bk. 1, p. 68 (emphasis added).

<sup>9</sup> White, Ellen G.; *Broadside*2, January 31, 1849 (emphasis added).

**1878 – expectancy:** “Ministers who would labor effectively for the salvation of souls must be both Bible students, and men of prayer. It is a sin for those who attempt to teach the word to others to be themselves neglectful of its study. All who feel the worth of souls will flee to the stronghold of truth, where they may be furnished with wisdom, knowledge, strength, and divine power to work the works of God. They should not rest without the holy unction from on high. Too much is at stake for them to dare to be careless in regard to their spiritual advancement. Ministers of Christ, your coldness, your lack of prayer, of fervor, and of heavenly wisdom may turn the balance with a soul, and send it to perdition. Ye messengers of the truth, ye cannot afford to be indifferent ***in these last days! Our feet are on the borders of the eternal world,*** and every probationary moment is more precious than gold.”<sup>10</sup>

**1879 – expectancy:** “All who are faithful workers for God will yield their spirit and all their powers a willing sacrifice to him. The Spirit of God operating upon their spirit calls forth the sacred harmonies of the soul in the answer to the divine touch. This is true sanctification, as revealed in the word of God. It is the work of a lifetime. And that which the Spirit of God has begun upon the earth for the perfection of man, glory shall crown in the mansions of God. Those who are indolent and self-caring know not true happiness and peace. They are losing, even in this life, and what glory they lose in the future, immortal life. I wish I could speak words to men and women which would nerve them to diligent action. ***The moments now granted us to work are few. We are standing upon the very borders of the eternal world.*** We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. Who will seek God earnestly, and from him draw strength and

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<sup>10</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 08/08/1878 (emphasis added).

grace to be his faithful workers in the missionary field? Individual effort is essential for the success of this work. The ease-loving and self-caring, the worldly, ambitious ones will be ashamed to engage perseveringly in the tract and missionary work. Some may take hold of it impulsively, but they will not be able to bear rebuffs, and sneers, and contempt. These soon become weary in well-doing, and fall back to their own position of living and caring for self. For such there will be no reward in Heaven, for Christ is to give to every one as his works shall be.”<sup>11</sup>

**1881 – expectancy:** “I would, at this time, sound the note of warning to those who shall assemble at our camp meeting. ***The end of all things is at hand.*** My brethren, ministers and laymen, I have been shown you must work in a different manner from what you have been in the habit of working.”<sup>12</sup>

**1881 – expectancy:** “Vigilance and fidelity have been required of Christ’s followers in every age; but ***now that we are standing upon the very verge of the eternal world,*** holding the truths we do, having so great light, so important a work, we must double our diligence. Everyone is to do to the very utmost of his ability. My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you. Have you a knowledge of the truth? give it to others.”<sup>13</sup>

**1886 – expectancy:** “I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. ***We are standing upon the very borders of the eternal world.*** Fair-weather Christians will not be wanted for this work. The sentimental and tasteful re-

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<sup>11</sup> *Ibid.*, 01/02/1879 (emphasis added).

<sup>12</sup> White, Ellen G.; *Testimonies*, vol. 5, pp. 16-17 (emphasis added).

<sup>13</sup> *Ibid.*, pp. 460-461 (emphasis added).

ligion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God' (Col. 3:1).—Letter 55, 1886."<sup>14</sup>

**1888 – longer wait:** "It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' [Heb. 3:19] Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and his people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which he had appointed them, others were raised up to proclaim the message. ***In mercy to the world, Jesus delays his coming,*** that sinners may have an opportunity to hear the warning,

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<sup>14</sup> White, Ellen G.; *Selected Messages*, bk. 2, pp. 382-383 (emphasis added).

and find in him a shelter before the wrath of God shall be poured out.”<sup>15</sup>

**1888 – impending:** “A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. ***Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes.*** Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?”<sup>16</sup>

**1889 – expectancy:** “There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. ***You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming.*** If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not liv-

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<sup>15</sup> White, Ellen G.; *The Great Controversy*, p. 458 (1888) (emphasis added).

<sup>16</sup> White, Ellen G.; *Testimonies*, vol. 5, p. 711 (1882–1889) (emphasis added).



ing up to the light of the solemn truths which we profess to believe.”<sup>17</sup>

**1890 – expectancy:** “My brethren, we are living in a most solemn period of this earth’s history. There is never time to sin; it is always perilous to continue in transgression; but in a special sense is this true at the present time. ***We are now upon the very borders of the eternal world and stand in a more solemn relation to time and to eternity than ever before.*** Now let every person search his own heart, and plead for the bright beams of the Sun of Righteousness to expel all spiritual darkness and cleanse from defilement. ‘If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ Through faith, irrespective of feeling, Jesus, the Author of our salvation, the Finisher of our faith, will, by His precious grace, strengthen the moral powers, and the sinner may reckon himself ‘to be dead indeed unto sin, but alive unto God through Jesus Christ.’ Simple faith, with the love of Christ in the soul, unites the believer to God. While toiling in battle as a faithful soldier of Christ, he has the sympathy of the whole loyal universe. The ministering angels are round about him to aid in the conflict, so that he may boldly say, ‘The Lord is my helper,’ ‘the Lord is my strength and my shield;’ I shall not be overcome. ‘By grace are ye saved through faith; and that not of yourselves: it is the gift of God.’”<sup>18</sup>

**1891 – expectancy:** “Will you, my sister, always trust in Jesus, who is your righteousness? The love of God is shed abroad in your heart by the Holy Ghost, which is graciously given unto you. You are one with Christ. He will give you grace to be patient, He will give you grace to be trustful, He will give you grace to overcome restlessness, He will warm

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<sup>17</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 06/04/1889 (emphasis added).

<sup>18</sup> White, Ellen G.; *Testimonies*, vol. 1, pp. 147-148 (emphasis added).

your heart with His own sweet Spirit, He will revive your soul in its weakness. ***Only a few days more to be as pilgrims and strangers in this world, seeking for a better country, even an heavenly.*** Our home is in heaven. Then stay your soul in confidence upon God. Roll all your burdens upon Him.”<sup>19</sup>

**1892 – expectancy:** “Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. ***The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.*** This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him.”<sup>20</sup>

**1892:** “We are on the borders of the eternal world.”<sup>21</sup>

**1893:** “We are on the borders of the eternal world.”<sup>22</sup>

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<sup>19</sup> White, Ellen G.; *Selected Messages*, bk. 2, pp. 231-232 (emphasis added).

<sup>20</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 11/22/1892 (emphasis added).

<sup>21</sup> White, Ellen G.; *Pamphlet PH002*, p. 28.

**1893 – longer wait:** “The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. ***If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind.*** What account will be rendered to God for thus retarding the work?”<sup>23</sup>

**1894:** “We are on the borders of the eternal world.”<sup>24</sup>

**1896 – prolonged, yet there is an appointed time:** “The Lord Has a Time Appointed.—The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel’s message is to be sounded by God’s people. It is to swell to the loud cry. ***The Lord has a time appointed when He will bind off the work;*** but when is that time? When the truth proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. ***If the power of Satan can come into the very temple of God and manipulate things as he pleases, the time of preparation will be prolonged.*** – Lt 83, 1896.”<sup>25</sup>

**1896:** “We are on the borders of the eternal world.”<sup>26</sup>

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<sup>22</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 02/21/1883.

<sup>23</sup> White, Ellen G.; *General Conference Daily Bulletin*, 02/28/1893 (emphasis added).

<sup>24</sup> White, Ellen G.; *The Signs of the Times*, 05/29/1884.

<sup>25</sup> White, Ellen G.; *The Publishing Ministry*, pp. 389-390 (emphasis added).

<sup>26</sup> White, Ellen G.; *The General Conference Bulletin* 10/01/1896.

**1897 – time prolonged:** “[Num. 32:6-15, quoted] The Lord God is a jealous God, yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, ***time is prolonged that all may hear the last message of mercy proclaimed with a loud voice.*** The Lord’s work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.—Letter 106, 1897.”<sup>27</sup>

**1901:** “We are on the borders of the eternal world.”<sup>28</sup>

**1901 – longer wait:** “***We may have to remain here in this world because of insubordination many more years,*** as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. – Letter 184, 1901.”<sup>29</sup>

**1903 – time prolonged:** “I know that if the people of God had preserved a living connection with Him, if they had

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<sup>27</sup> White, Ellen G.; *Manuscript Releases*, vol. 15, pp. 292-293 (emphasis added).

<sup>28</sup> White, Ellen G.; *The Advent Review and Sabbath Herald*, 06/11/1901.

<sup>29</sup> White, Ellen G.; *Evangelism*, p. 696 (emphasis added).

obeyed His Word, ***they would today be in the heavenly Canaan.***” – General Conference Bulletin, March 30, 1903.”<sup>30</sup>

1903: “We are on the borders of the eternal world.”<sup>31</sup>

1908: “We are on the borders of the eternal world.”<sup>32</sup>

1909 – longer wait: ***“If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning.*** But the work is years behind. While men have slept, Satan has stolen a march upon us.”<sup>33</sup>

1910: “We are on the borders of the eternal world.”<sup>34</sup>

1913 – expectancy: “All heaven is astir, engaged in preparing for the day of God’s vengeance, the day of Zion’s deliverance. ***The time of tarrying is almost ended.*** The pilgrims and strangers who have so long been seeking a better country are almost home. ***I feel as if I must cry aloud, Homeward bound!*** Rapidly we are nearing the time when Christ will come to gather His redeemed to Himself.” – *Advent Review and Sabbath Herald*, Nov. 13, 1913.”<sup>35</sup>

1913: “We are on the borders of the eternal world.”<sup>36</sup>

1914: “We are on the borders of the eternal world.”<sup>37</sup>

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As one reviews these thoughts, it is clear that the reason to present a fulfillment message varied. There are definitive thoughts in several statements that suggest time is pro-

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<sup>30</sup> *Ibid.*, p. 694 (1903) (emphasis added).

<sup>31</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 03/03/1903.

<sup>32</sup> White, Ellen G.; *Southern Watchman*, 04/14/1908.

<sup>33</sup> White, Ellen G.; *Testimonies*, vol. 9, p. 29 (emphasis added).

<sup>34</sup> White, Ellen G.; *The Signs of the Times*, 03/22/1910.

<sup>35</sup> White, Ellen G.; *Evangelism*, p. 219 (emphasis added).

<sup>36</sup> White, Ellen G.; *Advent Review and Sabbath Herald*, 09/18/1913.

<sup>37</sup> *Ibid.*, 10/29/1914.

longed. These are in the context of her understanding and/or to present a serious warning. As an example, in 1903, while addressing the General Conference, she used the words "I know."

In 1896 an important *principle* was presented, defining her message. If Satan can come into God's church, the preparation will be prolonged. Yet God has an appointed time to bind off the work. *Urgency, rallying to finish the work* and *drawing attention to current events* runs through these quotations.

There is a danger that we over-read the intent of the incredible writings of E. G. White. If we take the issues at hand and apply her words to the reason she wrote them, the era of her understanding and the context of her eschatological warnings, they do not conflict.

A sovereign principle that reaches to the very depths of this insight follows. "But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Gen. 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the self-same day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Ex. 12:41. *So in heaven's council the hour for the coming of Christ had been determined.* When the great clock of time pointed to that hour, Jesus was born in Bethlehem.

"When the fullness of the time was come, God sent forth His Son.' Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the lan-

guage of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming."<sup>38</sup>

Is there a "great clock of time" that is pointing to Christ's second return? Yes – it is the Great Week of Time. Perhaps within that timing theme, we can realize a balanced view of the eloquent thoughts from Ellen G. White. Hers was a matured ministry of preparation for a soon returning Savior.

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<sup>38</sup> White, Ellen G.; *The Desire of Ages*, p. 32 (emphasis added).





## THE ANTICIPATORY SEVENS

Within the Biblical record, *numbers* are presented hundreds of times related to prophecy, representing a myriad of time periods or waymark events to guide God's people through the great controversy process. The most significant number, as we have repeatedly seen, is *seven*. This was introduced at the very beginning with the creation week. It is the key that unlocks the main door into the corridor of prophecy. Incredible as it may seem, it also helps define God's perception of good and evil.

Let's look at the amazing segments of *sevens*.

### THE ASTONISHING FIRST

Jesus, in a self-declaration said, "I am Alpha and Omega, the beginning and the ending" (Revelation 1:8). He repeated this three more times in that apocalyptic book, the last as He was drawing it to a close when He said, "I come quickly" (Revelation 22:12-13) at the seventh millennium.

He announces within a framework of time that He was the first, the amazing One. Alpha, the first letter of the Greek alphabet, contextually affirms that *nothing is before Him*. Yet these declarations are set within redemptive history.

At creation (Genesis 1:2-5) light was divided from darkness on the *first* day. Light and darkness, life and death, enveloped the *first* covenant given to Adam and Eve (Genesis 2:16-17). This would come at the *first* advent, when Jesus became the light of the world.

## God's Great Week of Time

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When our *first* parents sinned, God announced the *first* plan to restore what was lost (Genesis 3:15), a plan that was in place from the foundation of the world (Matthew 26:34). That plan was based upon sevens and then an eighth. The eighth would become a “first,” a beginning again.

The first millennium demonstrated the massive divide between good and evil. God set redemptive history on a millennial reference clock. David cues in on this when he says, “For a thousand years in thy sight *are but* as yesterday when it is past and as a watch in the night” (Psalm 90:4). Though this intimates that God’s time can’t be compared to man’s understanding, it is a declaration to man that God has a millennial reference clock. This saga of life within earth’s history is only a millennial moment to Him, even though it might seem “forever” to man.

Thus, the first period of earth’s history, “one,” represented a beginning.

- Perfect Creation
- Light separated from Darkness
- Introduction of sin
- Promised restoration at another “one” – by the Alpha

In the Hebrew sacred “year,” Nissan was the first month. This was the month of the Passover, commemorating the deliverance of God’s people (Numbers 28:16). At the beginning of the Jewish Festival season, salvation is celebrated. It honors the deliverance from Egypt (a symbol of this world in prophecy), of God’s people headed to the promised land.

### THE ASTONISHING SECOND

On the second day of creation, the sky (or heavens) was introduced within the midst of the waters. This firmament separated atmospheric waters from earthly waters. The Bible says that God called this heaven. A distinction now existed between heaven and earth.

During the second millennium of earth's history God repented that He had made man on earth, and it grieved Him at heart (Genesis 5:6). Heaven and earth were farther apart than ever. That *sin separation* deepened approximately 1600–1700 years after creation. The great deluge came, and the waters were returned to the earth and sealed the fate of sinners.

It is significant that the world waited seven days after Noah and his family were safe in the ark. This was a reminder to the rabble that they had forgotten the sacred seven that began at creation. For the wicked, the end of that seven would *begin* desolation and destruction. In God's redemptive plan, for the righteous, the end of a seventh would bring restoration.

In ancient Israel, when a person was finally pronounced cured of leprosy, the garments were finally "clean" when washed the *second time* (Leviticus 13:58). It will be at the second death that the world will be purified with fire (Revelation 20:14, 21:8).

In the Hebrew sacred "year," the second month was Iyyar. If the first was deliverance, this second month celebrated everything being restored. This was considered the most beautiful month with the spring flowers in full bloom. It was the time of the latter rain. This symbolizes, at the end of time, when God's Spirit is poured out in a marked way, sealing eternally His character in the hearts of the saints.

### THE ASTONISHING THIRD

On the third day of creation (Genesis 1:9-13), God gathered the waters together into one place, causing dry land to appear on earth. On that land, he created grass, herb-yielding seed, herbs, vegetables and fruit trees yielding fruit.

Symbolically, grass and flowers represent *people* and also life (Isaiah 40:6-7). The earth supported and sustained this life. Trees are also seen as people, especially leaders as they stand in obedience to God's law, bearing fruit (Psalm 1:1-3).

It was during the first part of the third millennium that God chose Abram (Abraham) to be the leader of a great nation (Genesis 12:2-3). Like a giant tree metaphor, He became the great "father" figure of the nation of Israel, and the grass, its peoples. God was bringing into existence another creation within the third.

In the sacred Hebrew "year," the third month was Sivan. This is when Pentecost occurred. In the end of time, this symbolizes when God's people, having received the Latter Rain, will *begin* their final cry to the world. It is the time of the first fruits of the wheat harvest.

### THE ASTONISHING FOURTH

On the fourth day of creation, God made the sun to rule the day and the moon to rule the night. It was then that light and darkness were formally divided (Genesis 1:14-19).

The Lord, spiritually, became our sun and shield. "For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly" (Psalm 84:11). Jesus had said, "As long as I am in the world, I am the light of the world" (John 9:5). Light became a symbol of righteousness, the sun an image of Jesus.

“But unto you that fear my name shall the Sun of righteousness arise with healing in his wings” (Malachi 4:2).

Lest anyone might misunderstand this amazing metaphor for purity and right, Jesus declared, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12). There’s the embodiment of the sun, light and life. At the end of the fourth millennium, Jesus was born.

Darkness had become one of the representations for sin and evil. Jesus, in His interceptive message to Saul, said, “I am Jesus” *I will send you* ... to open their eyes [Gentiles], *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:15, 18).

Salvation is dependent upon coming out of darkness into the light of Jesus Christ. It means experiencing His sanctifying righteousness.

It was during the fourth millennium that apostasy reached another pinnacle. Darkness came from within God’s chosen. God sent beacons of light through prophets like Nathan, Isaiah and Jeremiah. Israel chose darkness and became snared within the clutches of Babylon, the great symbol of darkness.

Then, in one of the profound prophecies of the Old Testament, Gabriel told Daniel that his people were going to be put on probation – for exactly 490 years.

Within that time period, everlasting righteousness was to come in and God’s people were to give up all rebellion and sin “even until the consummation” (Daniel 9:27). During this fourth millennium, God announced the parameters of mercy and justice. The great division between light and darkness was made emphatically clear. The fourth millennium, filled with the darkness of apostasy, was committed to preparation for the coming Messiah, the Sun of Righteousness.

In prophecy, *declared* “sevens” are divided into 4–2–1 – always. This “fourth” millennium is a great transition to the next 2–1. The parameters to the everlasting covenant are now indelibly riveted into the sacred pages. God has a part **and** man has a part. God is declaring and decreeing that a covenant is incomplete without both! The “fourth” forever defines light.

This fourth theme looks forward to the heavenly seventh when: “There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Revelation 22:5).

In the sacred Hebrew “year,” the fourth month was called Tammuz. This is when the grapes began to be harvested. At the end, this symbolizes the time the fruit of the 144,000’s work begins to come to fruition.

### THE ASTONISHING FIFTH

The fifth day of creation brought sea and air creatures into existence. This gift to the world portrayed the spectrum of creatures that could see and move from the depths of the sea to the height of the air.

At the beginning of the fifth millennium something changed the *dominion* of sin. “Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. The prophet says, ‘O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.’ And the apostle Paul points forward to the ‘redemption of the purchased possession.’ God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed.

## The Anticipatory Sevens

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‘And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him.’”<sup>1</sup>

The fifth millennium ushers in the dispensation of grace. Dominion of all creatures that can be volitionally responsive was now slated to be taken from Satan. The legal documents were signed by the blood of Jesus. This era of grace is mediated by the Holy Spirit, Christ’s representative.

“The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him.”<sup>2</sup>

The fifth millennium paves the way for the transference of dominion control of His special creatures back to God. That occurs when mankind is elevated in God’s kingdom: “And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen” (Revelation 1:5-6). The “fifth” begins the Christian era.

Though apostasy continued, the blood of saints flowed, affirming a growing core of activists against Satan during that thousand years.

In the Hebrew sacred “year,” Av was its fifth month. This was a busy time on the threshing floors and the month especially when the grapes, figs and olives became ripe. This, at

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<sup>1</sup> White, Ellen G.; *The Signs of the Times*, 11/4/1908.

<sup>2</sup> White, Ellen G.; *Testimonies to Ministers*, p. 511.

the end of time, will be when the cry of the 144,000 begins to become loud and multitudes come in.

### THE ASTONISHING SIXTH

This day of creation saw the completion of the creative creature work, with terrestrial creatures such as cattle, creeping things and beasts of the earth. Newly created Adam was commissioned to subdue the earth. Subdue (*kabash*) implies that creation would be submissive to man. Yet, man would have to guide it. God specifically said that Adam was to have dominion or authority over the “fish of the sea, and over the fowl of the air, and over every living thing that *moveth* upon the earth” (Genesis 1:28).

As the animal kingdom yielded to man, the dignity of this hierarchy, in a perfect creation, provided harmony. As Christ was over the heavenly created angels, man was to be over the living earthly creatures. Man was also to dress and keep the Garden of Eden where he was placed. In this beautiful accord, man in turn yielded his allegiance back to his Creator.

The order of things changed when man yielded to Satan. He was brought under the power of Satan. While he promised “them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage” (II Peter 2:19). That dominion that man held was transferred to Satan. He became “god of this world” (II Corinthians 4:4).

He had usurped that dominion over the earth that was originally given to Adam<sup>3</sup> because of man's submission.

It was such a unique day when God brought man into existence “in His image!” The ultimate creation was a being just like He was. The last and crowning act was the creation

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<sup>3</sup> White, Ellen G.; *God's Amazing Grace*, p. 41.



of Adam and then Eve. “And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day” (Genesis 1:31).

Sin marred God’s perfect work. The sixth millennium has become the era to *complete* the reversal of what Satan and man had done. It is the final preparation time of cleansing so man can enter into the “seventh” or eternal rest with God.

How complete will that restoration be? Back to the moral image of God that Adam and Eve once enjoyed. This millennium represents man being made once again into God’s likeness and when finally even our bodies will be renewed in the twinkling of an eye (I Corinthians 15:52).

“God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written Word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul.”<sup>4</sup>

“Let those who work for Christ keep their principles pure. Let the life be untainted by any polluting practice. All heaven is interested in the restoration of the moral image of God in man. All heaven is working to this end. God and the holy angels have an intense desire that human beings shall reach the standard of perfection which Christ died to make it possible for them to reach. It is His desire that we shall be one with Christ, complete in Christ, that we shall be heirs of heaven; but we are left free to choose. God calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles which have a reviving, restoring influence, which will restore in us the moral image lost through disobedience. As by faith we adopt the principles

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<sup>4</sup> White, Ellen G.; *God’s Amazing Grace*, p. 103.

which characterize the life of Christ, they are in the soul as a well of water, springing up unto everlasting life. The soul overflows with the riches of the grace of Christ, and this overflow refreshes other souls.”<sup>5</sup>

This is what the apostle Paul called “the redemption of the purchased possession” (Ephesians 1:14). “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, ***that we should be holy and without blame before him in love***: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom ***we have redemption*** through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in ***the dispensation of the fulness of times*** [the millennial periods] he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ***ye were sealed with that holy Spirit of promise***, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:3-14).

“Higher education is an experimental knowledge of the plan of salvation, and this knowledge is secured by earnest

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<sup>5</sup> White, Ellen G.; *In Heavenly Places*, p. 286.

and diligent study of the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul.”<sup>6</sup>

This sixth millennium can't be finished until that restoration is *complete* for those who accept heaven's provisions. That completed work is called the “sealing” in Revelation 7 and Ephesians 1:13-14. The final strife (political and military) of this world is held back (the four winds of Revelation 7:1-2) until God's people are all sealed in their foreheads (7:3-4).

That sealing was talked about by Ezekiel, the “man clothed with linen, which had the writer's inkhorn by his side” and was ready to “set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst” of God's church (Ezekiel 9:3-4). When the sealing is *ended*, the restoration is complete.

At the end of the sixth millennium, Jesus returns to receive those who make up the restored kingdom. That is when the separation of good and evil is forever made. “Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats” (Matthew 25:32). That is when the last half of Revelation 14 is fulfilled. That is when the millennial reign of Jesus begins – but not on earth as so many misunderstand.

Jesus said He would go to His Father's house (heaven) where there were many mansions. It was there that Jesus would go to prepare those places for all the redeemed. Then He said that if He would “go” (fulfilled in Acts 1:9-11), He would come again to *receive* His people to be with Him. “Then we which are alive *and* remain shall be *caught up* together with them *in the clouds*, to meet the Lord in the air: and so shall we ever be with the Lord” (I Thessalonians 4:17).

What will be the character of man at the time he is sealed just before He returns? “God will accept only those who are

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<sup>6</sup> White, Ellen G.; Counsels to Parents, Teachers, and Students, p. 11.

determined to aim high. He places every human agent under obligation to do his best. *Moral perfection is required of all.* Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and *every one who receives Christ as a personal Saviour is privileged to possess these attributes.*"<sup>7</sup>

Man "reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels."<sup>8</sup>

Many will object and claim that this is impossible, saying that grace has bridged the gap. And it has! Grace that man can lay hold of brings in the transforming power of heaven, resulting in a new creation during the sixth millennium of the "week" of time.

"Everyone who by faith obeys God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression."<sup>9</sup>

In the great millennial plan, what once became marred and scarred is restored to its original beauty. That is one of the profound messages of the Great Week of Time. It is a vast overview of restoration history that ends in eternal life!

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

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<sup>7</sup> White, Ellen G.; *Christ's Object Lessons*, p. 330 (emphasis added).

<sup>8</sup> White, Ellen G.; *Testimonies*, vol. 4, p. 93.

<sup>9</sup> White, Ellen G.; *Maranatha*, p. 224.

## The Anticipatory Sevens

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ters, and as the voice of mighty thunderings,' is heard, saying, 'Alleluia; for the Lord God omnipotent reigneth.'"<sup>10</sup>

"The great plan of redemption results in fully bringing back the world into God's favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For *six thousand years* Satan has struggled to maintain possession of the earth. Now God's original purpose in its creation is accomplished. 'The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.'"<sup>11</sup>

To the ancient sacred Hebrew "year," the sixth month of Elul was the final month when the fruit ripened and vintage began. It is the hottest month of the year. At the end of time, this symbolizes the period when the great multitude is complete. The eleventh hour workers are "hired" or brought in. It is also the time when the fifth Trumpet is underway, bringing to the wicked world great anguish.

## THE ASTONISHING SEVENTH

Creation was completed before the "evening" of the seventh day. That day – the last day of the week that He decreed – He blessed and sanctified. The "seventh" became sacred. It became a day of rest, a Sabbath to honor the Creator!

"The saints will rest in the holy city, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the end of the one thousand years, when the wicked dead are raised, and gather up around the city. The feet of the wicked will never desecrate the earth made new. Fire will

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<sup>10</sup> White, Ellen G.; *The Great Controversy*, p. 673 (emphasis added).

<sup>11</sup> White, Ellen G.; *The Adventist Home*, pp. 540-541 (emphasis added).

come down from God out of heaven and devour them, burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth.”<sup>12</sup>

A day of a thousand-year duration is seen as the limit established for man's *longevity* before the flood and for Adam. God said that in the “day” he would eat of the forbidden tree he would die. Before the end of the millennium (930 years), Adam died.

In the sacred Hebrew “year,” the seventh month was Tishri. This is when the Feast of Trumpets came, symbolizing the final call to repent before probation closed. The sacred Day of Atonement followed the Trumpet warnings when probation closed and all records were finalized. At the end, a point in time will be reached when probation closes. Finally, in this month, comes the Feast of Tabernacles, representing the time Jesus will return to this earth (discussed in the following chapter).

Within the thematic period of “seven” is its application as “week,” “week of years,” “week of months,” and as the “week of seven millenniums.” Repeatedly, after the “seventh” comes an “eighth” – the “day” when all begins again. That will be a study also in chapter 15. As Jesus rose on the “eighth,” so our grandest hopes rest on the eighth millennium, when all will be made new again.

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<sup>12</sup> White, Ellen G.; *Christian Experience and Teachings of Ellen G. White*, pp. 108-109.

## MILLENNIAL SABBATH

Every typological “seven” has its origin in the Sabbath day set aside at Creation. The “works” of creation were completed. That seventh day was set apart as an exclusive time. It was to occupy a distinctive period when Adam and Eve and all future generations were to enjoy a unique fellowship with God.

God ceased His activities of the week and sanctified it (Genesis 2:2-3). The seventh became a time of happiness for man to enter into the rest of the Creator (Hebrews 4:3-10).

When sin came, “six” was seen as work and preparation, “six days shalt thou labor; and do all thy work” (Exodus 20:9). The Sabbath was to remain as *the* period of God’s rest. “The seventh day is the Sabbath of the Lord thy God” (Exodus 20:10). Its typological rest would not change. But God added a new redemptive dimension to its significance. The “seventh” was to be viewed as a time of liberation, freedom or release from bondage.

As Hebrew instruction matured through statutes, additional commandments and judgments, the fourth commandment was given a *rescue* theme. “And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God *brought thee out* thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day” (Deuteronomy 5:15).

The Sabbath became a symbol of redemption. Every time a period of seven is prophetically given, the seventh relates to deliverance. It is the time emancipation from sin comes. It is the time rest is restored. The Jewish people

were, subsequently, given a sabbatical year (Leviticus 25:8); and after seven sabbatical years, a Jubilee year (Leviticus 25:8) where an eighth represented the time when everything became new.

That redemptive seven and the newness of eight was so important to God, He sentenced the Hebrew people to go back into bondage for its defiance (II Chronicles 36:21; cf. Jeremiah 25:11, 29:10). Those sabbatical years were to bring release from debt and slavery. Their captivity brought what that sabbatical year would have avoided.

Then another wonderful concept was introduced. The "day of the Lord" (the Sabbath) took on prophetic significance and became the "year of the Lord." That is when the captives would obtain liberty, joy and praise; freedom would return. This is beautifully depicted by Isaiah: "The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable *year of the LORD*, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified" (Isaiah 61:1-3).

That concept now meant that all prophetic symbols of seven have Messianic and eschatological importance. In the seventh Seal there is silence, a great metaphor of awe after Jesus comes (8:1). In the seventh Trumpet the temple is open and the "mystery of God" is finished (Revelation 11:19, 10:7). At the seventh Plague, a voice from God's throne declares, "It is done" (Revelation 16:17), and the visionary themes resume after two interludes with the coming of Jesus (Revelation 19:11-16).



In a great preparation typology, “six” is given to man; and at the “seventh,” there is restoration with Jesus. This symbolism is shown in Daniel 9:3-19 where there is seventy sabbatical cycles that lead to Messianic righteousness (Daniel 9:24).

Sabbath – the seventh – becomes not only a number to recall the original creation but symbolizes mankind restored. The new creation will be on the eighth. Seven is salvic. The first prophetic *period* that is mentioned when man is once again with God in a kingdom fellowship setting is at the millennium in Revelation 20. Adam’s first day was a Sabbath. The redeemed’s first period with Jesus is called a millennium. It must be a seventh. As we previously noted in the Epistle of Barnabas (ca.150 A.D.), the millennium, as a coming Sabbath, followed six thousand years, typified by the six days of creation.

It is fascinating that in the creation story the “evening and morning” is not noted under the seventh day. Its celebration, liberation and restoration was to be unending. Zechariah alludes to this when he says, “there shall be a continuous day ... not day and not night, for at evening time there shall be light” (Zechariah 14:7, RSV).

In Daniel there are many interesting sequences that allude to the time when the saints are restored:

“Son of man came with the clouds of heaven” (Daniel 7:13).

“There was given him dominion, and glory, and a kingdom, ... which shall not be destroyed” (7:14).

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“The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (7:18).

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“Ancient of days came” (7:22).

## God's Great Week of Time

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“Judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom” (7:22).

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom” (7:27).

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“And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.... Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20:4, 6).

At the seventh millennium, the kingdom is restored. The saints have entered the antitypical land of Canaan. “Let us labor therefore to enter into that rest” (Hebrews 4:11a).

God's day becomes God's year, which becomes God's great millennial week of time. All these are Messianic “Sabbaths” – at a seventh.

## TABERNACLES AND THE GREAT EIGHTH

God gave His ancient people seven special Feasts, which together would summarize the redemptive plan.

Passover	Blood became the redemptive price and medium to freedom
First Fruits	The avant-garde of dedicated saints cleansed by the blood
Unleavened	Disengagement from sin through the power of the blood
Pentecost	Special divine blessing with power to witness
Trumpets	Last call to repentance by the firstfruits
Atonement	Kingdom made up through cleansing and appointment, ending six calendar months
Tabernacles	God is joined to His people – the harvest is ended

These actually represent a chiasm or a special prophetic pattern:

## God's Great Week of Time

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Passover	Plan instituted
First Fruits	Choosing of saints begins
Unleavened Bread	Invitation to repent
Pentecost	Power for all
Trumpets	Final chance to repent
Atonement	Choosing of saints ends
Tabernacles	Plan completed

These Feasts also had prophetic significance, outlining the final stages of the redemptive plan for planet earth. Embodied in the chiasmic imagery were represented the two Messianic advents.<sup>1</sup>

Of special significance was the last Feast. This occurred five days after the Day of Atonement on the fifteenth of Tishri (October) at full moon. Since all the harvest was completed, Tabernacles came *after* the harvest. In an end-time metaphor, the Feast of Tabernacles occurs after the angel thrusts in the sickle and completes earth's harvest (Revelation 14:14-20).

This was a time when the Israelites fashioned booths out of palm branches and foliage, representing their temporary dwellings in the wilderness sojourn. It was a celebration of their dependence upon God's ever present mercies as He tabernacled with them. It was a great celebration of the harvest.

Josephus, a Jewish historian, referred to the Feast of Tabernacles as the holiest and greatest of the Hebrew Feasts.<sup>2</sup> When the Jews returned to Jerusalem after the Babylonian captivity, Ezra read the Torah and Israel celebrated this Feast (Nehemiah 8:13-18). The dedication of

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<sup>1</sup> White, Ellen G.; *The Great Controversy*, pp. 399-400.

<sup>2</sup> *Antiquities of the Jews*, 11.8.

## Tabernacles and the Great Eighth

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Solomon's temple took place at the time of this Feast (I Kings 8:2).

The booth or "tabernacle" is a symbol of protection, preservation and shelter from heat and storm (Psalms 27:5, 31:20; Isaiah 4:6). Old Testament names included:

- Feast of Ingathering – because it celebrated the *final* harvest (Exodus 23:16, 34:22; Deuteronomy 16:13; Leviticus 23:39)
- Feast to the Lord (Leviticus 23:39, Judges 21:9) – because of His goodness
- The Feast (Leviticus 23:36; I Kings 8:2; II Chronicles 5:3, 7:8; Nehemiah 8:14; Isaiah 30:29; Ezekiel 45:23, 25) – as a grand finale metaphor to all the Feasts

Tabernacles was declared to be a "perpetual" statute "throughout your generations." This was the last or culmination of appointed times (*mowed*) declared to be a "holy convocation" (Leviticus 23:33-44). It was to last for seven days.

When Israel left Egypt, heading towards the Promised Land, their first stop was Succoth (Exodus 13:19-20). This was their first encampment. *Succoth* is the Hebrew word used for the Feast of Tabernacles. Israel left at Passover and spent the first night at Tabernacles. Thus, in this *first segment* of the sojourn, the beginning and the end were represented!

This Feast of Booths symbolized their transient attachment to this world en route to the promised land – as Abraham knew he was only a pilgrim and a stranger in the land, looking for the city, New Jerusalem, whose builder and maker is God (Hebrews 11:13-16).

Tabernacles has a deeper and more beautiful meaning than simply "ancient history." It is the *appointed time* when Jesus takes us home to tabernacle with Him – forever. He takes with Him the fruits of the harvest. It is the time when

this "present house" is to be replaced by a glorious body. The booths were made of earthly material. Our glorious bodies will be of heavenly origin (Romans 8:23).

When Solomon celebrated Tabernacles at the temple dedication, 120 priests blew their trumpets in harmony with the singers and then glory filled that temple (II Chronicles 5:12-14). At the last trump, the dead will be raised and the "temple" of each saint will become incorruptible. "We shall be changed," "mortal must put on immortality" (I Corinthians 15:52-53), all in a "moment," in the "twinkling of an eye."

The imagery goes further. The seven days of Tabernacles represent the millennial periods of earth's history. The first six for man's sojourn, the last for when the land should rest (Leviticus 26).

According to Deuteronomy 31:10-11, the law was to be read every seventh year at the year of release when the land should rest. During the millennial rest of this earth, when Satan is bound (Revelation 20:2-3, 7), the saints will reign with Christ for one thousand years (Revelation 20:4, 6) as priests of God. The basis for the priesthood and kingship will be God's standard, His law, which is a transcript in human language of His character and is the basis of all judgment.

### JESUS AND TABERNACLES

The Apostle John is the only New Testament writer to tell us how Jesus observed the Feast of Tabernacles.

"Now the Jews' Feast of Tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him" (John 7:2-5).

Jesus' brothers wanted Jesus to market himself differently – in an open forum with public fanfare. They saw His kingdom defined. This symbolizes all the world that secularizes and markets Christianity. It socializes grace and opens the door for universal salvation. That is, "The king will save you against all opposition."

The Bible has a timing message regarding this experience from Jesus Himself. "Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. When he had said these words unto them, he abode *still* in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret" (John 7:6-10).

Tabernacles was then still only in type. At the great anti-type, Jesus will come openly, not in secret. Every eye will see Him (Revelation 1:7).

Jesus sent His disciples ahead of Him. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years" (Malachi 3:1-4).

At Tabernacles God's people were to reflect on His goodness and mercy. It was a tribute in thanksgiving for everything God had done, from the protection during their wilderness wanderings to the harvest already stored for the

coming year. All was designed to mature the bonding between God and His people.

"With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever' (Ps. 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise."<sup>3</sup>

Jesus' time was "not yet at hand." Yet He must remind the careless throng and ignorant Jewish leaders of the spiritual significance of this festival. The Scriptures say, "in the midst of the feast, Jesus went up into the temple, and began to teach" (John 7:14), not as a king or a conqueror but as a shepherd with deep concern for the welfare and safety of His flock. He stood within the precinct of His "church" to bring light.

"The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work

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<sup>3</sup> White, Ellen G.; *The Desire of Ages*, p. 448.



had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not be the will of His Father."<sup>4</sup>

Jesus appeared in the middle of the Feast and taught the throng each day. So moved were the people that they were astonished, "for His word was with power" (Luke 4:32).

Something dramatic occurred at the end of that Feast. God instructed Moses that the Feast of Tabernacles was to be for seven days. But *then* he said, "on the eighth day shall be a holy convocation unto you" (Leviticus 23:36).

The eighth day was seen by some as the greatest day in all the Feast. It was *set apart* by heavenly instruction. That day – the eighth – the great symbol of "beginning again," "renewal," Jesus' voice rang through the temple courts to come to Him if they were thirsty. To the wearied attendees, "their hearts thrilled with a strange awe," "give me this water, that I thirst not" (John 4:15). This was their yearning.

It was on the "eighth" of every 49<sup>th</sup> year (Jubilee cycle – the last of seven) that restoration occurred. It was then that the Water of Life – Jesus – would eternally satisfy that they "thirst not." This was often called the "great feast day."

### JOHN THE REVELATOR PICKS UP THE TABERNACLE THEME

The Seven Seals on the "Destiny Scroll" of Revelation 5 and 8:1 are in sequence as they are numbered. In the sixth Seal, the wicked, at Jesus' second coming, "hid themselves in the dens and in the rocks of the mountains," crying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Revelation 6:15-16).

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<sup>4</sup> *Ibid.*, p. 451.

Since the Seals are in sequence, the seventh is recorded in Revelation 8:1, which comes after the second coming of Jesus. It was the *breaking* of that Seal that caused silence after the sixth Seal events. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour" (Revelation 8:1).

The Greek word for "heaven" can mean either the place where God dwells, the sky we see, or both. Most expositors believe it represents the "space" between earth and the heavenly throne center. The silence is a great metaphor for *stunning awe* or *catching one's breath* in amazement or, as some express it, "baited breath." What could evoke such a response?

The great antitypical Feast of Tabernacles represents the time when Jesus has come to get His saints. The harvest is ended. The saints are gathered in. For the first time, the saints are with their precious Savior. They hear His voice for the first time, receive their crowns personally from Him, and each one travels together with his guardian angel. It is a time of sacred awe, a stunning experience, as if everyone has *baited breath* at each moment's drama. For all this the metaphor of *silence* is used.

The saints will also see those who have been saved as the result of their efforts. It will be the first part of eternity. The redeemed will celebrate their first Sabbath with Jesus en route.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God" Revelation 21:3.

How long does this journey take? The Bible says it lasts the space of one half hour. Since the Feast of Tabernacles was an annual event, one half hour is to 24 hours as something is to 360 days (Jewish year of 30-day months). It is 7½ days – one-half day here drawing the saints into a vast wonderful throng and seven days traveling to the great city, New

Jerusalem. How long did the Feast of Tabernacles last? Seven days (Leviticus 23:36).

“Then Jesus’ silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, ‘Awake! awake! awake! ye that sleep in the dust, and arise.’ Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, ‘Alleluia!’ as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

“We all entered the cloud together, and were **seven days** ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads.”<sup>5</sup>

### THE EIGHTH

In the Great Week of Time theme everything is completed by the end of the seventh millennium. At the end of the seven days the gates of that amazing city are approached. The seventh millennium will be spent in heaven. But the “day” it begins is incredibly special – it is called the “eighth.” Once again, this is presented as the time of restoration or beginning again.

Jesus actually put an “eighth” day onto the “seven days” of Tabernacles (Leviticus 23:39). It was to be an extra Sabbath, a time to enjoy the fruits of the harvest. AND – that is exactly what happens the next day after the saints arrive in heaven. On the “eighth” there is a celebration of the “harvest.” It is called “The Marriage Supper of the Lamb.”

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<sup>5</sup> White, Ellen G.; *Early Writings*, p. 16 (emphasis added).

"To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb."<sup>6</sup>

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God" (Revelation 19:6-9).

"Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory,—Christ, the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'"<sup>7</sup>

The marriage supper of the Lamb celebrates the new beginning on the eighth day of Tabernacles. The eighth millennium represents a new beginning of the newly recreated heavens and earth. Revelation 21:1 says that the first heaven and earth are passed away. In verse 5 Jesus says, "Behold, I make all things new." The eighth, whether of Tabernacles at The Marriage Supper of the Lamb or the eighth millennium with the new heaven and earth, all invoke "ages without end." The King of kings and Lord of lords reigns forever, and we are His bride forever. The eighth summons the completion of an eternal purpose. The "Plan of Redemption" has garnered her children.

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<sup>6</sup> White, Ellen G.; *Adventist Home*, p. 503.

<sup>7</sup> White, Ellen G.; *Christian Experiences and Teachings of Ellen G. White*, p. 209.





## CONCLUSION TO THE “GREAT WEEK OF TIME” ISSUES

Ever since creation, a timeless God placed this world under several timing systems. The sun and moon cycles laid out time as signs, seasons, days and years (Genesis 1:14). They became communication tools, a way to schedule sacred events with God and agricultural waymarks.

Outside of these celestial objects God set a divine clock called a week. It was assigned a number – seven. All of God’s special dealings with mankind were then based on that number. The Genesis account adds something quite critical, which is often overlooked.

The sequence and phrase “evening morning” (not morning and evening) set apart how the “day” was to be timed or set. But, this characterizes far more than a 24-hour cycle! When “evening and morning” are used with a number, i.e., “the evening and morning were the fourth day,” it *always* means it is associated with some great sacred time.

To the Jewish people in their amazing theocracy, it set the way their great annual Feasts were observed. Especially was this related to the Day of Atonement. The 2300 “evening morning” of Daniel 8:14 was specifically associated with 2300 Atonement evenings and mornings. Since they were annual festivals they represented 2300 years.

What sacred sevens were set in motion by the creation “evenings and mornings?” It symbolized every block of seven that man was to *observe*.

- 7 days – a simple week
- 7 weeks of years – represented by a week
- 7 – 7 sabbatical years – a Jubilee cycle, the fiftieth being a Jubilee year
- 7 millenniaums – the longest seven that the Bible draws upon

This is why Peter in an endearing way said, “Beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day” (II Peter 3:8). He told us to be fully cognizant of the “extremes” of time that God established for planet earth – one day = one thousand years. A timeless God deals with man *within* the framework of those *extremes*!

The millennium – the longest application to the sevens – foretells God’s “time” that He assigned to this sinful world. It sets the parameters of His mercy, His redemptive plan and when the eighth would occur. The eighth is always a beginning again. The seventh millennium is mentioned in Revelation 20 as when Satan is inactive or bound *and* the period of time the saints reign with Christ. Then the sacred record defines the death of the wicked – the “second death” (Revelation 20:14).

What follows? Amazingly, the creation of a new heaven and a new earth (the old ceases). *That is* a beginning again. In the great theme of time, the seventh millennium has now passed and the eighth is ushered in. That means that prior to the last or seventh there were six millenniaums – and that cycle is called “The Great Week of Time.”

From fulfilling prophecy to evidence in the scientific world, six thousand years are coming to a close. The great *eschaton* is imminent. This startling truth is one of the myriad of facts urgently beckoning this world to come without delay



## **Conclusion to the Great Week of Time Issues**

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to the Cross of Jesus. God's timer is about to "dong." Only it will be an earth-shaking trumpet, declaring, "I have come to take home the faithful."

To be called a Christian is a privilege. To finally be beckoned by Jesus' call will be glory to every responsive person.

God's love is limitless and eternal. His mercy, however, along with His longsuffering, has a time limit. That is why the Great Week of Time is a vital truth to grasp. It defines the amazing period in which to prepare for eternity. When the fullness of time comes, justice will strike with unerring accuracy. For those who have accepted the work of grace in their hearts, eternal rest and joy follow.

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