

So Devin, I heard you and Astrid watched some viral sermons on YouTube by David Gates and Arthur Branner.

Yes, we did.

Well, I also heard that very shortly thereafter you were so convinced that the long-expected national Sunday law enforcement in the USA would come in 2019 and that the Second Coming would follow either in 2022 or 2023 that you were presenting these ideas to your family as truth! Is this correct?

Yes, that is a fact.

Wow, that seems a bit crazy! Don't you think your decision to believe such an idea all of a sudden is a bit hasty? How can you hear someone time-setting and just believe them? Aren't we strongly warned against time-setting by Ellen White?

Whoa, just one question at a time please haha. First of all, we are not just believing everything David Gates and Arthur Branner were presenting in their sermons. In fact, our confidence regarding this timing is based almost entirely in our personal studies. Such studies I have engaged in since 2010. Specifically, I have been studying end-time prophecy and the Gospel Pattern since that year. So my confidence now comes as a result of many years of consideration.

A single point Branner presented and thoroughly evidenced from the Bible in his recent sermon provided the key to unlocking our confidence in what before we had only suspected to be true. We desire only to present established truth to others, not merely speculations. And time-setting is very serious business especially in light of all that Ellen White said against it. We would never engage in time-setting if it were not for the very strongest evidence that we should do so.

So you admit that you are time-setting now.

I am certainly not time-setting in the same way the Millerites were or in the way many fanatical groups thereafter have been. I am not emphatic about any exact date, and I am not even giving an exact year for the Second Coming yet, but I am presenting a timing theory (already evidenced by two signs/witnesses) which gives close approximations for when a number of the major waymarks leading up to and including the Second Coming will occur. Many would call this time-setting, and that is ok. It is indeed a *type* of time-setting.

The evidence points to a national Sunday Law crisis in the US arriving sometime in 2019. Furthermore, there is strong indication of the following. Forty days after the main kick-off event of the NSL crisis, God will pour out the Latter Rain on the saints in an event similar to Pentecost (but so much greater). Then there will be 3.5 years of the final warning being given the world before the Close of Human Probation when Jesus will complete His work on behalf of man in the Heavenly Sanctuary. These 3.5 years will be a time of indescribable trouble for the world. And they will see the ultimate fulfillment of Joel 3:14. After the Close of Human Probation, the world will be plunged into Jacob's Time of Trouble, the time for the outpouring of the Seven Last Plagues. This period will last 40 days (actually less, since "those days should be shortened" Matt 24:22), followed immediately by the Second Coming of Christ!

After we reach the kick-off event to the NSL crisis sometime in 2019, the theory indicates about 100 days less than 4 years until Jesus Comes. This is what I now believe will be seen.

Devin, I am very concerned for you! Think of all the time-setters who have come before you and have been wrong. Think of how strongly Ellen White warned against time-setting. Think of all the people who may potentially believe you and then lose faith as their expectation is disappointed. And what might the disappointment do to your faith?

I do understand your concern! Indeed, I have thought about all this. But if God has shown me this timing theory in the process of my studies of prophecy and the gospel, how dare I do anything other than share it with others?

Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? {GC 609}

If I'm wrong about the timing yet teach it, I've committed serious error which could seriously effect others spiritually. If I'm right about the timing yet refrain from sharing it, again I've committed serious error which could seriously effect others. My only safe course is in knowing whether or not this timing theory is of God!

But again, does not the Spirit of Prophecy clearly and repeatedly say your theory must be error? Do you not see that you are contradicting the counsel of God's end-time prophetess when you suggest we can participate in time-setting now?

I would never time-set if I believed doing so in any way now amounts to disregard of any of White's counsels. We cannot be established and prosper unless we fully believe God's prophets. See 2 Chron 20:20.

I don't get it! Ellen White's statements against time-setting are so clear, strong and plenteous. You must be seeing something I've never seen regarding these. **Can you take me through the time-setting quotes and show me what you are seeing?**

Of course. This is a natural first order of business when it comes to looking critically at my timing theory.

There is a single, simple explanation for an entire class of time-setting statements White made. I'll call it the Applicability Explanation: *These statements were applicable to those living in White's day and beyond, yet they were not applicable to all people of all time leading up to the Second Coming.*

This is certainly the case with statements regarding other topics. For example, see how strongly Ellen White spoke against bicycles:

How will you who love worldly treasure answer to God in the great day of judgment for your feeble and sleepy efforts to send the truth to regions beyond? The money expended in bicycles and other needless things must be accounted for. As God's people you should represent Jesus; but Christ is ashamed of you. My heart is pained, I can scarcely restrain my feelings, when I think how easily our people are led away from practical Christian principles to self-pleasing. {Lt8, 1896.18}

Ellen White's statement here was relevant to people of her day. Bicycles back then were very costly and unnecessary. But today bikes can be cheap, economical, and very necessary since horses, cars,

and motorcycles are expensive. In the statement above, was Ellen White saying that bicycles are a “needless thing” indicative of “self-pleasing” in all cases for people of all time future to her day? Is Christ ashamed even of those who today own bicycles instead of cars? I think few SDAs would make such an interpretation. Yet I suspect that most SDAs think it necessary to interpret statements like the following in that way.

The more frequently a time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and this casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. {GC 456-57}

Yes, this quote *could be* applicable in Ellen White’s day *and* for all time future to her day until the Second Coming. But that is merely one interpretation of the Holy Spirit’s intended meaning. Here is another equally possible interpretation:

The more frequently a time is set [these days] for the second advent, and the more widely it is taught [today], the better it suits the purposes of Satan [at this time]. After the time has passed, he excites ridicule and contempt of its advocates, and this casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error [at this time] will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. {GC 456-57}

Thus, the quote is seen to apply at least to all SDAs in Ellen White’s day, but *not necessarily* to all SDAs of all time future until Jesus comes.

Some quotes regarding time-setting are unquestionably referring to Ellen White’s day:

I have been repeatedly urged to accept different periods of time proclaimed for the Lord to come, [but] I have ever had but one testimony to bear: the Lord will not come at that period, and you are weakening the faith even of Adventists, and fastening the world in their unbelief... {16MR 177}

The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions presenting new theories in regard to prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the Rock of ages? Are we hiding ourselves in our only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as He is one with the Father? Are we heirs of God, and joint heirs with Christ? Are we working in copartnership with Christ? {18MR 63}

Note that Inspiration *does not* say “There *must never again* be any long discussions presenting new theories in regard to prophecies which God has already made plain (i.e. the ‘time, times and an half’).” Just look at the words that immediately precede and the word that immediately follows the sentence in question...“now, just now, in the time in which we live...now.” Further note that Ellen White *does not* say that “the Lord will not come *at any* period previously known to the saints.” That would not be

true. Ellen White herself says that there will be a time *prior* to the Coming of Jesus when the saints will learn even the very day and hour of His coming!

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance... The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people... Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. {GC 636-40}

Thus we understand that quotes such as the following...

- There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. {1SM 188}
- Truth . . . will never develop in any line that will lead us to imagine that we may know the times and seasons which the Father has put in His own power. Again and again I have been warned in regard to time setting. {1SM 188}
- The times and the seasons God has put in His own power. And why has God not given us this knowledge?--Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed... No one will be able to predict just when that time [second coming] will come... You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years. {1SM 189}
- I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it... {EW 77}
- We do not need to get up an excitement or an emotion, as in regard to a special, definite time for the Lord to come. No, we have truth enough that will prepare us for the time... {Ms9-1891.29}
- Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father has put in His own power.' {TM 55}
- God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children [Deut. 29:29]; but let us not seek to know that which has been kept secret in the councils of the Almighty." {1SM 191}
- I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work... But there is no command for

anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils. {1SM 191-92}

- I was a firm believer in definite time in 1844, but this prophetic time was not shown me in vision, for it was some months after the passing of this period of time before the first vision was given me. There were many proclaiming a new time after this, but I was shown that we should not have another definite time to proclaim to the people. All who are acquainted with me and my work will testify that I have borne but one testimony in regard to the setting of the time. {10MR 268}
- We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time for Christ's coming, he will be doing the same evil work which has wrought the ruin of the souls of those who have done it in the past. {TM 60.3}
- But anyone who shall start up to proclaim a message to announce the hour, day, or year of Christ's appearing has taken up a yoke and is proclaiming a message that the Lord has never given him. {TM 61}
- No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years." {2SM 113-14}
- The Lord is anxious to save us... If we have been indulging in the sin of telling others' faults, let us confess it before the Lord and before our brethren, When probation ends it will come suddenly, unexpectedly--at a time when we (*notice that by use of the pronouns "us" and "we" White includes her own probation's end, thus showing that this "probation" refers at least to personal probations of herself and those in her day*) are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven. {1SAT 378}

...CANNOT BE TAKEN AS PROOF OF THE FOLLOWING INTERPRETATIONS:

- that we are *never* to know "the definite time either for the outpouring of the Holy Spirit or for the coming of Christ,"
- that God will *never* reveal the times or the seasons formerly kept secret in His own power,
- that *all* ideas regarding the timing of final-events are mere speculation,
- that no one *will ever* be able to predict just when Jesus will come,
- that God's people will *never* rightly affirm that "He will come in one, two, or five years,"
- that the Third Angel's Message will *never* see a timing aspect strengthen it,
- that saints will *never again* become excited or emotional "as in regard to a special, definite time for the Lord to come,"
- that merely the truth available in Ellen White's day was enough to prepare *any* future generation for the time of the Second Coming,
- that all SDA brethren and sisters of all generations to come must reject the theory of anyone suggesting timing of end-time events (*I agree that all SDAs of all time up to Jesus coming should initially beware of anyone who would time-set*),
- that God will *never* reveal "to us the time when this message will close, or when probation will have an end,"

- that there will *never* come any heavenly directive for anyone to search the Scripture in order to ascertain, if possible, when probation will close,
- that *no one would ever again* “have a definite time to proclaim to the people.”
- That “if you or any other man” *at any time* shall be “led on to set the time for Christ’s coming” he will be doing an evil work for the enemy,
- that anyone *at any time* “who shall start up to proclaim a message to announce the hour, day, or year of Christ’s appearing has taken up a yoke and is proclaiming a message that the Lord has never given him,”
- that no one *at any time* “has a true message fixing the time when Christ is to come or not to come,”
- that God *will never give to anyone at any time* “authority to say that Christ delays His coming five years, ten years, or twenty years.”
- that when probation *for all mankind* ends, “it will come suddenly, unexpectedly—at a time when we are least expecting it”

The statement, “We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ,” must not be understood to be forever applicable, for those who experience the Latter Rain and the Second Coming will at least by then “know the definite time.” The applicability of the statement must terminate at least by the time of the Latter Rain, and yet there is nowhere in the inspired writings where we are told the applicability cannot terminate *prior* to this time. The possibility stands that the applicability of this statement has *already* expired. Similar arguments handle the rest of the quotes above to show these do not preclude the possibility of legit timing knowledge arising among SDAs of the Final Generation. No amount of inspired emphasis on a point can be taken as proof of the perpetuity of that point’s applicability.

The above interpretations of White’s time-setting statements, though they are *possibly* just what the Holy Spirit intended, are *essentially the same* as the Bible argument unbelievers were using at the dawn of the Advent movement to countermand the preaching of time:

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, “Of that day and hour knoweth no man,” that men are to know nothing concerning the nearness of the advent, Wolff replied: “Did our Lord say that the day and hour should never be known? Did he not give us signs of the times, in order that we may know at least the approach of his coming, as one knows the approach of summer by the fig-tree putting forth its leaves? Are we never to know that period, whilst he himself exhorteth not only to read Daniel the prophet but to understand him? {GC 359-60}

Later in this same chapter of *The Great Controversy*, Ellen White writes,

“No man knoweth the day nor the hour,” was the argument most often brought forward by rejecters of the Advent faith. The scripture is, “Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only.” [Matthew 24:36]. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed

from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" [Matthew 24:3, 33, 42-51]. Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." [Matthew 24:3, 33, 42-51]. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming. (*Note that while Noah would not have known the day and hour of the flood beforehand, he did know the year. He knew only by this when the time was near. He had a close approximation of when the flood would come. See CTr 39.6.*) {GC 370-71}

Thus we have clear support in *The Great Controversy* for the Applicability Explanation I am making regarding a large class of Ellen White's time-setting quotes.

Please consider the following quote. It is counsel which Ellen White clearly adhered to herself.

Then let everyone to whom the Lord has given light from His Word be sure that he makes a right use of that light. Let him be guarded that he does not presume to feed the flock of God with food that is not appropriate for the time. 18MR 59.3

As it pertained to time-setting, the "food" that was appropriate for the people of God in Ellen White's day was simply this: DON'T DEAL IN DEFINITE TIME. This food was a *very* important nutrient (hence, White's strong emphasis of it) in the diet of God's people for as long as any knowledge of timing was hidden in and by the power of God.

I believe God is now revealing things formerly kept secret. I believe God is now beginning to incorporate into our overall meal of the Three Angels' Message, here at the very end of all things, a relevant, beneficial serving of timing.

Ok, Devin, but I seem to recall time-setting quotes in which White clearly made counsel applicable until the very end by use of the word "never." Did White ever say "never" in regards to time-setting? I think she did.

Indeed, there are some such "never" and "ever" statements. These are not in the same class as those statements I just addressed. Let's look at each one closely seeking to understand exactly what it says and does not say:

The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. {1SM 188}

Truth . . . will never develop in any line that will lead us to imagine that we may know the times and seasons which the Father has put in His own power. {1SM 188}

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. (1SM 186.2)

There will never again be a message for the people of God that will be based on time. {1 SM 188}

In summary:

- Time will never again be a test.
- Truth will never lead us to think we can know what God has kept secret.
- Satan is always ready to fill the mind with theories and calculations to divert from the present truth.
- No one will be able to predict an exact time Jesus will come. You will not be able to say He will come in one, two, or five years...
- There will never again be a God-given message based on time.

Devin, let me just interrupt. I think I can guess what you are going to say about the first three “never” statements:

- You see your timing theory as truth but not testing truth, and you would agree that the Third Angel’s Message is the testing truth at the end of the world.
- You agree that we cannot know the times and seasons God has *not* revealed, but you believe God is *now* revealing the timing of end-time events.
- Of course Satan can suggest theories and calculations to divert, but we all know God can and does sometimes sow the mind with theories and calculations *which lead somewhere very good* (i.e. in William Miller’s case).

Exactly! I think this is a good place for me to mention that I see the timing theory in a similar way as I see dress reform. Strange, I know, but the following quote will explain.

The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action. {RH, October 8, 1867 par. 16}

It is hard for me to see how, if this time idea is indeed truth, it could possibly be “among the minor things” that are to make up the message here at the very end of time. It would seem much more significant than that.

I can see why you would think this. But I am confident this timing aspect is indeed a “minor thing” for reasons which may become clearer when we discuss the basis of my timing theory in more detail. Even with respect to the overall body of new light God is opening up here in the Final Generation, the timing aspect is indeed a minor thing!

Yes, well, getting back to our “never” statements. I cannot see how you dodge the last one.

I don’t need to dodge. I believe it.

The Three Angels’ Message is based on the Gospel Pattern, not any timing theory. And even my timing idea has for its *basis*, its *foundation*, for the thing it is *hung on* the Candle-line Pattern, a pattern which generally has little to do with specific durations of time. While the timing aspect is “among the

minor things” of present truth here in the Final Generation, the Candle-line is certainly among the more important things, as I see it. The definite time of the NSL, Latter Rain, Close of Probation, and Second Coming...all this is a corollary, a spin-off of *Candle-line parallelism* – a topic far richer and more spiritually informative and rewarding than any timing!

So let me see if I get this right, Devin. You believe you have found a loophole in every single Spirit of Prophecy statement regarding time-setting which allows for the possibility of divinely-backed time-setting arising once again before the Second Coming?

I would say I see a possible interpretation of every single quote...essentially, yes. But let me just make one thing clear in saying so.

A study of the phrase “definite time” in Ellen White’s writings reveals that she used this phrase in various ways. Ellen White says, “The definite time of our Lord’s coming is declared to be beyond the ken of mortals” {4T 307}, and elsewhere she expresses this same thought as “the day and hour of His appearing are beyond the ken of man” {FE 335}. Clearly then, she sometimes used “definite time” to mean exact time to the day and hour. But in the following quotes, her use of “definite time” is different:

...the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844. {2SM 73}

The people will not have another message upon definite time. After this period of time [Revelation 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {7BC 971 (1900)}

These statements *can only mean* SDAs will *never* have another message upon (based on or on the topic of) “definite time,” and I believe the second quote above explains the meaning of “definite time” in both quotes. Clearly in the second quote the phrase is a reference to “prophetic time,” day-year periods, the kind of “time” which “reached to the autumn of 1844.” The statements above simply predict that new light will never again arise containing this kind of time. In light of this, I understand the following statements

Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. {LDE 36}

The light which was now shining on the subject of the sanctuary should have shown them that no prophetic period extends to the second advent; that the exact time of this advent is not foretold. But, turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed. {GC 456}

There are several ways one could see the meaning of these quotes. There are even several “loopholes,” as you call them, one could point out here allowing for what I am convinced God is now revealing. These statements could mean (as I believe) nothing more than that no new day-year prophecies should be proclaimed between 1844 and the Second Coming, for no day-year periods extend to the Second Advent. If this is the meaning, “our position” as SDAs will remain the same whether or not we come to believe the timing theory I am presenting. Of course, if the meaning of

“time-proclamation” here refers to any proclamation having to do with any kind of time, then perhaps our position as SDAs will rightly change. The first statement above does not preclude such a change. Note that if “time-proclamation” can and does mean anything that seems to fit, the statement is not even true (think about it). The phrase “prophetic period” in the second quote cannot mean just anything either, for there will obviously be a “prophetic period” in the sense of *a period of time full of prophetic fulfillments* extending to the Second Advent and also in the sense of *a period of time prophesied* – the Great Time of Trouble – extending to Jesus’ Coming.

It is important to know from context what Ellen White is referring to here. What strikes our mind first as to the meaning of something we read may not always be accurate. There is a big difference between “just as it reads” and “just as I understood it on first read.” Note that the first statement cannot be taken *just as we may understand it on first read*, for then it excludes the possibility of God proclaiming the day and hour of Jesus’ Coming at any time prior to when He actually comes. Some interpretation of the statement is required with respect to other truths, as is often the case with inspired statements. We cannot let one statement cancel others. We cannot believe any possible statement-meaning which contradicts genuine truth found elsewhere.

It seems wrong to be looking for loopholes in a large body of Ellen White statements, to say the least. Have you stepped back and looked at the big picture of what you are really doing here?

Actually I have. Consider the following *possibility*:

1. God directed Ellen White to strongly countermand all time-setting of persons *speculating* about things *yet hidden* by and in God’s power, for all such time-setting is only pointless and/or damaging to the cause of God and to the faith of individuals.
2. All things relating to time were to *remain hidden until the Final Generation*.
3. God purposed that new light regarding the timing of end-time events, timing based not on day-year periods but on sacred history parallelism, would be accepted by certain of the remnant not long before the out-break of the Little Time of Trouble.

How was God to use a founding prophetess of the SDA church to strongly countermand all Adventist time-setting up until an undisclosed point in time when He would, without warning, reveal things before hidden? How was He to do this while at the same time leaving room for a different type of time-setting to arise in the Final Generation?

If His end-time prophetess were to write that God would someday reveal things regarding times and seasons before hidden, this would counteract her call to avoid time-setting, for decade after decade past White’s death, Adventists would then time-set on the claim that they had arrived at White’s predicted time when hidden things were to be revealed.

Instead of this, God caused Ellen White to in no uncertain terms *condemn* time-setting over and over again in various ways; SDAs can hardly miss this. Yet apparently, our all-wise, all-powerful Lord caused every time-setting statement to almost imperceptibly leave definite allowance for the dawn of an end-time version of timing knowledge based on new light. This allowance, along with the new light on timing, has remained hidden in and by the power of God all this time...yet now is revealed!

And what if I never accept this possibility? What would you think of my situation then?

Well, I would think that you may be missing out. But “time will never be a test again.” As I currently see it, this timing aspect is not a salvation issue. We would have to agree to disagree. At least until the end of 2019.

You have not really demonstrated anything definite by this discussion of time-setting quotes. You know that, right?

Slight correction: I have not demonstrated very much. Just one thing actually: that there is room for my timing theory to harmoniously coexist with the body of White’s time-setting quotes. And no, I have not proved without question that my theory *does* coexist harmoniously. I have merely shown that this is possible.

I can see what you are saying, and I think I may even be able to agree with that. I will have to think and pray about this more.

Indeed.

I noticed in one of the quotes you presented a sentence which you seem to be ignoring:

“The exact time of this advent [the Second Coming] is not foretold.” {GC 456}

There is only one way to understand this: It is impossible to find any prophecy in Scripture or in the writings of Ellen White that foretells the exact time of Jesus’ coming.

I agree. But my theory will never predict the day and hour of the Parousia either. I don’t see the problem here.

It can be shown in the Spirit of Prophecy that “exact time” is sometimes used as synonymous with “definite time” and that “definite time” is sometimes used to refer to a point no more exact than a year.

What if the “exact time” in this quote refers to the “hour, day, or year” {TM 61}.

This is indeed possible. But even in this case my theory is untouched, for it is not based on any supposed foretelling of the year of the Second Advent in Scripture or in the writings of Ellen White.

Yet your theory says that sometime next year, you will be able to know the exact year of the Second Advent, correct?

Yes, this is true.

The statement comes to mind: “We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed.” {1SM 189}

This brings me to my next major question...

What is the quality of your theory’s construction? Is it compromised of speculation? Or is it built on an unbroken chain of truth from Scripture and the Spirit of Prophecy?

I just cannot see how you plan to know the year of the Second Advent on any other basis than speculation when Scripture and Inspiration foretold it not!

Great question! My short answer is this: Next year I plan to discover the year of Jesus' Coming on the basis of three very special "signs of the times," and not on the basis of any prophecy in Scripture or in the Spirit of Prophecy.

At the time of Jesus' first advent, wise men were searching the prophecies regarding the coming of Messiah. Then, "a luminous star appeared, and lingered in the sky" {DA 60}. They saw this sign of the time and found its meaning explained in an ancient prophecy (Numbers 24:17). "Through dreams they were instructed to go in search of the newborn Prince" {DA 60}. They followed the sign and it led them to exactly where Jesus had come.

Devin, have you or Astrid had any special dreams about this timing thing?

And what if we had? Should that convince you? What I will say is that we have thus far seen two special signs, signs which *any SDA* can now see. These signs are explained by Scripture and the Spirit of Prophecy, and I could should *any SDA* how. We consider ourselves "instructed to go in search" of Jesus' advent in the way upon which we have recently embarked.

Sometime in 2019, a third corroborating sign will be in place according to the theory we believe the first two signs establish. At the Close of Human Probation, another such sign will be in place. The more signs appear, the more certain our understanding will be of just when the Second Advent will occur. On the basis of the two signs thus far in place, we can say Jesus will come sometime in 2022 or 2023 with "established" confidence (see 2 Cor 13:1).

I just don't know whether to give this topic more thought and time. It all seems to be so contrary to what I have always believed about time-setting and what we can know about the close of probation and Jesus' return.

What is the basis of your near-surety that I am wrong?

The Spirit of Prophecy.

Consider this statement:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms... Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. {GC88 595}

Now I have a question for you... Have you not always believed the following precept? –

God will not reveal just when Jesus will come to anyone prior to the day of His coming.

Yes, I have always believed this.

On the basis of any "Thus saith the Lord" in Scripture?

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt 24:36.

To quote that text in support of your belief is to use it as did the opponents of the Millerites. And Ellen White said the Millerites' opponents made wrong use of this text {GC 370-71}. Jesus did not say the day and hour *would never* be known. He said it was not then known.

As I see it, not only is the Biblical support for your belief questionable, but there is heavy indication in the Bible of just its opposite...

Noah preached that the flood would come in 120 years. Abraham was shown his descendants would sojourn in a strange land for 400 years and then be delivered. The Israelites in the wilderness knew their wanderings would be over at the end of 40 years. Jonah told wicked Nineveh that their probation was 40 days. Jeremiah was shown the House of Judah would be captive in Babylon for 70 years. The very year of the First Advent was revealed to Daniel. The probation of Israel as the denominated people of God was predicted to close in 490 years. God's faithful in the Middle Ages could have known that Papal oppressions would last 1260 years. The Millerites understood that at the end of 2300 years Jesus would come (though they failed to understand that this coming was to His Most-Holy-Place ministration). I think we can see a pattern here. God told his people ahead of time just when His most significant judgments would take place! But there is even more evidence to consider here... The Second Coming was clearly *foreshadowed* by Noah's flood, Israel's exodus from Egypt, Israel's entry into Canaan, the salvation of repentant Nineveh, Judah's release from Babylonian captivity, the First Advent of Jesus, the wounding of the beast/Babylon in 1798, and the coming of Christ to His temple in 1844.

Does it not stand to reason that, well before the Second Coming, God will make available an understanding of the very time of Jesus' return? I have a "Thus saith the Lord" indicating it does:

Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7

This text is just as much proof of my belief that Jesus is now revealing just when He will come as Matt 24:36 is proof of your belief that Jesus would never reveal such a thing.

While neither of these texts is definitive on whether your belief or mine is correct, the weight of evidence in Scripture overall points to an understanding of timing arising earlier in the Final Generation than we before thought. Of this I am convinced.

I hope and pray you will give this topic more prayerful, studious consideration.

Ok, I can see I need to consider further. And even if you are wrong, perhaps God wants to use me to help you get back on track spiritually. That will take more study and humble, open-hearted discussion.

But let's get back to my second main question...the one about your theory's construction. Could you get into the details of the "signs" you are seeing and the theory they establish. Show me what specifically you are talking about. You have yet to show me what all this is really made of.

Yes, but I think we should take some time to digest all that we have discussed so far and come back to this later. The hour is late, and we could use some rest.

Agreed. I hope we can talk again soon.

Much love, and God bless you.

Maranatha! Behold the Bridegroom cometh!

