

"The truth of God is progressive; it is always onward, going from strength to a greater strength, from light to a greater light. We have every reason to believe that the Lord will send us increased truth [even beyond that which Ellen White was permitted to know and share], for a great work is yet to be done. In our knowledge of truth, there is first a beginning in our understanding of it, then a progression, then completion; first the blade, then the ear, and after that the full corn in the ear. Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people [In other words, there arose new light which proved "essential" for us as a people! Why would this not continue to happen?]; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding." {ST, May 26, 1890 par. 2}

I believe that the truth regarding the specific time of Jesus' Second Coming is progressive, being revealed by God ever more fully over time.

Luther declared: "I persuade myself verily, that the day of Judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown." {GC88 303.1}

Luther was nearly correct. About three hundred years after he wrote this, the Investigative Judgment in Heaven began. But Luther did not understand that the "day of Judgment" would take place over a protracted period, that it was not equivalent to the Second Coming. This understanding came later.

Yet even before the understanding of Jesus' final salvific ministration in the heavenly Sanctuary was given (after 1844), the Millerites came to understand the day-year prophecies of the apocalyptic books and thus came to see that as of 1798, the "time of the end" had come. Jesus' Second Coming was especially near!

Now look ahead with me to the people of God living upon earth immediately before the Second Coming... They are given to understand the very *day and hour* of Jesus' Coming:

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. {GC 640.2-3}

Back in the 16th century Luther came to understand approximately when the Judgment would begin. In the early 19th century light was given upon the prophetic periods revealing both that 1798 marked the "time of the end" and that 1844 would see the beginning of the Judgment. After 1844, more light was given upon what the Judgment really was – a heavenly ministration in the Most Holy Place. Sabbatarian Adventists understood not only that the "time of the end" had come but that Jesus had entered His *final* priestly work prior to His glorious return. We see in all this the beginning of a progression of revelation regarding the nearness of Jesus' Coming.

We are told by the Spirit of Prophecy how this progression will end: the 144,000 will be told, just before Jesus arrives, the *day and hour* of His Coming. It is most natural, then, to suspect that there must be steps in the progression *between* the understanding of 1844 commencing the Judgment and knowledge of the very day and hour of Jesus' coming!

I firmly believe that there are just such connecting steps. There are revelations of new light regarding the nearness of Jesus' coming given *between* 1844 and the final revelation of the very day and hour.

One such revelation is that the "time, times, and an half," the 42 months, the 1260 days of the apocalyptic prophecies fulfill not only in the period from 538 to 1798 A.D. but also fulfill in a literal period of 42 months/3.5 years beginning with the NSL crisis in the USA and leading up to Close of Human Probation. When God's remnant receives the full outpouring of the Latter Rain during the NSL crisis, they will know that after 42 months Christ's work in the heavenly Sanctuary will be completed. The Bible evidence of this is conclusively strong, though apparently unrecognized in the days of Ellen White.

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 work of Judgment). *We must see a pattern here.* God tells His people well ahead of time just when His most significant judgments will take place! "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26. In the days of Noah, God's people had foreknowledge of when the ark's door would shut. "That faithful preacher of righteousness [Noah] declared the message to the inhabitants that one hundred twenty years would be the end of their probation" {CTr 39.6}.

Here someone may say, the pattern of time-knowledge given ahead of judgments cannot continue past 1844, for as of this year "there should be time no longer" (Rev 10:6). "This message announces the end of the prophetic periods" {CTr 340.3}. "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)}.

Anyone who makes this argument to show preclusion of any 42-literal-month period predicted to fulfill beyond the year 1844 must also, to be consistent, cease to believe in a literal 1000-year

period predicted to fulfill beyond 1844. If one takes the position that no time-related prophecies of any sort fulfill after 1844 on the basis of Revelation 10:5-6 and the time-setting statements of Ellen White, then she cannot accept the 27th Fundamental Belief of Seventh-day Adventists. Also, she cannot accept what Ellen White was show regarding the voice of God from heaven revealing the day and hour of Jesus' coming just ahead of time.

Revelation 10:5-6 is to be explained by its parallel passage in Daniel 12:

<p>Dan 12:6-7 And <i>one</i> said to the man clothed in linen [Christ], which <i>was</i> upon the waters of the river, How long <i>shall it be</i> to the end of these wonders? And I heard the man clothed in linen, which <i>was</i> upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that <i>it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.</i></p>	<p>Rev 10:5-6 And the angel [Christ] which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:</p>
---	---

The “time” which is no longer is especially the 1260 *day-year* period and the two 2520 *day-year* periods (the scatterings of the power of the holy people) ending respectively in 1798 and 1844. By “all these things shall be finished” we understand that other day-year periods brought to view in the book of Daniel such as the 2300 period also come to conclusion on or before 1844. Just as Ellen White said, the “time” which will never again form the basis of a new-light message is “prophetic time,” a term which she consistently used to mean *day-year* time (i.e. in the quote below).

Our calculation of the prophetic time was so simple and plain that even children could understand it. From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, the 2300 years of Daniel 8:14 were supposed to terminate with 1843. {LS 57.3}

The “time, times, and an half” is certainly a period which “shall be finished” before 1844. But Daniel 12:7 also has two applications, one not canceling the other. Yes, the day-year application of the 1260 period “shall be finished” by 1798, yet a 1260 literal-day period will also “be finished” by the Close of Human Probation – the ultimate time of the end. As per

Revelation 10:5-6, day-year periods – prophetic times – do not conclude or arise beyond 1844, but this says nothing of literal time periods prophesied (such as the 1000 years).

With this understanding in place, we are prepared to accept the most Biblical, natural, and Inspiration-consistent interpretations of Revelation 11:1-2; 12:6, 14; and 13:1-8.

Rev 13:1, 3-8 And I stood upon the sand of the sea, and saw a beast rise up out of the sea... And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and **all the world wondered after the beast**. And they worshipped the dragon which gave power unto the beast: and **they worshipped the beast**, saying, Who *is* like unto the beast? who is able to make war with him? And **there was given unto him a mouth speaking great things and blasphemies**; and **power was given unto him to continue forty and two months**. And **he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven**. And **it was given unto him to make war with the saints**, and to overcome them: and **power was given him over all kindreds, and tongues, and nations**. And **all that dwell upon the earth shall worship him**, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Ellen White wrote,

In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. {RH, September 25, 1883 par. 6}

How could “prophetic periods of Daniel” themselves “throw a flood of light” upon events of the last generation? By finding precise fulfilment in that generation! A fact which apparently Ellen White was not given to fully understand. (Though her writings never preclude or contradict this fact, they also do not discuss it.)

Think about it. The 1260 day-years fulfilled 538 - 1798 A.D. The bookend years of the period - 538 and 1798 - marked, respectively, the rise of the papacy to religio-political supremacy and this beast's sudden fall from power. We know that with a National Sunday Law (NSL) enactment in the US, the papacy's deadly wound will be fully healed, and it will continue gaining oppressive religious and political power over the world until "he [the king of the north, Babylon] shall come to his end, and none shall help him. And at that time shall Michael stand up..." (Dan 11:45 - 12:1). During this future period of papal supremacy, "this gospel of the

kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt 24:14.

The year 538 saw an empowerment of the papacy which reflected the empowerment she will receive at the time of the US' National Sunday Law crisis. The year 1798 was a "time of the end" foreshadowing the great end of papal power at the Close of Human Probation, the "pre-eminent" time of the end. The future period between the US' NSL enforcement and the Close of Human Probation will see the papacy wondered after by the whole world, it will see her with a mouth speaking great blasphemies, it will see her waring against the saints, it will see the world worshiping her, it will see her exercising power over all, and it will conclude with a dramatic "end" to her power - the ultimate fall of Babylon predicted in Revelation 18. These points are not much controverted within the world of Historic Adventism. It is clear that Revelation 13:3-8 finds *primary* fulfillment *only* in the final generation.

Yet some would say that the future, pre-eminent application of the phrase "power was given unto him to continue forty and two months" has nothing to do with a specific time period. I am reminded of those who would say that all the Ten Commandments are important except the Fourth Commandment. Pulling one phrase out of Revelation 13:3-8 and saying, "This statement is different; it does not mean what it says regarding the final generation," is most inconsistent and unreasonable.

It is just as untenable that the final-generation (and thus pre-eminent) application of the 42-month empowerment of the beast *has nothing to do with a specific time* as it is untenable that this future 42-month period will fulfill over 1260 years. The *symbolic* understanding of the 42 months is *not the primary, it is the secondary* sense in which this period is fulfilled in history (regardless of which sense fulfills first in the stream of time). The 42 months of Rev 13:5 are *primarily* literal. Said another way, a 42-literal-month papal empowerment is the *pre-eminent* application of the last clause of Rev 13:5. A Bible- and Inspiration-informed, dual-application-aware understanding of Revelation 10:5-6 necessitates no other conclusion.

The early verses of Revelation 11 are similarly clear that the 42-month period has its primary fulfillment in our future:

Rev 11:1-3 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2] But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. [3] And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Ellen White made it clear that verse 1 here applies to 1844...

Have you, dear youth, your lamps trimmed and burning? The work is going on in the heavenly court. In vision on the Isle of Patmos John said: "And there was given me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God, and the altar, and them that worship therein." This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God's standard of righteousness, his holy law. {YI, August 25, 1886 par. 5}

In Revelation 11:1-2, John is acting in the prophecy to represent saints in 1844 and thereafter. "And there was given me [in the year 1844] a reed like unto a rod..." Just a few phrases later we read "and the holy city shall they [future tense] tread underfoot forty and two months." Perhaps there is a natural literary break between verses 2 and 3 (a reasonable case can be made for this), but there is clearly no literary break anywhere inside verses 1-2. There is no reason to say that one story ends and a new story begins anywhere within the first two verses of this passage. This means that John was located *in 1844* or thereafter and *from this chronological point of reference* he was told by the Angel to look *forward* to the 42-month period! Could there be a secondary application of this 42-month period fulfilling before 1844? Of course...but it would be just that, a *secondary* application.

It bears repeating that the *primary* application of any 42-month prophecy must somehow be 42 months in duration. And any 42 months post-1844 cannot equal 1260 years. How then could 1798 meaningfully be a "time of the end"?

We have thus indirectly explained a major difference between Revelation 12:6 and 12:14. The first of these two verses *primarily* presents the 1260 day-years, and the second *primarily* presents the future, literal 3.5 years. Though the church's journey into "the wilderness" and her time there both in the Dark Ages and in the future reign of the papacy *are similar*, there will be seen significant differences. I believe such differences are reflected in the wording of these two verses. In the Dark Ages "the woman fled into the wilderness" but in the future she will "fly into the wilderness" using the wings of a great eagle which have been given her. In the Dark Ages her time in the wilderness was "a thousand two hundred and threescore days" but in the future she will dwell there "a time, and times, and half a time" (this "times"-denomination of the period must *primarily* point to our future just as the "months"-denomination does in Rev 11:2 and 13:5).

Now clearly this understanding of the future, literal 42 months or 3.5 years prepares the remnant to calculate, by the time of the US' NSL crisis, the definite time of the Close of Human Probation thereby even obtaining a very close approximation of the time of the Second Coming. (Jesus arrives very shortly after He leaves the heavenly Sanctuary at probation's close to return to Earth.)

Yet in recent years, even before the NSL enforcement, I believe other revelations of new light regarding the nearness of Jesus' coming have been given. Discussion of these revelations is best

saved for another paper. But from what we have just shown, it should be clear that such *could indeed be the case*.

Now I imagine someone will ask, “How could this be possible? If the remnant are able to calculate the date of the Close of Human Probation once they see the events marking the commencement of the 42 months, then what would be the meaning of Ellen White’s statement...

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}

Neither to Ellen White nor to anyone else in her day were such times revealed. Even today we cannot know just when the message will close with human probation. But soon *we will know*, 42 months ahead of time! Inspiration *never said* that the precise time of the Close of Probation *would never be revealed*.

Similarly,

<p>We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. {1SM 188}</p>	<p>...cannot be taken as proof that...</p>	<p><i>we are never to know “the definite time either for the outpouring of the Holy Spirit or for the coming of Christ”</i></p>
<p>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. {1 SM 188}</p>	<p>...cannot be taken as proof that...</p>	<p><i>the Father will never reveal the times or the seasons formerly kept secret in His own power</i></p>
<p>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</p>	<p>...cannot be taken as proof that...</p>	<p><i>all ideas regarding the timing of final-events will always be mere speculation</i></p> <p><i>God will never give “this knowledge”</i></p> <p><i>“this knowledge” will ever be a retardant of the work of God</i></p>

<p>preparing a people to stand in the great day that is to 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}</p>		<p>no one <i>will ever</i> be able to predict just when Jesus will come</p> <p>God's people <i>will never</i> rightly affirm that "He will come in one, two, or five years"</p>
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p><i>any</i> time preaching will only generate a false excitement</p> <p>the Third Angel's Message <i>will never</i> see a timing aspect strengthen it</p>
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p><i>saints will never again</i> become rightly excited or emotional "as in regard to a special, definite time for the Lord to come"</p> <p>merely the truth available in Ellen White's day was enough to prepare <i>any future generation</i> for the time of the Second Coming</p>
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p>all SDA brethren and sisters <i>of all generations to come</i> must reject the theory of anyone suggesting definite timing of end-time events (I agree that all SDAs of all time up to Jesus' coming should initially beware of anyone who would present timing)</p>
<p>I answer that I have only this message to bear, that it is</p>	<p>...cannot be taken as proof that...</p>	<p>there <i>will never</i> come any heavenly directive for anyone</p>

<p>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}</p>		<p>to search the Scripture in order to ascertain, if possible, when probation will close</p>
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p>no one <i>will ever</i> again “have a definite time to proclaim to the people.”</p>
<p>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</p>	<p>...cannot be taken as proof that...</p>	<p>“if you or any other man” <i>of any future generation</i> shall be “led on to set the time for Christ’s coming” he will be doing an evil work for the enemy</p>

<p>past. {TM 60.3}</p>		
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p><i>anyone of any generation "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"</i></p>
<p>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}</p>	<p>...cannot be taken as proof that...</p>	<p><i>no one of any generation "has a true message fixing the time when Christ is to come or not to come"</i></p> <p><i>God will never give to anyone at any time "that Christ delays His coming five years, ten years, or twenty years"</i></p>
<p>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 (<i>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</i>) are least expecting it. But we can have a clean record in heaven today, and know that God accepts us... {1SAT 378}</p>	<p>...cannot be taken as proof that...</p>	<p><i>when probation for all mankind ends, "it will come suddenly, unexpectedly—at a time when we are least expecting it"</i></p>

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 even *prior* to this time. The possibility stands that the applicability of this statement has *already* expired. Similar arguments handle the rest of the quotes in the table 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 eternal perpetuity of that point’s applicability.**

Someone else may ask, “If the remnant are able to calculate the date of the Close of Human Probation once they see the events marking the commencement of the 42 months, then what could be the meaning of Ellen White’s statements...

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}

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

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}

Well, consider the above statements in light of the following quote:

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)}

One truth must not be permitted to antagonize another. Ellen White often used “time” or “definite time” as terms synonymous with “prophetic time” – day-year time. As we already discussed, Revelation 10:5-6 states, and Ellen White reiterates, that *day-year* time will never again be the basis of legitimate new light received or proclaimed. Yet there are literal-time prophecies which fulfill after 1844. One such time prophecy is *proclaimed* by the SDA Church (after 1844) in the statement of its 27th Fundamental Belief! Clearly, not every kind of time-proclamation is prohibited. Not every type of time-based message is forbidden. If we take the statement “time will never be a test again,” divorce it from context, and accept every possible meaning as truth, then we must as a church even consider the very concept of Jesus’ *soon* return – a concept having everything to do with a type of time – *to be unimportant* in contradiction of our very name, Seventh-day *Adventist*.

While it is true that “no prophetic period extends to the second advent; that the exact time of this advent is not foretold” {GC 456}, Ellen White never said “no prophetic period extends to the *close of human probation*.” She also never said that “the exact time of the second advent *will never* be foretold.” In fact, she said just the opposite.

There are four Bible verses Ellen White consistently used in her time-setting quotes. They are these:

- “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deu 29:29).
- “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is” (Mar 13:32-33).
- “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).
- “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” (Rev 10:5-6).

Yet clearly, these verses *do not* say...

- God *never* reveals things formerly kept secret.
- Nobody *will ever* know the day and hour, nobody *will ever* know the time of Jesus’ coming prior to it, not the angels, not even Jesus, but only the Father.
- Those close to Christ *will never* know details about times or the seasons which the Father keeps secret.
- No God-given light regarding the timing of future events can come after 1844.

The Bible does say is that,

- “Surely **the Lord GOD will do nothing, but he revealeth his secret unto his servants** the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?” (Amo 3:6-7)
- “And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? **For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.**” (Mar 4:21-22)
- But the path of the just is as **the shining light, that shineth more and more unto the perfect day** (Pro 4:18).

Would a progression of Jesus' nearness-revelations jump from light regarding Christ's work in the Most Holy Place to an audible declaration from Heaven of the very day and hour of His Second Coming when all throughout sacred history God has consistently foretold well in advance *at least the year* of looming probation terminations? Should we view Revelation 10:5-6 as precluding all prophetic light regarding time-periods beyond 1844 while we accept a prediction of 1000 literal years commencing at the Second Coming? Would all the prophetic phrases of Revelation 13:3-8 find primary fulfillment in the final generation *except one*? Would the Angel in Revelation 11:1-2 point *forward* from 1844 to a period of "forty and two months" if the *only* period of 42-month duration concluded in 1798? Should we assume that Revelation 12, verses 6 and 14, use different denominations of time to describe 3.5 years for *no reason* of any prophetic significance? Should we assume an important point about time-setting in Ellen White's day must be applicable for *all time* future to her day? Should we reason that because the time of the Latter Rain, the time of the Close of Human Probation and the time of the Second Coming have long been God's secrets, that He *will never* reveal these secrets ahead of time? The only answer to all these questions we can accept is a resounding NO.

The inspired writings are clear: God gives fair and detailed warning even as to *when* His most significant judgments will take place. Clearly we have been told that truth is progressive. Repeatedly we have been told that every divine secret will be revealed. Let's fully accept such truths with their implications and keep our eyes open for advanced prophetic light the Lord is revealing here at the very end of the world!

Yet we must ever remember that no understanding of time gives any excuse for us to delay...

Beware of procrastination. Do not put off the work of forsaking your sins and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger--a danger not sufficiently understood--in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us and work out our destruction. {SC 32.2}

There is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the archenemy of God. Why delay one day? Why not go to work at once?--Testimonies, vol. 6, p. 443. {ChS 79.3}