

00:26
hello to all viewers welcome back to
00:29
next episode of what's up Prof hello
00:32
Walter hi are you doing
00:34
nah we're kicking stole we had a
00:36
tumultuous week yes and we're gonna
00:39
discuss a bit of that
00:41
please open for us with a word of Prayer
00:45
our loving Heavenly Father there are so
00:50
many issues in the world today that
00:54
clamour for our attention but we have a
00:59
specific message and the time for
01:03
presenting that message is slowly
01:07
running out and Lord we feel an urgency
01:12
to bring the message so that people can
01:16
be forewarned of what is coming upon the
01:19
earth and as we discuss this issue now I
01:22
pray that you will be with us that you
01:25
will be without the Liberation's that
01:28
you will give us clarity of mind and
01:30
that you will through your Holy Spirit
01:36
enlighten us and enlighten those that
01:39
are listening in Jesus name Amen
01:42
me so you feet a wasp's nest with the

01:49
presentation a raw nerve or nerve
01:52
yes and I've we've had a wave of
01:56
comments and people trying to say
02:01
something that they think you said and
02:04
Miss understanding and putting words in
02:08
your mouth sometimes and then I think
02:11
mostly misunderstanding what you
02:12
actually said would you briefly discuss
02:16
before we begin the study on what was
02:20
the is this the end lecture about the
02:26
lecture is this the end has two
02:27
components the one component is where
02:32
are we in the stream of time according
02:35
to the signs of the times
02:38
and that that is a standalone portion
02:40
the the aim is to show the nearness of
02:46
time now I've spoken to so many people
02:49
and so many people were even within the
02:52
church that say the Lord's coming cannot
02:57
be that near there are too many issues
02:58
that must all fall into place and we
03:02
don't believe that the coming of the
03:04
Lord is for another hundred years maybe

03:07
two hundred years maybe another thousand
03:09
years we don't know there are people
03:12
that are saying that the prophecies
03:16
regarding let's say Revelation chapter
03:19
13 that those are conditional and that
03:24
the systems that are discussed in those
03:26
churches are not the same as they were
03:28
before they've changed so these things
03:31
might never happen and when I see the
03:35
signs of the times fulfilling I have an
03:38
urgency to tell people wake up the time
03:43
is at hand
03:44
and so they claim there is still plenty
03:47
of time after all the gospel must still
03:49
go to the whole world how are you going
03:50
to reach the whole world today with the
03:54
communications that we have this is this
03:57
is something that can be achieved
03:59
so my first aim is to show the urgency
04:03
of the matter the second portion dealt
04:08
with the great week of time and what the
04:11
Pioneers believed and then of course is
04:15
apart from prophecy and it has a

04:19
specific time which is 6,000 years for
04:23
this world
04:24
and another 1,000 years for the
04:26
Millennium but that is not prophetic
04:29
time and we can talk about that and it
04:32
and it has a date and we can discuss
04:36
that as we continue so my aim was to
04:40
show the nearness of time I don't know
04:44
how many times in the lecture I said I
04:47
am NOT making a specific time and even
04:51
if you can
04:51
calculate the specific time it can be
04:55
cut short or it can be lengthened so I
04:57
never made a specific time my crime was
05:02
that I had a date if you look at the
05:05
6000 years then it is of course possible
05:09
to come to a specific time but that
05:12
doesn't mean that that time is when the
05:14
end will take place because it can be
05:16
cut short or the Lord can delay his
05:19
coming whether he comes in the first
05:21
watch whether he comes in the second
05:23
watch whether he comes in the third

05:25
watch that's not my business and the
05:27
time is also that we the the time that
05:29
you said is not for the coming of Jesus
05:33
no it was what if you use these
05:37
calculations what time will you come to
05:39
so let us talk about some of these
05:42
issues yeah I think we can discuss it
05:45
and it will be wonderful
05:46
if the viewers will also look at this in
05:50
depth with us we don't want to enforce
05:54
anything this is ideas yeah that you've
05:56
got absolutely some information you've
05:58
gotten together and nobody is forced to
06:00
believe in the cosmic week nobody is
06:03
forced to believe in anything because
06:05
you have a freedom of choice but if
06:08
there are certain historic parameters
06:11
that we can put on the table then surely
06:15
they can be discussed whether you want
06:17
to accept them or not that is a personal
06:19
issue and I would like to for my
06:22
personal standpoint say that if Jesus
06:27
comes within the next year or in the

06:29
next 50 years it doesn't matter to me I
06:32
will preach the three angels message
06:35
with the same fervor until I raised my
06:38
head absolutely let's have a look at
06:41
what is working and how we can address
06:46
this issue the great problem is really
06:50
with regard to the great cosmic week and
06:54
this is one of the slides that we had in
06:57
the previous lecture where the text in
07:01
Psalms and Peter
07:03
is there which says that let's read
07:06
second Peter 3 verse 8 but beloved be
07:08
not ignorant of this one thing that one
07:11
day is with the Lord as a thousand years
07:14
and a thousand years as one day and then
07:18
in the book of Revelation you have the
07:21
references to the thousand year period
07:25
and this is laid throughout history to
07:30
the concept that there is a great week
07:33
of time where each day represents a
07:36
thousand years this is not a new concept
07:38
it's a very ancient concept and 1,000
07:42
years for the millennium then

07:45

presupposes that the other days will

07:48

also be one thousand year days so the

07:56

problem that people have with the

07:58

lecture is the date for the close of the

08:01

six thousand years hmm as I said my

08:04

crime was that I happened to add four

08:11

plus two and came to six which is a

08:14

problem so what is the problem with the

08:18

date we have to ask ourselves what is

08:21

the problem with the date the problem

08:24

with the date is that people can think

08:26

that you have set a specific time now I

08:31

repeatedly said I am NOT making a

08:34

specific time I am NOT date setting

08:37

because the Lord can add to it and take

08:40

away from it that's his prerogative not

08:43

mine so how can I say this in the light

08:48

of what we've kissed us can I use this

08:50

study as a definitive in terms of time

08:53

or are there other factors that need to

08:56

be taken into consideration now I didn't

08:59

mention all of these things in the

09:00

lecture after all it was a two-hour

09:02
lecture and if we mention them now it'll
09:06
become a three-hour lecture I can the
09:11
Bible and the spirit of prophecy help us
09:13
in this regard I believe the answer is
09:15
yes
09:16
so we need to consider all the possible
09:19
permutations before we create an undue
09:22
anxiety or excitement and it's always
09:25
possible if you are saying the time is
09:28
short well short is a very relative term
09:32
but if you say for example according to
09:35
a simple calculation there is a specific
09:39
time when this period is over but we
09:43
cannot take it as definitive because it
09:46
can be added to or taken or taken away
09:49
from it's a difference when you use
09:52
prophetic time because you cannot take
09:54
away or put on to a perfectly time
09:57
prophetic stuff specific is fixed that
09:59
we will discuss that difference so here
10:03
are some of the statements from the
10:04
previous lecture and these comes from
10:07
the spirit of prophecy now people will

10:09
say why use the spirit of prophecy why
10:12
didn't you use the Bible well I didn't
10:16
use the Bible because I didn't feel it
10:18
was the forum to go through let's say
10:22
the calculations of Bishop Asha so what
10:27
I did was I used the spirit of prophecy
10:29
but we could have used the Bible and all
10:32
the previous people who studied it in
10:35
ancient times used the Bible so we'll
10:38
look at some of those things so this is
10:41
one of the statements is that the savior
10:43
of the world had no controversy with
10:45
Satan who was expelled from heaven
10:47
because he was no longer worthy of a
10:49
place there he who could influence the
10:52
angels of God against their supreme
10:53
ruler and against his son there loved'
10:56
commander and enlist their sympathy for
10:58
himself was capable of any deception and
11:01
then you have these statements for
11:03
thousand years he had been warring
11:05
against the government of garden at lost
11:07
none of his skill or power to tempt now

11:11
many of the statements are not
11:16
definitive in the spirit of prophecy so
11:20
when she talks about 6,000 year period
11:23
then it is a period of 6,000 years and
11:28
she can use it generally
11:30
it doesn't mean that it's absolutely
11:33
100% 6000 years in many cases and here's
11:38
another one that's very interesting
11:39
which we used in that lecture on the
11:42
Jordans Bank the boys from heaven
11:44
attended by the manifestation from the
11:46
excellent glory proclaimed Christ to be
11:50
the son of the eternal now we know when
11:52
that took place that was at the baptism
11:54
of Jesus Satan was to personally
11:57
encounter the head of the kingdom which
11:59
he came to overthrow if he failed he
12:02
knew that he was lost therefore the
12:04
power of his temptation was in
12:06
accordance with the greatness of the
12:08
object which he would lose or gain for
12:11
4000 years now we have a starting point
12:15
here ever since the declaration was made

12:18
to Adam that the seed of the woman
12:20
should crush or bruise the Serpent's
12:23
head he had been planning his manner of
12:26
attack now this is more of a definitive
12:28
statement we have a starting point and
12:32
we have an end point the starting point
12:35
is when the promise was made that the
12:38
Serpent's head should be bruised and the
12:41
end point is on Jordans banks at the
12:44
baptism of Jesus so this is more of a
12:48
definitive statement now some people
12:50
will say but she also says 4,000 years
12:53
to the birth of Christ or 4,000 years
12:56
and the crucifixion yes there are
12:59
statements like that so if you want to
13:01
calculate it like that that's fine but
13:03
this one is definitive and it has
13:06
something else about it as well which
13:08
makes it special in my opinion and I
13:12
think when is entitled to give an
13:14
opinion or what do you think I agree
13:15
okay so people have come to different
13:19
conclusions some have taken it from the

13:22
birth of Christ some have taken it from
13:24
the crucifixion I took it from the
13:29
baptism because of a definitive it's not
13:31
a statement so why is it important to me
13:35
that this title should be more
13:37
interesting than other dates well
13:39
because of the prophecy of Daniel when
13:42
the full
13:43
of time was come what does that mean God
13:46
sent forth his son to redeem them which
13:50
were under the law that we might receive
13:52
the adoption of sons Galatians 4 verse 4
13:56
and 5 so this is the plan of redemption
14:01
the Savior's coming was foretold in Eden
14:05
when Adam and Eve first heard the
14:07
promise they looked for its speedy
14:10
fulfillment what was this promise it
14:12
lets the serpent say it would be great
14:15
that's right
14:15
okay say they joyfully welcomed their
14:19
firstborn son hoping that he might be a
14:21
deliverer but the fulfillment of the
14:23
promise tarried and those who first

14:26
receive it died without the site from
14:28
the days of Enoch the promise was
14:30
repeated through patriarchs and prophets
14:32
keeping alive the hope of his appearing
14:35
and yet he came not the prophecy of
14:38
Daniel revealed the time of his Advent
14:42
eNOS now here again the time of his
14:46
Advent if you just read this statement
14:48
you could take it to be the butler
14:51
questions could you take it to be the
14:55
crucifixion probably not not from that
14:57
statement as one but not all rightly
15:01
interpreted the message century of the
15:03
century passed away the voices of the
15:06
prophets ceased the hand of the
15:08
oppressor was heavy upon Israel and many
15:10
were ready to explain the days of
15:13
prolonged and every vision faileth
15:15
executive twenty-two so what can I get
15:17
out of this the fullness of time was
15:22
from when from the time that Adam
15:26
received the promise and it was revealed
15:29
in Daniels prophecy so again we get to

15:32
27 ad so we have a very specific
15:36
prophetic statement that cannot be moved
15:39
it's time the statement when Adam and
15:41
Eve first heard the promise you can go
15:44
to the previous four thousand years
15:47
together and it equates to that one
15:50
exactly so in my opinion this is the
15:55
more prominent day
15:56
not the crucifixion this doesn't make it
16:00
a false prophet because she was talking
16:02
about the period of time and it doesn't
16:05
have to be absolute but in my opinion
16:08
these were quite absolute statements and
16:11
this one Daniel of course very absolute
16:14
so now let's just continue and see how
16:17
Jesus dealt with us mark 1:13 and he was
16:24
there in the wilderness
16:25
forty days and he went into the
16:27
wilderness immediately after the baptism
16:29
and that was the first stage so he went
16:34
into the Willian wilderness to be
16:36
tempted and to overcome where Adam had
16:41
failed and was with the wild beasts and

16:47
the angels ministered unto him
16:49
now after that was John was put in the
16:52
prison so this is 40 days later he comes
16:55
out of the desert and he is ready to
17:00
come later to preach and it's
17:03
interesting that he came out of the
17:07
wilderness experience and he was there
17:10
again and his ministry was starting and
17:13
some of the disciples that had followed
17:15
John the Baptist who went to Jesus
17:18
because John the Baptist had said behold
17:22
the lamb of God that taketh away the
17:24
sins of the world yes and he was saying
17:27
the time is fulfilled what time what
17:31
time it was thought 27 ad when he
17:34
started his ministry so he was referring
17:37
to prophetic time which was the prophecy
17:42
of Daniel yes there's no doubt about
17:45
that
17:45
that cannot be moved that is set in
17:48
stone so now some people were saying
17:52
well why did you use the spirit of
17:54
prophecy well the spirit of prophecy is

17:57
in harmony with a Bible right let's have
18:00
a look at the Bible the Bible revelation
18:02
chapter 10 takes us to the time of the
18:05
unsealing of the longest prophetic time
18:09
not
18:10
about cosmic week time which is which is
18:12
a literal time period in the Book of
18:15
Daniel the 2300 day prophecy after which
18:20
there would be no more prophetic time to
18:24
precisely predict when prophesied events
18:27
would take place however there would be
18:31
signs which the Watchmen on the walls
18:33
were to watch out for so if we go to
18:36
Revelation chapter 10 where this
18:38
prophecy is now being unsealed and I
18:42
swear by him that liveth for ever and
18:44
ever who created heaven and the things
18:46
that are therein and the earth and the
18:49
things that therein are and the sea and
18:51
the things which are therein it's
18:53
interesting that's the seal of God you
18:56
also find it in the heart of the fourth
18:58
commandment right that there should be

19:01
time no longer now if you took that
19:05
literally this would mean the time
19:10
stopped when that little book was
19:13
unsealed means there should be no more
19:14
time obviously that is not what it means
19:17
because time continued the clock
19:19
continued to think that would also mean
19:23
that the cosmic time would also still
19:25
continue to take arise so what does it
19:29
mean it means there will be no more
19:30
prophetic time but we are to watch for
19:35
the signs Matthew 24 verse 32 now learn
19:38
the parable of the fig tree when his
19:39
branch is yet tender and putteth forth
19:42
leaves you know that summer is nigh so
19:46
what is our job our job is to look at
19:48
the prophetic signs which was the first
19:50
half of the lecture saying we near don't
19:54
try and put it off for another hundred
19:56
years or two hundred years or a thousand
19:59
years or not in my lifetime well in my
20:03
case that wouldn't be too long because
20:05
I'm getting long in the tooth but this

20:08
is the bottom line there will be no more
20:11
prophetic time and there will be no more
20:14
time setting after that that doesn't
20:17
mean that the clock doesn't continue
20:18
next
20:19
we'll be 2021 whether we like it or not
20:23
right the clock will continue to take
20:26
but there will be no more prophetic time
20:29
what about okay we say no more prophetic
20:32
time but what is the when you talk now
20:35
about like there's a few prophecies that
20:39
still has to be fulfilled but it's not
20:42
hanging on time it's not hanging on
20:45
prophetic time you're correct there are
20:47
events that must take place but there is
20:50
no specific prophetic time when that
20:52
event will take place you will know that
20:54
it has happened when it takes place so
20:58
now the spirit of prophecy is also very
21:01
clear so the Bible says there will be no
21:04
more time prophetic time and she has the
21:09
same statements that there will be no
21:11
definite time after 1844 that doesn't

21:14
mean that the cosmic clock doesn't
21:16
continue to tick this it just means
21:19
there will be no specific time when you
21:22
can say this or that will take place so
21:26
let's have a look at some of these
21:27
statements our position has been one of
21:30
waiting and watching
21:31
with no time Proclamation to intervene
21:35
between the close of prophetic time in
21:39
1844
21:40
so after 1844 which is the end of the
21:44
2300 day prophecy there is no more
21:48
prophetic time and I dealt with that in
21:52
the lecture I specifically dealt with it
21:56
I said there will be no more prophetic
21:58
time there are people that are using
22:01
prophetic time and trying to fit it into
22:05
the time periods that we are living in
22:08
that is not in accordance with the
22:11
scripture I clearly clearly stated this
22:15
in the lecture but that doesn't affect
22:18
cosmic time just like our time is also
22:21
still continuing and there can be no

22:25
definite time for the coming of Christ
22:27
not even in cosmic time even though
22:30
cosmic time will
22:31
us that next year will be 2021 whether
22:34
we like it or not if the time ends in
22:37
2027
22:38
that doesn't mean Jesus is coming me it
22:41
doesn't mean that he's coming in 2027 it
22:44
means that according to a simple
22:46
calculation that is when the time will
22:50
be when the 6000 years are over but it
22:54
doesn't mean that Jesus will come then
22:55
and I made that abundantly clear but
22:59
people tend to misunderstand and we have
23:03
to therefore be very careful it's let's
23:06
look at it further so the people will
23:09
not have another message upon definite
23:12
time after this period of time
23:14
revelation 10 4 6 quoted here reaching
23:19
from 1842 to 1844 there can be no
23:22
definite tracing of the prophetic time
23:25
the longest reckoning reached to the
23:28
autumns of 1844 that's where prophetic

23:31
time ends any attempt to manipulate
23:35
those prophecies or take time periods
23:38
out of those time prophecies and make
23:41
them actual time or not in harmony with
23:44
Scripture most of if not all that quotes
23:51
that Ellen White had on not setting a
23:55
date or time refer to prophetic time
23:58
refers to prophetic time it's very clear
24:01
so we mustn't confuse the issue here's
24:06
another one this time which the angel
24:10
declares where the solemn earth is not
24:13
the end of the world's history time
24:15
carries on news
24:17
neither of probationary time it carries
24:20
on but of prophetic time we have to make
24:24
this point very clear which would
24:27
precede the advent of the Lord that is
24:31
the people will not have another message
24:33
upon definite time what you're talking
24:36
about now no prophetic time this is the
24:39
context after this period of time
24:43
referring to the prophetic time
24:45
reaching from 1842 to 1844 there can be

24:49
no definite tracing of the prophetic
24:52
time it's very clear the longest
24:55
reckoning reaches to the autumn of 1844
24:59
okay so the clock didn't stop ticking
25:01
there's no more prophetic time and we
25:04
cannot manipulate the prophecies to make
25:08
them say what we want them to sound
25:10
reapply them now we can again and again
25:14
I have been warned in regard to time
25:17
setting they will never again be a
25:20
message for the people of God that will
25:23
be based on time we are not to know the
25:26
definite time either of the outpouring
25:30
of the Holy Spirit or for the coming of
25:32
Christ we will not know when Christ is
25:36
going to come yes now we were receiving
25:43
messages that we had made a specific
25:45
time
25:46
now we had not because specifically I
25:49
said we cannot use this because can be
25:51
cut short or whatever or lengthened so
25:54
we're not sitting a specific time but
25:56
that doesn't mean that next year won't

25:58
be 2021 but the day and the hour of his
26:05
coming Christ has not revealed now this
26:07
is a phenomenal statement because
26:09
remember we had a document by James
26:14
white in the previous lecture where he
26:17
argued using some of the the best
26:21
informed theologians of the time that
26:24
when when the first said that no one
26:28
knows than the day or the hour but not
26:30
even the son knows the day in the hour
26:32
that that verse should actually read
26:35
make known yes now some people would say
26:39
they have a problem with that why should
26:41
it be make known but he being God must
26:45
know so some people thought well as God
26:47
he knew but as man he didn't know it
26:51
gets very confusing so let's have a look
26:54
this at this one this comes from the
26:55
desire of Ages there's a primary source
26:57
in the review
26:58
Harold so they're basically coming from
27:00
the same source when you're looking at
27:02
them but this is very interesting but

27:05
the day and the hour of his coming
27:07
Christ has not revealed he stated
27:12
plainly to his disciples that he himself
27:16
could not make known the day or the hour
27:21
she doesn't write didn't know of his
27:25
second appearing had he been at liberty
27:29
to reveal this why need he have exhorted
27:33
them to maintain an attitude of constant
27:36
expectancy now this is the important
27:38
thing we need an attitude of constant
27:42
expectancy we need to look at the signs
27:45
of the times and of course we need to
27:48
get our own hearts in harmony with God
27:53
there are those who claim to know the
27:55
very day and hour of our Lord's
27:57
appearing very earnest or they in
27:59
mapping out the future but the Lord has
28:02
want them off the ground they occupy the
28:04
exact time of the second coming of the
28:07
Son of Man is God's mystery now if you
28:14
look at the historic context in which
28:17
this is portrayed the wedding of Christ
28:22
to his bride the consummation when he

28:25
comes to fetch his bride now in the
28:28
ancient times when such a wedding took
28:30
place it was not those that were being
28:33
married that announced the time it was
28:36
the father that had the privilege of
28:39
announcing the time so this is in
28:44
accordance with this this principle
28:46
that's very interesting to see our
28:49
history correlates with them but it's
28:51
very clear that he or she makes use of
28:54
the word make known yes just like James
28:58
white used it in his document and he
29:02
quoted the theologians of the day we are
29:07
not to live upon time excitement we are
29:10
not to be engrossed
29:11
speculation in regards to the times and
29:14
the seasons which God has not revealed
29:16
Jesus has told his disciples to watch
29:20
now that was the first half of the
29:22
lecture yes looking at the signs of the
29:25
times but not for a definite time his
29:29
followers are to be in the position of
29:31
those who are listening for the order of

29:33
their captain they are to watch wait
29:36
pray and work as they approach the time
29:39
for the coming of the Lord but no one
29:41
will be able to predict just when that
29:44
time will come but you will be able to
29:47
say it is near can you use everything in
29:52
your power to say it is near for that
29:56
day and hour knoweth no man you will not
29:59
be able to say that he will come in one
30:02
two or five years neither are you to put
30:06
off his coming by stating that it may
30:09
not be for ten or twenty years now
30:12
that's actually exactly what I did in
30:14
that lecture I said I don't know whether
30:17
it's gonna be one two three four or five
30:19
years I don't know it could be more it
30:23
could be even but I shouldn't given the
30:26
information that we have say that it
30:28
will be for ten twenty or thirty or or a
30:31
hundred or two hundred or even a
30:33
thousand years by giving the gospel to
30:37
the world it is in our power to hasten
30:40
our Lord's return now this was very

30:42
interesting we are not only to look for
30:45
but to hasten the coming of the the day
30:48
of God see second Peter 3 verse 12 had
30:52
the church done her appointed work as
30:54
the Lord ordained the whole world would
30:57
before this had been warned and Jesus
30:59
would have come now this is fascinating
31:03
so you can actually hasten the coming
31:05
you can shorten the time and by your
31:09
inactivity you can lengthen the time now
31:14
in saying this does that mean that God
31:18
will only come when the churches
31:24
it's duty well there are other
31:27
statements which say a time which God
31:29
has fixed and we do not know what their
31:33
time is so history of sin will not
31:37
continue indefinitely there are other
31:39
statements for example software which
31:41
talk about the number which he has fixed
31:44
when they have accepted the gospel I
31:47
don't want to go there because I cannot
31:50
know those things so here's another
31:54
important point when we talk about time

31:58
prophecy is conditional and predicting a
32:03
precise time can create despair in some
32:06
and rash actions in others now again
32:11
let's be very specific here you get
32:13
general prophecies if you do this this
32:16
and this then that and that will happen
32:20
take God's promises to Israel the
32:24
blessings and the cursings if you do
32:26
this and this and this and this this and
32:29
this and this will happen there's no
32:30
specific time attached to those but you
32:33
can't do that with the prophecy of
32:35
Daniel which has a specific time that is
32:38
cast in concrete and you cannot move it
32:42
so again prophecy about events or
32:48
conditional so let's have a look at some
32:51
biblical examples of conditional
32:54
prophecies and events the fall of
32:56
Nineveh and the preaching of Jonah Jonah
32:59
was probably petrified that it was going
33:02
to be a false prophet because he said
33:04
forty days in this place will be
33:07
destroyed yes and it never happened

33:10
why not because it was called a
33:13
conditional prophecy they repented and
33:16
because of it God postponed the
33:20
inevitable judgment wasn't any V
33:23
eventually destroyed yes yes when it
33:27
came to the point of non repentance so
33:29
there's a conditional prophecy so you
33:32
can you can actually say this and this
33:34
will happen then
33:35
doesn't happen the destruction of Sodom
33:37
and Gomorrah is now a counter situation
33:41
here there was a threat that it was
33:46
going to be destroyed and it was
33:49
destroyed and but Abraham interceded
33:52
right he interceded and eventually he
33:56
said you know what if there were 50
33:58
righteous people and God said I would
33:59
not destroy it and he whittled it down
34:02
what did they are ten righteous and then
34:05
he relented and it was destroyed so in
34:09
other words with God's knowledge it was
34:13
absolutely a fact that they weren't ten
34:18
or even five righteous people in Sodom

34:21
and it was destroyed so the conquest of
34:25
Canaan here again they could have
34:28
entered in when they first reached the
34:30
borders of Kalyan but because of
34:32
unbelief and because of the bad report
34:35
of the spies and those spies that were
34:39
giving a good report Joshua and Caleb
34:42
they were picking up stones to stun them
34:45
and so God sent them back into the
34:48
desert into the wilderness for forty
34:51
years so these are all conditional it
34:54
could have happened but it didn't happen
34:56
and then we also have a delay of 1888
35:00
for example when the first siege took
35:03
place and there were Sunday laws coming
35:06
in the United States of America had the
35:09
message gone out in its power as it
35:12
should have then Christ could have
35:14
returned and we would have cut 120 years
35:18
off we will look at some of those
35:20
statements later second Peter I just
35:24
want to say so if I in my if I can say
35:27
you've got the example of Sodom and

35:30
Gomorrah and you've got the delay of
35:31
1888 so similarly in the end we can add
35:36
the same exact we can say they the
35:39
church must be perfect before Christ
35:41
must come but if God knows beforehand
35:45
that this will not happen with for
35:47
instance then it will be like
35:49
Sodom and Gomorrah when a certain level
35:51
has come then a certain time that God
35:54
has fixed then that will be the end
35:57
second Peter 3 verse 9 the Lord is not
36:00
slack concerning his promise as some men
36:03
count slackness but is long-suffering to
36:06
us with not willing that any should
36:08
perish but that all should come to
36:10
repentance so some of us say why isn't
36:13
he come yet
36:13
well he's not slack but he is
36:17
long-suffering and he wants all to come
36:19
to repentance so it is not for me to say
36:23
when the Lord must come I can only look
36:26
at the signs and say that it is near so
36:29
I was not making a time in that

36:32

particular lecture

36:33

it was another aspect that came up

36:36

because of the lecture there is a fear

36:38

that the message will be brought into

36:40

disrepute or that the profit will be

36:43

brought into disrepute that a true

36:47

prophet must be in harmony with the

36:48

Bible right now if you in this day and

36:51

age want to get up and say that this

36:54

world is 6,000 years old and that the

36:58

cosmic week has come to an end your

37:01

church and you will be in disrepute

37:05

because they will say you've gone insane

37:08

this world is millions and billions of

37:11

years old so of course you're going to

37:15

be ridiculed when you say that and we'll

37:17

come to that but the Bible says in

37:21

Isaiah 8 verse 22 the law to the

37:23

testimony if they speak not according to

37:26

this word it is because there is no

37:27

light in them what does that mean well

37:31

that means that anything a prophet sees

37:33

must be in harmony with the Bible now

37:35
does the Bible say that this world is
37:38
about six thousand years old and if the
37:43
Bible says that this year is about six
37:45
thousand years old then the prophecy
37:48
that comes afterwards let's say in the
37:52
spirit of prophecy
37:53
they cannot exceed that because it must
37:56
be in harmony with the Bible so if the
37:59
Prophet would be coming into disrepute
38:01
because you're saying that the
38:02
6,000 years well then the Bible is also
38:05
in distributed yes so what is the Bible
38:08
teach that should be our next question
38:10
and by the way that was one of the
38:12
questions why did you use Ellen White
38:14
and why didn't you use the Bible so what
38:17
is the Bible teach and what did the
38:19
early church and the Reformers and the
38:23
pioneers of the seventh-day Adventist
38:25
Church believe regarding this issue and
38:28
now we're going to make a distinction
38:30
we're not talking about prophetic time
38:33
now we're talking about actual time

38:36
again let me make it abundantly clear
38:40
that even actual time is not going to be
38:45
a cleaving life that says this is the
38:50
limit because again the same applies the
38:54
Lord could have come earlier because you
38:57
can shorten the time by your action by
39:00
your preaching or you can delay he's
39:04
coming even if there is a clock that is
39:08
ticking it is still in God's power to
39:13
say whether he comes before that time or
39:15
even after that time it's not for me to
39:19
say that so the same applies but the
39:23
fact of the matter is a clock does tick
39:25
and next year we will celebrate a new
39:28
year and the year after that another new
39:32
year for however long it's still going
39:35
to tick right so what is the Bible teach
39:39
and now we're going to be in trouble
39:43
again because it depends what Bible you
39:46
use yes there is the Septuagint in the
39:51
Old Testament versus the Masoretic text
39:54
and the Masoretic text is the one that
39:59
is the Hebrew text and the Alex X which

40:03
is the Septuagint was the Alexandrian
40:06
version and it is a Greek text which
40:09
everybody supposes was around in the
40:12
time of Jesus
40:13
many suppose that Jesus actually quoted
40:16
from it so why are we so scared of this
40:22
cosmic time concept because if you look
40:27
at the early church fathers if you look
40:29
at the Pioneers if you look at many of
40:31
the reformers they believed it right now
40:34
why are we so scared of it and why
40:37
should we not speak of it except above a
40:41
whisper high criticism is one of the
40:44
reasons the Alex X the Septuagint is
40:49
another reason and the theory of
40:51
evolution is another reason after the
40:54
19th century when these things started
40:58
coming into the world
41:00
then those became serious issues so
41:04
today nobody wants to speak about the
41:09
cosmic week now I have a question for
41:13
the viewers and for you for that matter
41:17
is it a crime to speak about the cosmic

41:21
week not for me is it is it in history
41:26
yes are they clear statements in history
41:29
about it means must we wipe out the
41:32
history because it's not fashionable in
41:34
the times that we are living in no well
41:37
do we now also everybody else that said
41:40
it previously we just judged about it
41:42
now well let's have a look at it because
41:46
basically we didn't want to go there but
41:49
let's have a look at it higher criticism
41:52
higher criticism tends to rip the Bible
41:57
apart by putting everything into
41:59
question particularly when it comes to
42:01
the time issue I put the time issue in
42:04
the question and anyway if the
42:06
manuscripts don't agree in terms of the
42:09
time how do you know which time it is is
42:11
this the Word of God who is that the
42:13
Word of God now we have had that
42:14
discussion before many people are not
42:19
exactly charmed by discussion such as
42:22
those but to me it is very important
42:26
for me to know am i reading what God

42:30
said
42:31
or am i reading what people think God
42:34
said that is very important so let's
42:37
have a look at some of these issues
42:39
let's just go to the Septuagint here's a
42:44
book and by the way this is what the
42:47
book looks like it's a little book by
42:53
Martin Klein but they are there are so
42:56
many books on this issue that it boggles
42:58
the mind and you can just check it out
42:59
on the web pages too you can even you
43:02
can even download the Septuagint and you
43:06
can use translations of the subdue grant
43:09
into English if you don't want to read
43:11
it into Greek it's all available you can
43:13
read it so this little book called the
43:17
has magnified thy word above all thy
43:19
name by Martin Klein has a very short
43:23
little section on the SIPTU again and
43:25
I'm going to read it so that nobody will
43:29
be inclined to say that we are saying
43:32
this let us just see what what the
43:35
literature says so lately it is popular

43:38
to quote from or refer to the Septuagint
43:41
perhaps the speaker wants to sound
43:43
scholarly or maybe it is just because it
43:45
is the popular thing to do all most
43:48
likely the speaker is simply unaware of
43:50
the facts most people who really have no
43:52
idea what the Septuagint is and even
43:55
most Bible scholars or ignorant of many
43:57
salient details to begin with the name
44:01
Septuagint is short for the Latin title
44:04
versio Septuagint our interpreting
44:09
meaning translation of the 70
44:12
interpreters and abbreviated Alex X it
44:18
is a Greek translation of the Hebrew Old
44:21
Testament supposed to have been
44:23
translated around 295 to 250 BC in
44:28
Alexandria Egypt so it's an excellent
44:31
Sandri inversion according to the legend
44:34
translations were accomplished by 72
44:37
Jewish scholars 6 from each tribe
44:40
already this is a serious problem
44:42
because those who entrust it by God to
44:48
be the guardians of the scriptures we're

44:52
to be the Levites and the Levites alone
44:55
so how could the other tribes have been
44:58
involved and by the way by the time this
45:00
thing was written the other tribes were
45:02
gone already they'd already been
45:04
dispersed just the interesting
45:06
observation it's called the translation
45:10
of the seventy
45:11
but there's 72 Jewish scholars that
45:15
translated it so that's interesting
45:17
Jewish scholars six from each tribe and
45:20
in 72 days now that in itself is quite
45:24
incredible at the request of ptolemy ii
45:28
Philadelphus since greek was the trade
45:30
language of jesus' their scholars claim
45:33
that this is the Bible that Jesus used
45:35
and quoted from rather than the Hebrew
45:38
most of the details of the story come
45:41
from an ancient document called the
45:44
letter of Aristeas now I don't think we
45:48
have to go all the way through the
45:50
letter of Aristeas but the important
45:53
point is there are so many anomalies in

45:55
this letter the dates are wrong the
45:58
events are wrong that most scholars come
46:02
to the conclusion that this is a forged
46:04
letter to give authenticity to this
46:10
manuscript so there's these blunders
46:13
where he has the time periods wrong and
46:16
the Victory's wrong we don't have to go
46:18
into all of those details such
46:21
historical errors recorded in the letter
46:23
of Aristeas disclosed the undeniable
46:26
fact that the work is not of the time
46:29
period it claims surely enough has
46:32
already been said to alert the reader to
46:35
the true nature of Aristeas and then the
46:38
letter of Aristeas appears to have been
46:40
written about 150 years after the time
46:43
period it claims to be from and was
46:46
exposed as a legend and as early as 1705
46:49
by humphrey rd a Protestant professor of
46:53
Greek
46:54
Oxford 1698 279 ardently those scholars
46:59
agree that the letter is fiction most of
47:01
the details oft-repeated regarding the

47:03
origin of the set you can still come
47:05
from this letter it's amazing how it
47:08
works
47:08
so we've already discussed that it would
47:11
be unlikely that they would have people
47:14
from the other tribes being involved in
47:16
the 72 days is very problematic yes and
47:21
then the quality of the translation in
47:23
the Septuagint varies widely from the
47:25
from book to book from fairly good in
47:28
the Pentateuch to incompetent in the
47:31
Book of Isaiah and the Psalms are not
47:34
much better Esther job the proverbs are
47:38
not faithful translations and
47:40
paraphrases perhaps I can add there that
47:43
if you read the book of Esther in the
47:46
Septuagint there are so many
47:47
embellishments that it becomes
47:50
ridiculous completely ridiculous I mean
47:53
according to the Septuagint Esther sat
47:57
down and put ashes and done over herself
48:02
while she was in this period of mourning
48:04
before she went to the king and

48:06
apparently she cut all our locks of hair
48:09
of that there were all of our robes and
48:11
then she went to the king and she was
48:14
then beautifully dressed and looked
48:16
beautiful I don't know how she managed
48:18
that after all of that episode and then
48:21
according to the Septuagint she fainted
48:24
numerous times while she was in front of
48:26
the king and he ran and it's a
48:28
ridiculous story so obviously it it
48:33
doesn't have the the beauty of Scripture
48:37
so now here's the portion that that is
48:41
particularly relevant the Septuagint
48:43
contains many serious problems that we
48:47
could not accept as the faithful fully
48:50
preserved Word of God
48:51
the majority of Alex X manuscripts gives
48:55
hundred and sixty-seven as the age of
48:58
Methuselah at the birth of his son Lommy
49:01
the Hebrew reads 187 Genesis 5:25
49:06
however if
49:08
methuselah 167 at the birth of Lama Lama
49:12
188 at the birth of Noah and now a 600

49:16
at the flood as recorded in the Alex X
49:19
Methuselah would have been 909 955 at
49:23
the date of the flood and since he lived
49:25
to be 969 years old and that's the life
49:31
span given in both the Septuagint and
49:33
amezo heretic then the Alex comes up
49:36
with this entangled absurdity of making
49:39
Methuselah survive the flood by 14 years
49:43
but not only that if you go afterwards
49:46
all the ages are lengthened and there is
49:51
such a pattern to it that it becomes
49:54
nonsensical and the bottom line is that
49:58
the time is greatly prolonged in the
50:01
Septuagint so if you use those dates you
50:03
cannot possibly come to 6,000 years
50:06
you'll probably come to six thousand
50:08
seven hundred and something years just
50:10
using the genealogies yes so the the
50:16
author keel is telling us that the
50:18
Hebrew Old Testament is the only
50:19
reliable text and therefore the Alex X
50:22
and the Samaritan Pentateuch cannot be
50:25
trusted but in life

50:27
so which manuscript are you going to use
50:29
to determine the time period involved in
50:33
the Bible and the consensus of the best
50:36
scholars is that the Masoretic text is
50:39
the one that you should pass it on and
50:42
the the Bible's of the Protestant
50:46
Reformation use that text so that is the
50:49
one that you use not only that the
50:53
Septuagint is like the missing link in
50:55
evolution now I find this rather
50:58
interesting so everyone assumes it is
51:01
there somewhere but no one can seem to
51:04
find it
51:05
remember the Septuagint is supposed to
51:08
be a Greek translation of the Hebrew Old
51:10
Testament from around 250 BC that Jesus
51:13
quoted from when on earth so they say by
51:16
the way I don't believe it personally
51:20
I don't believe Jesus ever had a subdued
51:23
and in his hand I believe that Jesus
51:27
quoted the Hebrew Scriptures because
51:31
that was the Hebrew tradition the
51:35
Septuagint is supposed to be a Greek

51:36
translation of the Hebrew Testament from
51:38
around 250 that Jesus quoted from when I
51:41
know forever when someone quotes to you
51:43
from the Septuagint today they are
51:45
actually quoting from the Sinaiticus and
51:47
Vaticanus of the 4th century idea at the
51:49
earliest now why would someone quote
51:52
from a fourth century ID manuscript when
51:55
they could quote from a 250 BC
51:57
manuscript if all there is better
52:00
because they have not found the 250 BC
52:03
manuscript it is the mythical
52:06
predecessor to the Sinaiticus and
52:08
Vaticanus that everyone assumes is there
52:12
and no one can find so the Catholic
52:15
Church capitalized on the forged letter
52:17
of Aristeas and it's story of the
52:19
Septuagint to give validity to their
52:22
corrupted Greek manuscripts making them
52:25
sound as if there were copies of the
52:27
Bible that Jesus used essentially the
52:30
earliest Septuagint is the fifth column
52:32
of oregon's hexapla or six columns Bible

52:36
circa AD 245 so there is this column in
52:41
Oregon's six translation Bible and they
52:46
use that and say well this must be based
52:48
on something earlier and therefore this
52:51
is what it was now if you take Oregon
52:55
who was a Gnostic nice then you can
52:58
understand some of the embellishments
53:00
that you have in that particular
53:02
document so here are the people that
53:05
were involved in these manuscript Justin
53:07
Martin tatyana clement of alexandria
53:10
oregon Eusebius and oregon became the
53:14
head of the school of alexandra by ad
53:17
213 okay now what did he teach Oregon
53:21
taught that the soul existed from
53:23
eternity so Roman Catholicism would
53:26
would appreciate that right not only
53:29
that he also taught
53:33
what purgatory yes now that's
53:36
fascinating who would like that the
53:38
Bible knows nothing about purgatory but
53:40
Oregon thought it and then he must have
53:43
had other problems because he

53:44
emasculated himself so maybe he was
53:48
fighting the flesh I don't know what his
53:50
problem was
53:51
and Oregon said that the Scriptures are
53:54
of little use to those who understand
53:56
them as they are written and the spirit
54:00
of prophecy says read your Bible as it
54:03
stands so we have this conflict between
54:07
the people that think in terms of the
54:10
Gnostic mindset and those that believe
54:12
God as it stands now here's another very
54:16
interesting point and I are given
54:18
lectures on this before helena petrovna
54:21
blavatsky a Luciferian who established
54:24
the Theosophical society and is
54:26
considered to be the mother of modern
54:28
occultism agrees with oregon truly
54:31
unless we read the Old Testament
54:33
cabbalistic Lee and comprehend the
54:36
healing meaning thereof there is very
54:38
little that we can learn from it so the
54:40
Bible is actually a document that you
54:43
have to read cabbalistic Lee you don't

54:45
read what it says you read what you
54:48
infer between the lines that's now
54:51
according to blah blah - blah Watsky ah
54:53
not only this but levansky considered
54:56
the secure again and the Vulgate to be
55:00
correct and the Protestant Bible the
55:03
King James to be in error and that is a
55:06
modern concept today I hear it
55:08
everywhere that the very worst
55:10
manuscripts are the ones that the King
55:12
James is based on all that Martin Luther
55:15
based the Bibles on all the Geneva Bible
55:18
based it's version on so this is
55:21
fascinating to me this whole study and
55:24
of course the Septuagint is the basis of
55:27
many modern Bibles at least the Old
55:30
Testament portion but the influence even
55:33
stretches to the New Testament yes so
55:36
you have all of these lengths and times
55:37
and thus if you again and can you change
55:41
these times
55:43
one example that always tickles my
55:45
interest is Jesus is asked how many

55:51
times must I forgive my brother yes and
55:54
the answer that Jesus gives is seventy
55:58
times seven times now if you read the
56:01
modern translations like the NIV for
56:03
example it'll say 77 times now I did
56:08
Jesus say seventy times seven that's a
56:12
reference to Daniel chapter 9 because
56:15
the time of probation as a nation for
56:18
the Jews to herald the gospel was from
56:23
the issuing of the decree for seventy
56:27
times seven right and that is the
56:34
prophetic time period that probation as
56:37
a nation would grant them this special
56:40
status as the ones who were to proclaim
56:42
the gospel so how long must I forgive my
56:45
brother how many times until probation
56:48
closes that's what Jesus said yes if you
56:51
take the NIV it becomes just a useless
56:53
statement seventy-seven times okay you
56:57
if you bother me seventy seven times is
57:01
your limit now it makes no sense just
57:04
for interest sake how did the Reformers
57:08
see it did they use the time periods and

57:12
the Bible and I received an interesting
57:15
letter which which I didn't go into
57:18
details but it's just interesting the
57:20
Geneva Bible for example was written in
57:22
1516 and there's a detailed record of
57:26
the age of the earth from the time of
57:28
Adam to Noah Noah to Abraham Abraham
57:30
Israel in Egypt etc and by the time it
57:35
was 1560 how old had they calculated of
57:39
the earth to be and remember this is in
57:42
the time of the Reformation this is not
57:44
in the time of Ellen White great 1560
57:48
was the time of the Reformers and they
57:50
reckoned the earth then when this Bible
57:53
was written to be five hundred five
57:55
thousand five hundred
57:56
34 years and six months I don't know how
57:59
they got to that but anyway that's what
58:02
they said so this person fast forwarded
58:05
to 2020 to see how old would the earth
58:07
be in 2020 and came to the conclusion if
58:12
you add the time there that it would be
58:14
five thousand nine hundred ninety four

58:16
and when with the six thousand end and
58:19
there right would you would arrive at
58:21
2027 now this is just the Bible not the
58:24
spirit of prophecy at all it's just
58:27
coincidental it's just an interesting
58:28
point let's not make a great deal out of
58:31
it but let's look how the Reformers used
58:35
this time period or these time periods
58:39
the King James Version used the
58:42
chronology of James Asha the author of
58:45
the famous work the annals of the world
58:47
James Ussher was the Church of Ireland
58:50
Archbishop of Armagh and primate of All
58:54
Ireland between 1625 and 1656 so some of
59:00
the later versions would have footnotes
59:02
of Asha now Asha is not very well
59:06
accepted today in fact quite ridiculed
59:09
in some circles but he wasn't a very
59:12
thorough scholar and the calculations
59:16
that he made are the basis of many
59:18
Protestant thinkers ideas on the cosmic
59:23
week and some people believe that Ellen
59:27
White might have been influenced by

59:29
Ash's chronology in her statements but
59:34
her statements have nothing to do with
59:35
that they're very definitive statements
59:37
they do not like Asha give specific
59:40
dates for specific events for example
59:43
Asha will give the exact date of the
59:47
creation and he says it's 4004 BC etc
59:51
etc so let's not go there but the fact
59:55
of the matter is that the theologians of
59:57
the history of the world have used the
60:01
chronology of the Bible to determine
60:03
where we are in the stream of time it's
60:05
just a fact of history so how many of
60:08
the of the church
60:10
others for example believed in the
60:12
cosmic week of history so let's have a
60:14
look cosmic week and the Church Fathers
60:17
so here's an article in Wikipedia early
60:22
premillennialists included see da
60:25
Barnabas
60:26
papayas Methodius lactantius comedy
60:31
honest Theophilus Tertullian Malita he
60:37
Politis of rom Victorious of petal and

60:41
many of these theologians and others in
60:44
the early church expressed their belief
60:46
in premillennialism
60:47
in other words Christ returns and then
60:51
comes the Millennium rights through
60:53
their acceptance of the sexta scepter
60:57
millennial tradition or does that mean
60:59
this belief claims that human history
61:02
will continue for 6,000 years and then
61:06
we'll enjoy a Sabbath for 1000 years the
61:08
Millennial Kingdom thus all of human
61:11
history will have a total of 7,000 years
61:15
part prior to the new creation
61:16
that's just history so all of these
61:19
church fathers believed it let's have a
61:22
look at one or two of their statements
61:24
just to see what they believed
61:27
Irenaeus who lived 80 120 to 201 he
61:32
wrote for in as many days as this world
61:34
was made in so many thousand years shall
61:38
it be concluded and for this reason the
61:41
scripture says thus the heavens and the
61:43
earth were finished and all their

61:46
adornment and God brought to a
61:48
conclusion upon the sixth day the work
61:51
that he had made and God rested upon the
61:53
seventh day from all his work now this
61:56
is very important all of them linked
62:00
this time period to the creation week
62:03
and made the creation week a type of the
62:09
cosmic week yes so day 1 would be a
62:13
thousand years day to the next thousand
62:16
years etc day six the six thousand years
62:20
and then the millennial period this is
62:22
how they
62:23
or interpreted and they used many
62:25
scriptures in the Bible that they
62:28
interpreted only in the light of this
62:31
concept no this is totally gone in the
62:34
time that we are living in let's
62:36
continue with what he said so this is
62:38
now a church father this man has was not
62:40
influenced by the writings of lng white
62:42
because he had the Bible and Ellen White
62:46
didn't come for many many years later
62:50
this is an account of the things

62:52
formerly created as also it is a
62:55
prophecy of what is to come for the day
62:59
of the Lord is as a thousand years and
63:01
in six days created things were
63:04
completed it is evident therefore that
63:06
they will come to an end at the six
63:10
thousandth year the whole apostasy of
63:14
6,000 years and unrighteousness and
63:17
wickedness and false prophecy and
63:19
deception for which things sake a
63:21
cataclysm of fire shall come upon the
63:24
earth that's what he believed these are
63:28
to take place in the times of the
63:30
kingdom that is upon the seventh day
63:32
which has been sanctified in which God
63:35
rested from all the works which he
63:37
created which is the true sabbath of the
63:40
righteous which they shall not be
63:42
engaged in other earthly occupations but
63:46
shall have a table at hand prepared for
63:49
them by guards supplying them with all
63:51
sorts of dishes so he's referring to the
63:54
millennial period so Irenaeus believed

63:57
in the cosmic week 6,000 1,000 here's
64:02
another important one he Politis we're
64:04
not gonna go through all of them he
64:05
lived 80 170 to 236 and he wrote and six
64:10
thousand years must needs be
64:11
accomplished in order that the sabbath
64:14
may come the rest the holy day in which
64:18
God rested from all his works for the
64:21
Sabbath is the type see it was a type
64:24
and emblem of the future Kingdom of the
64:28
Saints when they shall reign with Christ
64:31
when he comes from heaven as John says
64:34
in his apocalypse for a day
64:36
where the Lord is as a thousand years
64:39
since then in six days God made all
64:42
things it follows that six thousand
64:46
years must be fulfilled that's what the
64:49
church fathers believed based on
64:52
Scripture alone now I want to know what
64:58
did the pioneers of the seventh-day
65:01
Adventist Church believe we know what
65:05
many of the reformers believed because
65:06
they included it in their footnotes

65:08
right so now let's have a look at some
65:12
of the pioneers of the seventh-day
65:14
Adventist Church and I know this should
65:17
not be spoken up and why not if I can
65:20
quote Irenaeus why can't I quote
65:22
Waggoner exactly would you have a
65:24
problem with that or never and the
65:27
Prophet John wrote the angel spoke thus
65:30
and God shall wipe away all tears from
65:33
their eyes and there shall be no more
65:34
death neither sorrow nor crying neither
65:37
shall there be any more pain for the
65:39
former things are passed away and he
65:41
that sat upon the throne said behold I
65:43
make all things new now this is a
65:45
reference again to the post millennium
65:50
restoration of all things
65:52
Eden is then fully restored here the
65:55
river of the waters of life floods from
65:58
Mount Zion here Adam regains the Tree of
66:00
Life planted beside the river which
66:03
parts in two separate heads as in the
66:05
beginning here again is paradise the

66:09
garden which the Lord Himself planted
66:12
seven thousand years before this is what
66:16
they believe here Abraham inherits the
66:19
earth according to the promise here is
66:21
the City for which he looked every
66:23
inhabitant of which regards him as a
66:26
father here Moses will enter into that
66:30
goodly land which he saw with the eyes
66:32
of a prophet he had David will behold
66:35
his throne established never more to be
66:37
overturned but to endure as the son even
66:39
as the days of heaven here is the chosen
66:42
company of those who were redeemed from
66:45
the earth at the
66:46
of the Lord who overcame the Beast and
66:49
His image and the mark of his name by
66:52
strict adherence to the commandments of
66:55
God and the faith of Jesus in the
66:57
perilous days when all the world was
67:00
overcome with the prevailing iniquity
67:02
clearly he believed in the cosmic week
67:06
Thomas pribyl and these book the two
67:09
atoms before the first atom had the

67:12
conflict with Satan in which he fell the
67:15
seventh day or Sabbath had passed so
67:19
with the second atom before the last and
67:22
final conflict with Satan and his hosts
67:24
and which eternal victory will be gained
67:27
for the Son of God and his people the
67:30
Sabbath or seven thousand years will be
67:33
passed I believed it
67:36
what about Joshua Hinds signs of the
67:39
times and the expositor of property the
67:42
world was created in six days see they
67:44
all like the early church fathers link
67:47
it to the creation week now what is
67:50
important to me in this is that you have
67:53
this unbelievable link with the sadder
67:56
yes and if the Sabbath is the fourth
68:02
commandment that prefigures a final rest
68:07
in a cosmic day of a thousand years then
68:12
the sabbath gains in prominence so this
68:16
cosmic week idea lifts the sabbath up
68:22
absolute status and we can understand
68:26
with more clarity why the sabbath will
68:29
be the issue at the end of the time yes

68:33
and and this is this is important to me
68:37
so the world was created in six days and
68:41
the seventh day god christed from his
68:43
labors six days shall you labor and do
68:46
all your work and then he quotes the
68:47
commandment and then whether Jews every
68:50
seventh day was a day of rest every
68:53
seventh year a year
68:55
restore jubilee 7 in the bible language
68:58
seems a complete number in six troubles
69:02
may quotes a verse I found this
69:04
fascinating in six troubles the Lord
69:07
will be with thee and support thee and
69:09
in the seventh there shall no evil
69:13
befall thee this distinction we see
69:17
carried out from the first chapter of
69:19
Genesis to the last of Revelation
69:22
seven thousand years have therefore
69:25
appeared to me as complete and I expect
69:30
after the six thousand years of labor
69:33
and toil perplexity and suffering the 7
69:36
thousandths will usher in the glorious
69:39
Jubilee and is this verse in John 5:19

69:43
he shall deliver thee in six troubles
69:47
yay in seven there shall no evil touch
69:51
thee and this this is how they used
69:55
these verses not in terms of literal but
69:59
in terms of cosmic time so in six
70:03
troubles that's the six thousand years
70:06
he will be with you and he will guide
70:09
you through these troubles times and in
70:12
seven there shall no evil touch thee in
70:16
other words in that millennium you will
70:19
be safe in his rest isn't that beautiful
70:23
beautiful it is beautiful I don't think
70:27
this verse can mean so much if you don't
70:30
read it in that context I I have the
70:33
exact same suspicion this is what Jay
70:37
Clarke wrote Advent review in Sabbath
70:40
Herald the Bible answers every query and
70:43
solves every doubt I like the way he
70:45
writes in this blessed book the lover of
70:49
history finds full information of past
70:52
and future events beginning with the
70:55
first Eden and reaching over a period of
70:58
seven thousand years to the second Eden

71:01
in the earth made new here the lover of
71:04
prophecy may be feasted with the words
71:06
of inspiration
71:07
and telling of scenes to come the future
71:10
history of our race and of the planet we
71:13
inhabit here's another one now I know I
71:15
am being tedious now but I think we need
71:20
to make a point and we need to make it
71:22
very strongly and I'll say in a moment
71:25
why I personally with my personal
71:30
experience feel very strongly about this
71:33
as well
71:34
Josiah leach had a lot to say about it
71:38
oh there were many I'm not quoting them
71:40
all no the most beloved preacher of the
71:44
Advent movement was Fitch and he
71:48
believed exactly the same thing so I
71:51
haven't quoted them all but this one I
71:53
find very interesting the first report
71:55
of the General Conference of Christians
71:56
expecting the advent of the Lord Jesus
71:58
Christ that means this whole crowd of
72:01
them right that's why I put it in they

72:04
all believed it
72:05
man was the last piece of divine
72:08
workmanship on creation week was
72:10
finished and a race of model agents
72:13
produced God rested the seventh day from
72:15
all his work which he had made this
72:18
coupling to the fourth commandment is a
72:23
theme that runs through this theology
72:27
and as I said the Church Fathers believe
72:32
this this comes from them all runs from
72:35
the time of Christ and you can virtually
72:38
say to today let us attend to the use
72:42
the posture Paul makes of this act of
72:45
divine procedure for we which have
72:48
believed to enter into rest as he said
72:51
so what is he quoting he is quoting
72:54
Hebrews chapter 4 where Paul talks about
72:59
we have a Sabbath day but he's referring
73:02
to the rest that we will enter into
73:04
which is a reference to the millennial
73:07
race because a lot of people use that
73:09
same thing now to say that the Sabbath
73:12
is not we don't have to keep the Sabbath

73:14
it's because we've gone into race-tin
73:16
Jesus absolutely but this is a reference
73:19
to the
73:20
Kosmic millennial 1000 period your
73:25
period of risk so in other words and God
73:29
did rest the seventh day from all his
73:31
works he's quoting Paul the argument is
73:35
that although from the foundation of the
73:37
world a rest was provided for man yet
73:39
those and those only who believe shall
73:43
inherit it he also draws from the text
73:46
he quotes 3 inferences that God's rest
73:49
on the seventh day was typically
73:51
prophetic now this is interesting in
73:54
other words it wasn't a specific time
73:57
prophecy it was typically prophetic of a
74:03
future rest for his believing people so
74:06
it was based on literal time and not
74:09
based on prophetic time it was a type of
74:11
logical time setting and that the rest
74:14
which Joshua gave wasn't complete
74:17
therefore there remains the rest for the
74:19
people of God perhaps I ever it may be

74:22
objected
74:23
although the Sabbath is a type of the
74:25
future rest which remains for the people
74:28
of God yet it does not exactly follow
74:30
that it is a prophecy of it but let us
74:33
look at this point a type is an image
74:36
and representative of another and
74:39
subsequent object does not in the very
74:43
idea of a type presuppose the subsequent
74:46
existence of its anti-type it's a good
74:50
question unless it does it is no type at
74:54
all hence if the Sabbath is a type of a
74:56
futurist for God's people the
74:58
promulgation of that type is a prophecy
75:02
of the anti-type it follows therefore
75:05
that prophecy and prophecy of a futurist
75:07
for God's people began with the exercise
75:09
of God's moral government of a man the
75:12
seventh day from the beginning of
75:14
creation and to give the chronology of
75:16
prophecy is to trace its history from
75:18
period to period from its origin to its
75:21
consummation so let us enquire them more

75:24
particularly what the Sabbath prefigures
75:26
and predicts because it's this is the
75:28
issue of the end times and the seventh
75:31
day
75:32
this church has consistently said that
75:35
the Sabbath will be the issue and people
75:38
say who cares whether it's this day with
75:41
that day is it that important yeah
75:43
doesn't this add prominence to it oh
75:46
definitely so that it predicts a future
75:50
rest for God's people we have already
75:51
seen it has been an almost universal
75:54
opinion of the church both Jewish and
75:57
Christian that the Sabbath prefigures a
75:59
glorious state of rest for the church
76:01
during the seven thousand years of the
76:04
world here he says and again the
76:07
principle arguments in favor of this are
76:09
briefly as follows God made the world in
76:12
six days and rested the seventh and
76:14
constitute that the Sabbath a type of
76:17
future rest so we may expect that after
76:20
the troubles and commotions of 6000

76:22
years there will be a rest of a thousand
76:24
years from all these sorrows the
76:27
institution of the Sabbath and the
76:29
Jubilees among the Jews has been
76:31
considered typical of the same the third
76:34
argument is from 2nd Peter where he says
76:36
a days for a thousand years the fourth I
76:39
think is the strongest argument
76:41
it's from the 20th chapter of Revelation
76:43
where he talks about the thousand year
76:45
reign so if there is a specific time
76:47
period which refers to the rest the
76:50
millennium and there must be specific
76:52
time periods for the other ones that's
76:54
his argument psy concludes with this
76:57
with these remarks I will now proceed to
77:00
show that the chronology of prophecy is
77:02
recorded in the Bible presents us with
77:05
seven thousand years from the beginning
77:08
of the exercise of God's moral
77:10
government of a man to the final period
77:13
of the conquest of all God's enemies and
77:16
when Satan death and hell with all whose

77:20
names are not written in the book of
77:21
life will be cast into the lake of fire
77:24
which is the second death that's what
77:26
they believe here a couple of
77:28
interesting inferences Adam died on the
77:32
first day Genesis chapter 2 verse 17
77:35
reads this is how they thought I'm just
77:38
adding this for interest sake but all
77:40
the tree of the knowledge of the good of
77:42
me and evil thou shalt not
77:45
of it for the day that thou eatest
77:47
thereof thou shalt surely die
77:50
now everybody sit but Adam didn't die
77:53
yeah so how do you interpret this
77:56
well they say well he really did die
77:58
spiritually but he still carried on
78:01
living right now how these reformers or
78:05
these pioneers thought about it was that
78:08
he was referring to the cosmic day which
78:11
is a thousand days yes and so the day
78:14
that thou eatest thereof thou shalt
78:17
surely die did he die in the first
78:20
cosmic day the answer is yes in fact

78:26
none of the antediluvian reached a
78:30
thousand years in age they all died
78:32
before that so they all died within the
78:35
first cosmic day if you would like to
78:38
call it that or this verse of a year
78:40
they are 6 verse 1 & 2 come and let us
78:43
return unto the Lord for yes torn and he
78:46
will heal us he is smitten and he will
78:48
bind us up after two days will he revive
78:52
us in the third day he will raise us up
78:57
and we shall live in his sight many
79:01
would like to say that this is a
79:03
reference to the resurrection yes but
79:06
you could also as these people read it
79:10
say after two days he will revive us in
79:15
the third he will raise us up and we
79:18
shall live in his sights and so they
79:19
would say that there must be a two-day
79:22
cosmic day until Christ returns so that
79:26
must be 2,000 years and then will come
79:29
the Millenium yes the thousand two the
79:31
third day now let me talk a little bit
79:33
about my personal experience why was i

79:37
interested and i mentioned it in the
79:39
first lecture it's because of the
79:43
evolution creation debate why is it not
79:47
popular to speak about this issue why is
79:51
it that people are so passionate about
79:54
it that you should not raise your voice
79:57
above a whisper
79:58
you speak about these things the church
80:01
fathers believed it the Pioneers
80:04
believed it it's in disrepute we spoke
80:07
about why we mentioned the alux eggs and
80:10
Septuagint is one of the reasons the
80:12
high critics who ridiculed the Bible
80:14
because it's not consistent playing one
80:17
manuscript against the other we don't
80:19
have to go that route we have to
80:22
determine there's that there's a true
80:24
line and there is a false line and we
80:27
stick to the true line that we don't
80:28
have to become confused by all of these
80:31
so-called contradictions and the third
80:34
point I mentioned was evolution correct
80:36
now when I came into this church I was

80:39
also involved in the debate as to
80:42
whether we in this day and age can
80:45
really believe that God created the
80:47
world in six days and I am happy to
80:51
report that this church confirmed that
80:56
we believe in a literal six-day creation
80:58
which is problematic in the world yes
81:01
but there's another issue that wasn't
81:05
addressed and that is how old is the
81:08
earth and there there were so many
81:14
opinions as there were people available
81:17
so I came into the world believing
81:21
millions of years and then I had to
81:25
suddenly get used to the the world was
81:28
created in six days it was impossible
81:31
for me and then I was supposed to keep a
81:33
Sabbath now if if a day represented the
81:36
thousand years well then the argument
81:38
was maybe he meant millions of years you
81:42
know but everything would have been out
81:43
of sync in the creation week for
81:46
everything's out of sync the plants
81:48
would come before the Sun is it going to

81:50

wait for millions of years for the Sun

81:51

to come to you know and the the the sea

81:54

mammals are in the ocean before the

81:56

mammals actually developed and come from

81:59

everything's out of sync so you either

82:01

have to totally discard what evolution

82:03

says if you want to marry them you have

82:06

serious problems and then the age issue

82:12

and the argument of course is always

82:14

radiometric dating perhaps you can put a

82:17

link in to some of those discussions on

82:19

radiometric dating as to why they are

82:22

not valid because they are based on

82:24

assumptions because they are always

82:27

based on a parent isotope which decays

82:30

into a daughter isotope and your

82:32

presupposition is always that the parent

82:35

isotope was the only one that was

82:38

present in Iraq and the daughter isotope

82:41

was not it there because it had to decay

82:43

into the daughter isotope so your

82:46

assumption is always there was only

82:49

parent no daughter so if you find lots

82:53
of daughter
82:54
then you must assume that it took
82:56
whatever the half-life is so many
82:58
millions of years to arrive at the
82:59
daughter but what if there was daughter
83:02
in the rock from the beginning every
83:05
other than the role was there why
83:07
shouldn't that one be there uranium lead
83:09
why must I assume there was only a
83:11
rhenium and no lead so the assumption
83:15
determines how old something is so it's
83:18
based on an assumption so can I say how
83:21
old the earth is no I cannot now in the
83:24
times of Darwin they didn't use
83:26
radiometric dating it hadn't been
83:28
invented so what did they have
83:31
they had child Lyle's observations and
83:35
they are not in accordance with what you
83:39
see because all the layers are flat so
83:42
there were all of these issues saying
83:45
finally I came to the conclusion that I
83:48
cannot use radiometric dating because
83:51
it's based on an assumption and your

83:53
assumption determines the outcome I
83:56
cannot use that Charles Lyell's idea is
84:00
not consistent with what I see what I
84:02
see and I went to all of the sites I
84:05
went on tour through the world to look
84:08
at these sites and what I found was
84:12
catastrophism and catastrophism does in
84:16
a short period
84:17
what uniformitarianism does over me
84:21
millions of years but this concept that
84:25
the world is ancient and old is so
84:29
installed and ingrained in the minds of
84:32
men that it's hard to shake it and then
84:35
there is the question of ridicule people
84:39
are afraid of ridicule and I was
84:43
listening to many of the lectures from
84:45
people from the faith and scientists
84:51
prominent scientists from the faith
84:53
giving lectures and saying yes but you
84:56
know all right maybe it's not billions
84:59
of years old but you know we can't say
85:02
6,000 degree it's so ridiculous so let
85:07
us say hundreds of thousands and you

85:10
have all of these compromised things
85:13
it's just unacceptable in the time that
85:16
we are living to say that the 6,000
85:18
years old yes and so I recall I went to
85:22
one of these lecturers professors and I
85:30
knew him from discussions and
85:34
what-have-you and I said to him or why
85:38
do you do this why do you do this why
85:42
are you saying hundreds of thousands of
85:46
years when the Bible says six thousand
85:50
years and everything is based older all
85:53
the criteria that we are using to
85:55
lengthen the time or based on
85:57
assumptions and science if properly
86:01
understood will show that the Bible is
86:03
true that everything had a watery demise
86:06
that there was a catastrophe a flood and
86:08
that the features that we see or as a
86:11
consequence of this catastrophe and not
86:13
of a long periods of time through
86:16
uniformitarian things why are you saying
86:18
a hundred thousand years and his answer
86:21
was because we will look ridiculous in

86:24
the sight of the scientific world and I
86:27
looked at him and I the sadness and I
86:32
see
86:33
you know what I come from the
86:34
evolutionary world I was an atheist I
86:36
was an evolutionist I taught evolution
86:38
at the universities if you're gonna say
86:42
the world is hundreds of thousands of
86:44
years old he had to be ridiculous in the
86:47
eyes of the scientific fraternity
86:49
because they say billions a hundred
86:51
thousand they're gonna say you're a fool
86:53
and if you say six thousand then
86:58
everybody else out there will say you're
87:00
a fool
87:01
but the Bible won't say you're a fool
87:03
and the spirit of prophecy won't say
87:06
you're a fool yes so there are two
87:09
chairs that you can choose to sit on you
87:12
can choose to sit on the evolutionary
87:14
chair and you can choose to sit on God's
87:17
chair and in both cases you will have
87:23
opposition yes so why do you choose to

87:26
sit between two chairs and be a fool in
87:29
the eyes of God and a fool in the eyes
87:32
of the world why not sit on one of them
87:34
choose God's chair and be a friend of
87:37
God and take the ridicule of the world
87:40
but fall between two chairs why do you
87:42
want to do that so I there decided that
87:46
I will sit on the chair of Scripture God
87:52
said it I'm going to believe it
87:54
because all the evidence I have points
87:57
to it I have decided for me personally
88:02
that I have no problem with the earth
88:05
that is 6,000 years old so I would have
88:07
no problem with the cosmic week to it I
88:10
wouldn't have a problem if anybody else
88:12
has a problem that's fine you don't have
88:16
to believe the cosmic week I'm not
88:18
telling anyone to believe the cosmic
88:20
week I'm just saying I would have no
88:22
problem believing it I'm not even saying
88:25
I believe it I'm just saying I would
88:27
have no problem believing it so this is
88:30
how they use the text so let's just go

88:34
again to this one one fear is that
88:36
quoting the spirit of prophecy on the
88:38
cosmic week is not in accordance with
88:41
modern thinking as if this could
88:44
discredit the spirit of prophecy
88:46
because we look ridiculous in the eyes
88:48
of the world right you say who listen
88:50
people are mad are you a fundamentalist
88:53
you believe the world is 6,000 years
88:55
well then good grief then you might as
88:58
well believe anything right that the
89:00
moon is made of cheese
89:02
if the Bible contains this concept on
89:05
the other hand then any true prophet
89:07
would have to be in harmony with it
89:09
isn't that swell yes so then it cannot
89:12
be an issue that discredits the Prophet
89:14
on the contrary if the Bible says 6000
89:18
and all the church fathers believed it
89:23
if a prophet comes and says it's not
89:26
6000 then who is being discredited now
89:29
yes
89:30
exactly the Bible rive rait and the

89:33
sabbath is a type of the final rest
89:35
we've discovered that beautiful so
89:38
Ezekiel chapter 20 verse 12 says
89:40
moreover also I gave them my Sabbath's
89:42
to be a sign between me and them that
89:45
they may know that i am the lord that
89:48
sanctified them the third angel's
89:51
message
89:52
what is that in tyre several have
89:55
written to me inquiring if a message of
89:57
justification by faith is the third
90:00
angel's message and I have answered it
90:02
is the third angel's message in rarity
90:05
this message was to bring more
90:08
prominently before the world uplifted
90:10
Savior the sacrifice for sins of the
90:13
whole world it presented justification
90:16
through faith in surety it invited the
90:20
people to receive the righteousness of
90:23
Christ which is made manifest in
90:25
obedience to all of God's commandments
90:27
so when we preach the three angels
90:28
messages today and we say do not accept

90:32
the mark of the beast
90:33
do not accept the false Sabbath which
90:36
doesn't give you an accurate record of
90:39
what God did that he created you and
90:41
that he redeemed you yes it contains the
90:45
message do not accept a false
90:49
commandment but why because he's the one
90:53
that sanctified you he's the one that
90:55
created you he has the one that has the
90:58
power
90:58
negative to tell you what the truth is
91:01
and by keeping the Sabbath you are
91:03
literally saying to the world I believe
91:07
what God said that's what you're doing
91:10
and you're accepting his authority in
91:13
your life so they will say to me you
91:16
mean to believe you believe that God
91:18
created the world in six days and on the
91:20
seventh day he rested and I will say yes
91:23
and they will say you're a fool there
91:26
was the world was not created in six
91:28
days it took millions and millions of
91:29
years and I say I'm sorry I'm sitting on

91:31
a chair where I believe God rather than
91:32
science in this particular case right
91:35
yes you get into trouble so now when we
91:41
preach this are we then saying that
91:44
Christ is coming in a particular day or
91:48
in a particular one some have yes and
91:50
are we saying that the the three angels
91:55
message cannot stand on its own by
91:58
talking about the cosmic week a cosmic
92:01
week is a separate issue
92:02
it's what the Reformers believe it's
92:05
what the church fathers believed it's a
92:07
separate issue it is a typology that's
92:11
running in the background but it doesn't
92:14
mean that the time that it predicts is
92:17
going to be the exact time when Christ
92:20
is going to come because we cannot
92:22
predict that sex act time if anything it
92:25
must create a fire under the preachers
92:27
of a third three angels nation
92:28
absolutely because then you know that we
92:32
are not only dealing with cosmic time we
92:36
are also dealing with science and we

92:39
must look at them both the some have
92:42
been in our store refusing to put on the
92:44
wedding garment they still wear their
92:47
citizens dress and despise the garments
92:50
woven in the loom of heaven which is
92:52
Christ our righteousness why is Christ
92:56
not come yet we can ask ourselves
92:59
because we could have hastened the time
93:01
right and he said unto me write blessed
93:06
are they which are called unto the
93:08
marriage supper of the lamb who are
93:10
friends of Christ today
93:12
now who are friends of Christ today do
93:15
you feel an intense desire for the robe
93:18
of Christ's righteousness are you
93:20
sensible of the filthy rags of your own
93:23
righteousness then let the truth come
93:25
into your practical life if your friends
93:28
of Christ show it in words in spirit
93:30
manifest love to Jesus and love for the
93:34
souls for whom he has died
93:36
the sentiments of truth are the elements
93:38
that constitute a symmetrical Christian

93:41
character we are far far from being
93:44
Christians which is to be christ-like we
93:47
need the Holy Spirit's efficiency God
93:50
lives and reigns the very reason that
93:53
the Holy Spirit's manifestations were
93:55
not accepted as precious tokens from God
93:57
is that there was not a receiving of the
94:00
grace of God the Spirit of the Lord has
94:03
been upon his messengers whom he has
94:05
sent with light precious life but there
94:08
were so many who had turned their face
94:10
away from the Sun of righteousness that
94:12
they saw not it's bright beams the Lord
94:15
says of them they are turned their backs
94:17
to me and not the face there is need of
94:20
seeking the Lord earnestly we are living
94:23
in a time when we need to seek the Lord
94:27
earnestly there was a time when a
94:29
message went out in 1998 that we have to
94:33
accept the righteousness of Christ the
94:37
law of God is the standard of character
94:41
and you can have a righteousness of
94:44
works trying to live up to the standard

94:48
or you can find the robe of
94:52
righteousness of Christ and we didn't
94:54
enter in in 1998 because we had the
94:58
wrong cost concept the history of
95:00
ancient Israel is a striking
95:02
illustration of the past experience of
95:04
the Adventist body God led his people in
95:09
the Advent movement even as he led the
95:11
children of Israel from Egypt in the
95:14
great disappointment their faith was
95:17
tested as was that of the Hebrews at the
95:20
Red Sea had they trusted to the guiding
95:23
hand that had been
95:25
with them in their past experience they
95:27
would have seen of the salvation of God
95:30
if all who had labored unitedly in the
95:34
work in 1844 had received the third
95:38
angels message and proclaimed it in the
95:40
power of the Holy Spirit proclaiming the
95:44
righteousness of Christ to keep God's
95:47
law not because you are saved by your
95:49
works but because you have accepted the
95:52
righteousness of Christ if all Andres

95:57
unitedly in the work in 18:4 had
95:59
received the third angel's message and
96:01
proclaimed it in the power of the Holy
96:03
Spirit the Lord would have wrought
96:05
mightily with their efforts a flood of
96:07
life would have been shed upon the world
96:09
years ago the inhabitants of the earth
96:12
would have been warned the closing were
96:14
completed and Christ would have come for
96:17
the redemption of his people this is the
96:20
bottom line if we did a simple
96:24
calculation just as in the Geneva Bible
96:27
and using the spirit of prophecy came up
96:32
with a time when the 6,000 years should
96:35
be ended that does not mean in any shape
96:39
or form
96:40
that that is the cutoff date because you
96:43
can hasten the coming of the Lord and
96:46
the Lord can lengthen the days it's not
96:50
for me to say whether he comes in the
96:52
first watch or the second watch there
96:56
were people that answered and sent those
96:59
quotes like a hammer saying that we are

97:02
transgressing now we were quoting
97:04
history and making a simple calculation
97:08
but that doesn't mean that that is the
97:11
end of the world and people should
97:12
understand that
97:13
our hope is based on Revelation chapter
97:17
22 verse 20 and it says he who testifies
97:20
of these things say yes I am coming soon
97:24
amen
97:25
come Lord Jesus the aim of that lecture
97:29
was to say time is short the signs of
97:34
the times are screaming at us
97:36
time is short
97:39
that even the cosmic week if we believe
97:42
what the Bible says and what the spirit
97:44
of prophecy says irrespective of whether
97:47
you want to calculate it from this date
97:49
or that it's irrelevant the point is the
97:52
time is short even that period is coming
97:55
to an end
97:56
which God can lengthen because He is God
97:59
and God can shorten as we have seen
98:01
because he is God

98:03
but to say that there are nothing there
98:09
are no signs and it can still be a
98:12
hundred years Oh until the Lord comes oh
98:15
it may never happen because the church
98:17
is you know not ready then you are like
98:19
like Graham and Catholicism and you say
98:22
that you're an anal aeneas the
98:24
millennium is not coming and then all
98:26
the saints will be in the grave forever
98:28
and ever and ever and that is not
98:31
biblical so what we were saying is the
98:34
time is short don't put words into the
98:39
mouth that weren't said it was
98:42
repeatedly it was stated and yes we know
98:45
all the other statements as well
98:47
and we have quoted them but I don't
98:49
believe we did that in the first lecture
98:51
I hope this clarifies the issue I
98:53
thought that quickly came to me one of
98:57
the reasons you took the 2780 you've
99:01
showed and for me personally what I got
99:05
out of that one is that Satan confronted
99:14
Jesus in the wilderness and where Adam

99:19
didn't succeed in Eden Jesus succeeded
99:21
in the wilderness yes so he his victory
99:25
over Satan and sin was they absolutely
99:28
and he paid for the sins of the world at
99:32
the cross so that's why for me that made
99:36
a lot of things for me peace so again if
99:39
people want to differ I want to find a
99:42
different time period that's their
99:44
prerogative nobody's going to argue with
99:46
it and is it going to change it by a lot
99:48
of time no it's not going to change it
99:51
so that's not the point
99:52
the
99:53
point is the time is shackled just a
99:58
final issue that also cropped up was
100:01
that people must interpret it what you
100:04
said and I can encourage them to look
100:06
again at the lecture from one hour 38
100:09
minutes is that the cutoff time that you
100:12
mentioned that Ellen White was
100:14
describing when they will be gathering
100:16
the weapons and doing better as will be
100:20
probably cut off from the six thousand

100:23
year period and added that at the time
100:27
that's cut off here will be added again
100:29
at the end of the thousand-year
100:31
millennium of peace to make up the six
100:35
thousand years ago yes that probably
100:37
complicated things for some people it
100:40
was a supposition and I think it is in
100:45
my opinion a fairly logical supposition
100:48
that if he has six thousand years and
100:51
again let me reiterate we do not know
100:56
exactly in God's providence whether he
100:59
will lengthen it or shorten that so let
101:01
me not go there again but at a time
101:04
period of his transgression period he's
101:08
warring against God it takes place after
101:12
the Millennium because he creates an
101:14
army and I was just suggesting that that
101:18
time period could be cut off from before
101:21
and added to the end so that the total
101:24
time that he was against God is then six
101:29
thousand years isn't bringing the
101:32
conclusion to seven thousand cannot more
101:34
than seven thousand and lace guard

101:37
decide unless God decides to limit the
101:39
time which is his perfect right one
101:43
final issue before we end this
101:47
discussion his people will say well if
101:51
this so little time I might as well give
101:53
up I'm not gonna give you ready we are
101:57
taught that our righteousness is the
102:00
righteousness of Christ how long did it
102:03
take the thief on the cross to receive
102:06
the righteousness of
102:07
first did he have years to get his life
102:10
in order no he had just his
102:14
contemplative time on the cross that's
102:17
it and so anyone who feels threatened by
102:22
the idea that Jesus is coming very soon
102:25
then follow the example of the thief and
102:28
say to the Lord Lord I am a sinner and
102:33
I've transgressed your law and I have no
102:36
right to heaven but if you clothed me
102:39
with your righteousness then I will
102:42
stand before you as though I had never
102:46
sinned confess your sins and repent and
102:51
God will take you through the time that

102:55
we are living in and bring you into that
102:58
glorious rest which is called the
103:01
Sabbath of rest may the Lord bless you
103:04
all
103:04
let us close in prayer Heavenly Father
103:09
what a magnificent story is recorded in
103:14
your Bible a story of pain a story of
103:18
woe a story of great sacrifice the
103:24
greatest sacrifice of all is the
103:27
sacrifice of the Son of God and because
103:30
of that sacrifice we all have access to
103:34
the throne of God help everyone who is
103:37
listening to embrace it to say Lord
103:41
close us with your righteousness remove
103:45
our filthy rags and give us access to
103:48
your rest in Jesus name Amen