



This ministry is dedicated to a progressive understanding of truth apropos to the last generation to live on earth.

Welcome to EndTime Issues...

The conclusions of this article are based on the weight of evidence. Please thoroughly study Daniel 9 before evaluating this narrative.

Matching Funds: *We have begun to raise funds for a special "Internet Project." Goal \$12,000. One individual has promised to match up to \$5000 if we can raise \$5000. Would you join us in this venture? Call 760-248-1111.*

Our international search engine capabilities will be stronger, and soon you will be able to watch end-time PowerPoint videos.

Notice 1: *The teaching workbook, The Seven Seals of Revelation, is now completed on the website (endtimeissues.com).*

Notice 2: *Dr. Fowler will be conducting a once-a-month seminar on Daniel 9, beginning September 24. These will be held the fourth Sabbath of each month in Lucerne Valley, CA (in the High Desert, near Apple Valley). There will be a light fellowship dinner at 12:30 pm, followed by the seminar at 2:00 pm, which will run approximately two hours. We would be delighted to have you join us in this venture. Call for further details: 760-248-1111.*

Thinking about the "Appointed Time"

One of the New Testament's great themes is "Christ in you," which is noted as the "hope of glory" (Colossians 1:27). This casts a wonderful descriptive hue on when the Holy Spirit will eternally possess God's people.^[1] That is the culmination of the saving power of the gospel (Romans 1:16). That is when God's people are "saints" – "holy" – with God tabernacling within them (Romans 8:5-11).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16). There is soon to be a corporate body of God's people who are filled with holiness, when everlasting righteousness comes and God's character is legally and spiritually affirmed in their lives.

This elevated theme is prophetically unfolded in the *mareh* vision of Daniel 8–10 and 12!

There, stunning missives reveal how the everlasting covenant will be fulfilled **and** when. This is dramatically introduced in Daniel 8:13 and 14.

Gabriel asked: When will the little horn tarnish God's church, cast truth to the ground, persecute God's people and blaspheme God (8:13). Jesus won't answer that for several years (12:11). But, in elevated language, He revealed that not until 2300 Atonement cycles have passed would *holiness be adjudicated* (*qodesh nisdaq*)! With intensity He wants the greater focus to be on the wonderful purpose of redemption – vindicating God through a holy people.

When man willfully gives up sin (Daniel 9:24b), the final result is the début of righteousness (*tsdeq*), which will never change. Christ, through His Spirit, will possess man once again – with man becoming His eternal and ceaseless dwelling place.

“From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.... Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, ‘Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.’ Rev. 3:20. He will come, not for one day merely; for He says, ‘I will dwell in them, and walk in them; ... and they shall be My people.’ ‘He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.’ 2 Cor. 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and ‘an habitation of God through the Spirit.’ Eph. 2:21, 22.”[\[2\]](#)

That objective will be reached at the end by a body of individuals depicted as the “remnant” (Revelation 12:17), the “144,000” (Revelation 14:1-5), the “saints” (Revelation 14:12), even a “white horse” (Revelation 6:2). This is **when** the mystery of God is finished (Revelation 10:7). We can now be ministers for Christ, stewards of those beautiful mysteries (I Corinthians 4:1).

Timing Markers

Within the six-thousand-year millennial flow of time, God has timing points and periods of time where prophetic missives are concentrated. This is especially true of the last three and a half years of earth's history.

The first clue that a millennial “clock” was in God's redemptive agenda was in Daniel 8:14. Daniel could easily know from the Torah record that by then over 3000 years had transpired since Creation and the fall. When the prophecy was given, that another 2300 years would pass until the covenant restoration **could** occur, a divine notice was announced that God's plans for man would go beyond 5000 years. But – it also announced that a termination was anticipated.

In the next chapter, that *mareh* vision continues (Daniel 9:23). There, another time period was introduced by Gabriel. He had already told Daniel that the *ha hazon* vision (final period of conflict between good and evil) wouldn't end until the “appointed time” (*moed*) at the “time of the end” (*es qes*) (Daniel 8:17, 19).

But, as the *mareh* continued in chapter 9, it became clear that:

Holiness would come in → after 2300 years, related to a 490-year prophecy
AND

The end of sin would not occur until → an “appointed time” (at the time of the end)

Gabriel introduced that 490-year prophecy, strongly noting that its purpose was to see God’s people and His church give up sin and usher in eternal righteousness. Concomitantly, the matter of sin in the Most Holy (Atonement language) would be resolved (Daniel 9:24).

God does not massage time like a piece of clay. When distinct time periods are entered into as part of apocalyptic prophecy, they are precise and unyielding. Daniel 9 *is* an end-time prophecy. It pointedly reveals the conclusion of sin, when Satan’s work ceases, everlasting righteousness enters the universe and the covenant is completed. Its objective is holiness within a distinct framework of time. Daniel 8:14 already put us on notice that these objectives would not occur until after the 2300 years!

Towards the end of Scripture’s most important apocalyptic prophecy are these words:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease” (Daniel 9:27a).

“He” refers to Messiah the Prince – Jesus Christ. A week of years or seven years is the messianic period, when the everlasting covenant will be affirmed. Affirmed or confirmed is *gabar* in the hiphil or causative tense. *Jesus was that cause*.

“He [Christ] committed to them [the disciples] the **new covenant**, by which all who receive Him become children of God, and joint heirs with Christ. By this **covenant** every blessing that heaven could bestow for this life and the life to come was theirs.”[\[3\]](#)

At the end the covenant triumphs. This is when the Second Coming of Christ is anticipated.[\[4\]](#) This point in time was in anticipation when expositor White noted:

“The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus’ coming and **delivered the everlasting covenant** to His people, He spoke one sentence, and then paused, while the words were rolling through the earth.”[\[5\]](#)

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jeremiah 31:33).

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10, cf. 10:16-17).

A *covenant* requires an agreement between two parties. God’s condescension and death fulfilled or affirmed His part of that covenant. But it cannot be fully implemented until “the other

party” accepts and applies its terms or conditions.

Here is the problem: Gabriel initially told Daniel that this prophecy was for “thy people” (Daniel 9:24a). But by the 2300-year prophecy it was already intimated that something in covenant fulfillment was amiss. That’s why later Gabriel “redefined” who “thy people” were:

“Thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1).

Was the purpose of this prophecy completed in 33–34 A.D.? Was everlasting righteousness established and the end of the conflict between Christ and Satan finished? Daniel 9 still awaits fulfillment. The covenant of grace is yet to be demonstrated in a body of people. Holiness is yet to be vindicated [see *EndTime Issues* on Daniel 9 – endtimeissues.com].

Scripture notes that there will be a holy people:

“These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” (Revelation 14:4-5).

The Failure of a People

Jesus had gone to the temple at Jerusalem to teach. The chief priests and the elders engaged Him with two questions: “By what authority doest thou these things?” and “Who gave thee this authority?” (Matthew 21:23).

In the course of His response He said: *“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof”* (Matthew 21:43).

Though there would be opportunity to be “grafted back in” individually (Romans 11:23), they would never be His chosen people again. He then sealed their fate by these words:

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate” (Matthew 23:37-38).

“Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost. When the fast westering sun should pass from sight in the heavens, Jerusalem’s day of grace would be ended. While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ’s great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would

not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,—her day of mercy was almost spent!"[6]

"When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation." [7]

Many will conclude that the gospel did go to the Jews, showing that they were a "select" group. The commission for the spread of the gospel was very directive:

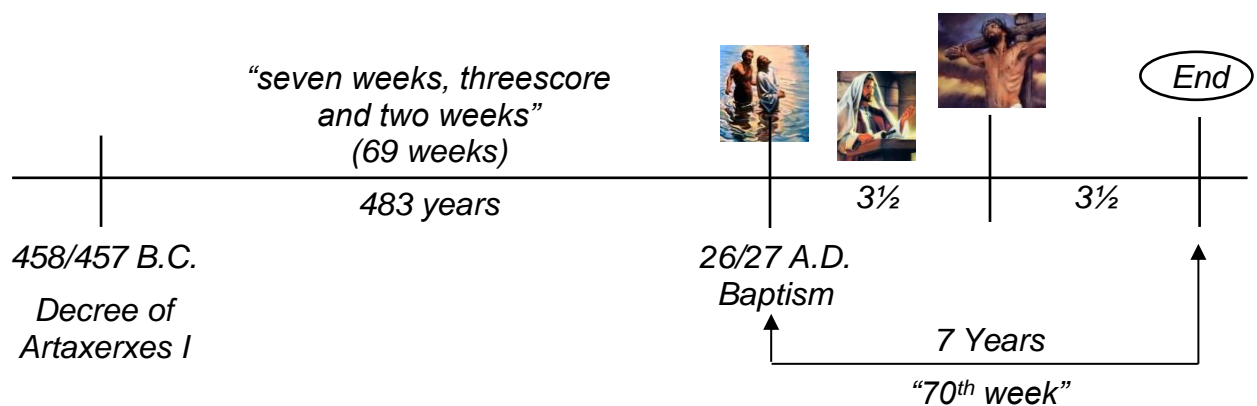
"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The curse against the Jewish nation was pronounced and sealed (Matthew 23:1-38). In His apostolic mission statement He drew in the Judean area first, then Samaria and then the world. Nothing in that commission reversed the sentence that the Jewish nation had ceased to be His special people.

That Final "Week" is Divided

"And in the midst of the week he shall cause the sacrifice and the oblation to cease" (Daniel 9:27b).

That seventieth week was divided in half. The Cross comes right in its middle — *"the midst of the week."*

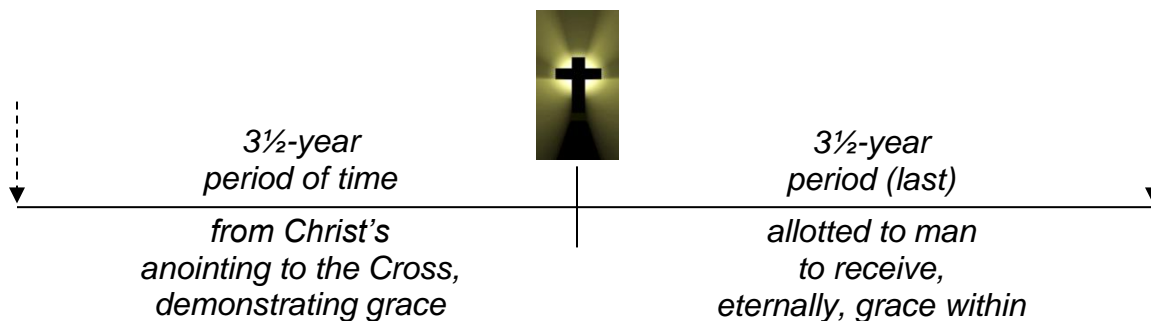


Christ completed His covenant promise. The challenge is, **When** will man?

What do those two 3½ years mean?

This is one of the most contentious issues regarding the “clocks” of the Bible. Tradition and prejudice taint the beauty of this truth.

That last week:



The **purpose** of the 490-year prophecy has not yet been completed. The ministry of Christ demonstrates the meaning of grace. Man must demonstrate the transforming power of receiving grace! God purposes to have another *corporate* body that is His. A three-and-a-half-year period yet remains for that to occur. Acting against that, in Daniel 11:30-45 is a terrifying description of the operations and behavior of the antichrist.

*“And shall take away the daily [sacrifice] and they shall place the abomination that maketh desolate. And such as do wickedly **against the covenant** ...”* (Daniel 11:31b-32a). Everything will be done to thwart God’s objectives.

Moving into the last half of verse 27:

“And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (Daniel 9:27c).

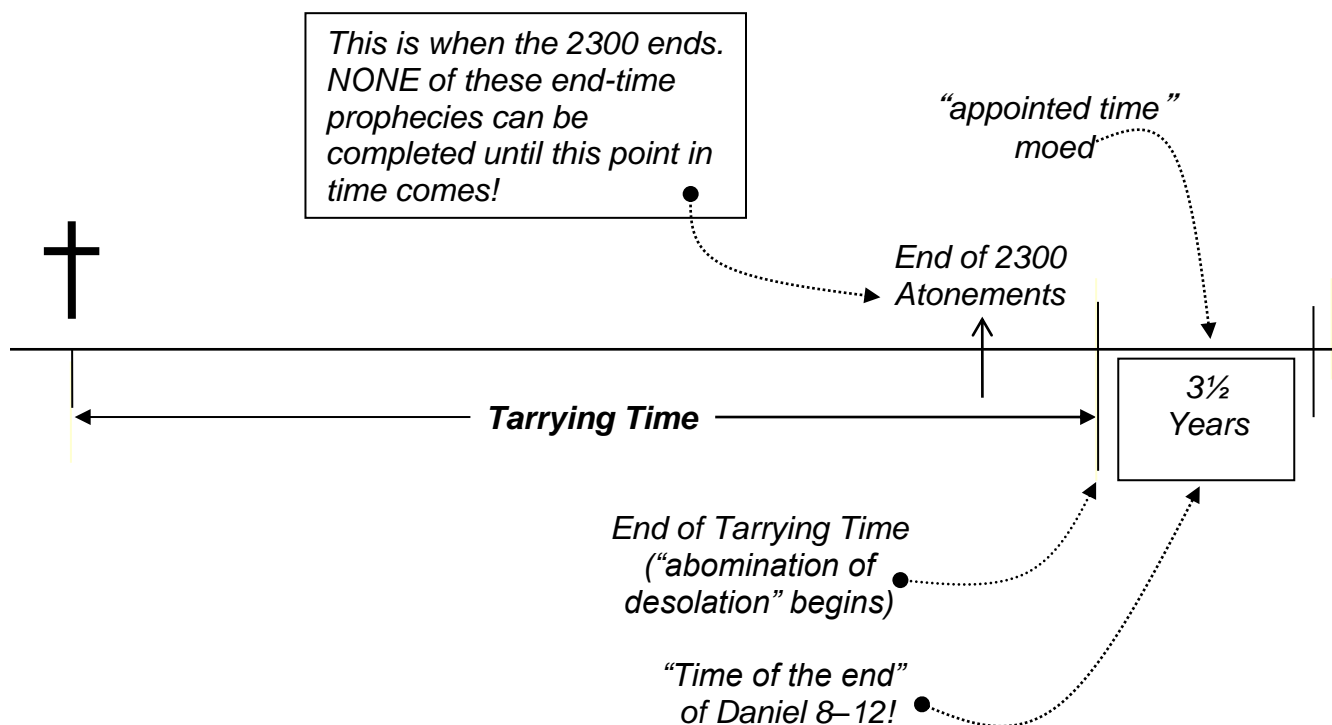
This verse is a summation of the *mareh* vision. Chapter 10 has additional *mareh* information, but it is more of a commentary, with additional thoughts and not part of the sequence we see in chapter 9. At the end of the 490-year prophecy, desolation comes because of abominations, as God had previously decreed in Daniel 8:13 (and alluded to by Jesus in Matthew 24:15). This occurs right at the very end of time.

The events related to the last three and a half years of Daniel 9 aren’t discussed. It is intimated, however, that that period is when a covenant people will come. A delay or break came at the Cross, and the timing prophecy cannot resume until Jesus announces (in future tense) *“time will no longer be [delayed]”* (Revelation 10:6). Then, a few verses later in Revelation 11:2-3, are the 42 months and the 1260 days (each equaling three and a half years).

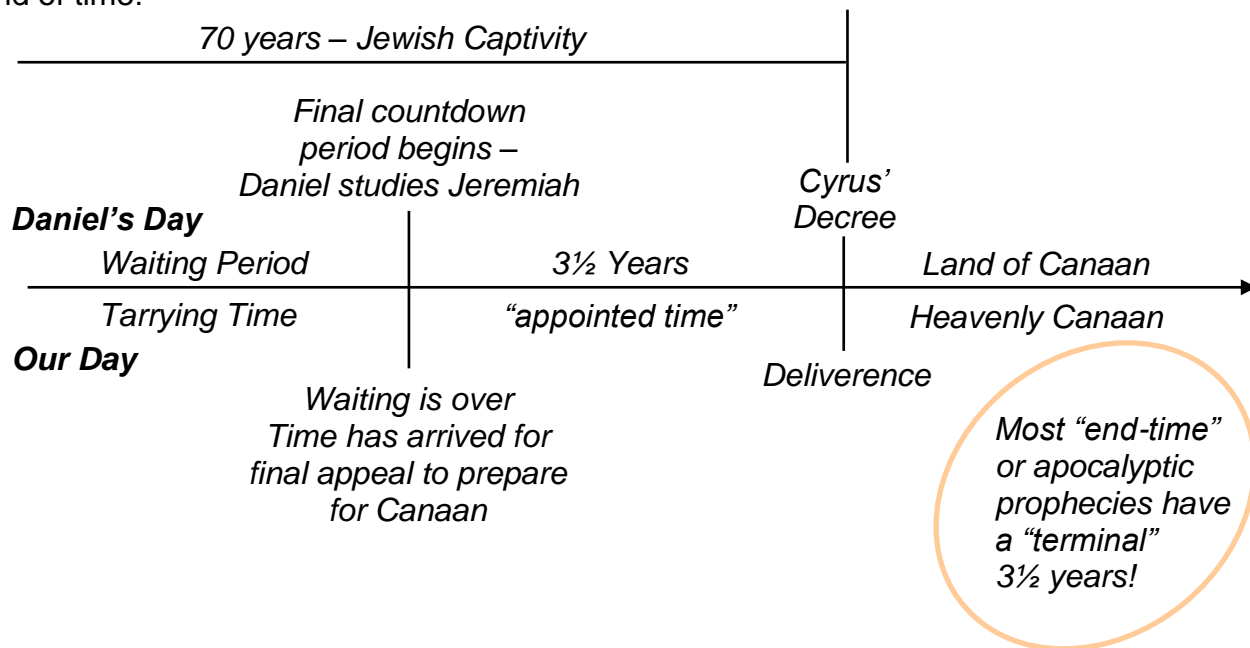
That “break” is why there are so many three-and-a-half-year apocalyptic prophecies! They are presented in different ways to draw attention to specific issues. As examples:

- “42 months” relates to the time of persecution (Revelation 11:2, 13:5).
- “1260 days” relates to the time for witnessing (Revelation 11:2)
- “time times half” relates to feast-cycles, drawing on Atonement imagery (Daniel 12:7, Revelation 12:14).
- “appointed time” relates to God’s final prophetic period on planet earth (Habakkuk 2:2-3, Daniel 8:19) of three and a half years.

The delay is called a tarrying time (Habakkuk 2:2-3, Hebrews 10:36-37).



The following “timing model” is a “historical **and** a prophetic template,” reapplied at the very end of time!



Beyond the purpose of this document is the study of the great seventy Sabbatical years (*Shemitas*) within those 490 years, **including** 10 Jubilees. One *Shemita* and one *Jubilee* yet remain! These add profound information to that final year of the three and a half years. Then will “commence the jubilee!”[\[8\]](#)

How the Three and a Half Years Must Begin

Jesus died on Passover, Abib 14, the first full moon after the spring equinox (John 19:31) (see endtimeissues.com, [Thinking about Abib](#) under “Articles”). That is when the Daniel 9 “clock” was put on hold – the greater end-time application. It will begin to “tick” at the “appointed time,” on a Passover, Abib 14, when a holy covenant people are prepared to go out “conquering, and to conquer,” when Jesus says that “time should be no longer [delayed]” (Revelation 10:6; cf. 11:2-3). His witnesses will be pure and “white,” with Jesus as their leader (Revelation 6:2, 10:3-7a).

“Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, ‘Of that day and hour knoweth no man,’ that men are to know nothing concerning the nearness of the advent, Wolff replied: ‘Did our Lord say that the day and hour should never be known? Did he not give us signs of the times, in order that we may know at least the *approach* of his coming, as one knows the approach of summer by the fig-tree putting forth its leaves? Are we never to know that period, whilst he himself exhorteth not only to read Daniel the prophet but to understand him? And in that very Daniel where it is said that the words were shut up to the time of the end (which was the case in his time), and that ‘many shall run to and fro’ (a Hebrew expression for observing and thinking upon the time), and ‘*knowledge*’ (regarding that time) ‘shall be increased.’ Besides this, our Lord does not intend to say by this, that the *approach* of the time shall not be known, but that the **exact** ‘day and hour knoweth no man.’ He does say that enough shall be known by the signs of the times, to induce us to prepare for his coming, as Noah prepared the ark.”[\[9\]](#)

“We are not impatient. If the vision tarry, wait for it, for it will surely come, it will not tarry. Although disappointed, our faith has not failed, and we have not drawn back to perdition. The *apparent tarrying* is **not so** in reality, for at the *appointed time* our Lord will come, and we will, if faithful, exclaim, ‘Lo, this is our God; we have waited for Him, and He will save us’ (Isaiah 25:9).”[\[10\]](#)

“The time of tarrying is almost ended. The pilgrims and strangers who have so long been seeking a better country are almost home. I feel as if I must cry aloud, Homeward bound! ‘Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.’ 2 Peter 3:14.”[\[11\]](#)

That final three and a half years, then, must begin on a Passover, fitting the same template where it left off. We are reminded:

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward

they that are Christ's at His coming.' 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God."[\[12\]](#)

"These types were fulfilled, not only as to the event, **but as to the time**. On the fourteenth day of the first Jewish month, the *very day and month* on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb of God, which taketh away the sin of the world.' That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, 'the first fruits of them that slept,' a sample of all the resurrected just, whose 'vile body' shall be changed, and 'fashioned like unto His glorious body.' Verse 20; Philippians 3:21."[\[13\]](#)

"In like manner the types which relate to the *second advent must be fulfilled at the time pointed out* in the symbolic service."[\[14\]](#) Expositor White had keen insight into these prophetic periods!

When might there be a Passover on a full moon on an Abib 14 that would begin this three-and-a-half-year period? There are many ways this can be ascertained. Two simple areas come from NASA and excellent Hebrew calendar resources.[\[15\]](#)

Though not part of this study, Revelation 17 clearly reveals that after Pope Benedict XVI ceases his "reign," a demonic "beast" arises that will be affirmed by the ten horns or world divisions of a pending world order (Revelation 17:11-13). Also, we are nearing the end of the "one generation" timing allusion that Jesus gave related to the end-time prophecies (Matthew 24, Mark 13 and Luke 21). Within these prophetic apocalyptic periods, a couple possibilities stand out: April 14, 2014 and April 3, 2015 – **as simple examples:**

As introduced by Christ on the day of crucifixion, He began its celebration on Thursday evening when the rite of communion was introduced ("In the evening he cometh with the twelve" – Matthew 14:17). Peter and John had prepared that evening to celebrate the Passover at Christ's directive (Luke 22:8). The next day, at the 9th hour (3:00 p.m.), Jesus died – before sunset. That day by the calendar was Abib 14. A Passover – full moon – in a soon to arrive spring of the year will begin God's final countdown. He then will come at the Feast of Tabernacles.

Looking Closer at the Sabbatical and Jubilee Years

The Sabbatical Year Yet to Come:

There is more to this timing issue. In the 490-year period there were 70 *Shemitas* (Sabbatical years) and 10 Jubilee periods/years. Those Sabbatical years were extremely important to God. Every seven years, one year, that represented God's heavenly kingdom with full dependence upon Him, was set aside as a Sabbath (*Shemita*). It was choreographed as a miniature experience of heaven. Everyone's land was symbolically free to be used by others.

This *Shemita* was so important that its abuse and disgrace led to the Babylonian captivity of the Jewish people for 70 years.

“But in the seventh year shall be a sabbath of rest unto the land,” (Leviticus 25:4a).

*“And them that had escaped from the sword **carried he away** to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, **to fulfil threescore and ten years**”* (II Chronicles 36:21; cf. Jeremiah 25:11, 29:10).

They had missed 70 *Shemitas* over a 490-year period. That’s why the 490-year prophecy is called the “second chance.”

The last year of the three and a half years (or the seventh of that last full “week” in this Daniel 9 prophecy) is the 70th *Shemita*. That would complete the 490-year prophecy and the 70 *Shemitas* in which Gabriel had said that by the end of this period (Daniel 9:24) (important!):

1. God’s people will have seen an end to transgression and sins, and reconciliation for iniquity will have occurred.
2. Everlasting righteousness will have made its debut.
3. The vision (*ha hazon*) of Satan’s war against Christ and His people will have ceased.
4. And the sanctuary (implied) will have been cleansed (“anointed”).

This is the time period in which “God would complete His plan of salvation.”[\[16\]](#) That is when holiness is vindicated – or, better in this legal framework, adjudicated (8:14 – part of the Daniel 9 prophecy).

Intriguingly, in response to a very interesting Hebrew question of Daniel’s (12:6), Jesus said that a “time, times and half” would bring an end to persecution and the antichrist era (12:7). That is three and a half years. The term used is *moed*, which implies an appointed time already set by God. Gabriel reminded us that the end comes at the appointed time (*moed*) (Daniel 8:19). This is a predetermined period of time and, again, ties to Habakkuk 2:2-3. We are reminded even in Revelation 12:14 that the period of persecution is time, times and half time, which directly relates to the finishing of the 490-year period, terminating in that Sabbatical year. That would be a year of unusual dependency on God just before Jesus comes. This likely is when we won’t be able to buy and sell and when the Loud Cry sweeps over planet earth.

That Celebrated Time – The Jubilee

But what about that tenth Jubilee? It would follow that seventieth Sabbatical year – that is, it is the 491st year. Historically, that would be 34–35 A.D. But that is never discussed in the 34–35 A.D. context, because that was only an incomplete fulfillment.

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall

be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:8-10).

Ellen G. White noted these incredible timing clocks:

“Then **commenced the jubilee**, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. **Soon appeared** the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud when it first appeared was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the ‘Commandments of God,’ and had a ‘right to the tree of life.’”[\[17\]](#)

The Jubilee began on the Day of Atonement (after the “cleansing” process and all sins were transferred to the scapegoat). The coming of Christ is anticipated at Tabernacles. The *Shemita* or Sabbatical year began on Tishri 10 or on the great judgment day/transition time of Atonement, just preceding Tabernacles.

2016 (Tishri 10) to 2017 (Tishri 10) is a possible Sabbatical year. 2018 (Tishri 10) to 2019 (Tishri 10) is another possible Sabbatical year. These are used as examples.

Tishri 1-10	Feast of Trumpets – final call
Tishri 10	Day of Atonement – deliverance – end of the <i>Shemita</i>
Tishri 10	Jubilee begins – “then commenced the Jubilee”

It is generally held that Christ died on Passover in 31 (30) A.D. The final year or *Shemita* would have been 33–34 (32–33) A.D. for the literal or minor application.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ... For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.... **Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matthew 24:15, 21, 29-30).

The last yearly feast is Tabernacles. That feast, intriguingly, lasted seven days.

“We all entered the cloud together, and were seven days ascending to the sea of glass, when

Jesus brought the crowns and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, 'You have washed your robes in My blood, stood stiffly for My truth; enter in.' We all marched in and felt that we had a perfect right in the city."[\[18\]](#)

Conclusion

"The **exact day and hour of Christ's coming have not been revealed**. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. 'There shall be signs,' he said, 'in the sun, and in the moon, and in the stars.' 'The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall.' Upon the earth, he said, there shall be 'distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."[\[19\]](#)

The thoughts of this narrative are based upon ***the weight of evidence***.

"Faith Rests Upon Evidence. – The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the **weight of evidence**, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God. – 3T 258 (1873)."[\[20\]](#)

Jesus is coming soon! The Holy Word is loaded with God's clocks to tell us what time it is. Every major event in God's dealing with man had a timing prophecy associated with it. The final days of earth's history are no exception. The events, clocks and warnings urge an irrevocable commitment to Christ.

We've looked at prophetic information based upon the "weight of evidence." We pray that God's Spirit will now lead in giving "convicting evidence."

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