

THE PHOPHETIC SPECULATIONS OF DAVID GATES AND OTHERS

An answer from the Bible, the writings
of Ellen G. White and history



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El gran conflicto



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of Ellen G. White and history**

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Foreword

What can we say about the times and seasons of the Father regarding the imminence of the second coming of Jesus? Does the Bible teach us something about it? Yes. And we find it in 1 Thessalonians 5: 1-3:

¹ But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. ³ For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape." (1 Tes. 5:1-3).

Note that "times" and "seasons" refer specifically to the Lord's day (vs. 2, 3). The word "times" is translated as "chronos" (χρόνος), which refers to periods of time; while the term "seasons" in Greek is "kairos" (καιρός), which refers to a specific time: punctual. That is, the biblical text points to both a chronological time and a specific time, such as a date. However, note that the biblical text does not establish how long that period lasts and, therefore, nor to events concerning dates. Something that does happen in apocalyptic prophecies: for example in Daniel: "time, times, and half a time" or 42 months, or 1260 days. 2300 evenings and mornings. 70 weeks. 1290 days. 1335 days. And in Revelation: 10 days; 5 months. The hour, day, month and year or 391 years and 15 days. Again the 1260 days or the "time, and times, and half a time" or 42 months. Finally, 3 and ½ days.

Then on what do the times and the seasons depend on the imminence of the return of Christ? The biblical passage tells us that, "when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape." (vs. 3).

That means, that the imminent return of Christ does not depend on knowing the "times or seasons which the Father has put in His own authority." (Act. 1:7). What Paul tells us in 1 Thessalonians 5: 1-3 is that the "times and seasons" depend on the signs of the end, but not on knowing the time period that shows how close the second coming of Christ is.

That's why we read in Early Writings:

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."¹

Futurism has displaced the historicist school of interpretation of the apocalyptic prophecies of most of the Protestant world. Today, the Seventh-day Adventist Church is the only one that retains that principle to an extensive degree.

Joel Turpo is one of the Adventist theologians who has done an excellent job on the origins and development of the futurist school. He explains that he began with the parents of the church, going through the Middle Ages to the Catholic Church and popularized considerably by the Jesuits: Francisco Rivera, Roberto Bellarmino, etc.² There are many names and events around this story, but two points should be noted: they tried to look away from the Catholic Church as the antichrist predicted in the prophecies of Daniel and Revelation; taught thus by the historicist method.³ Placing the apocalyptic prophecies to the future along with their prophetic periods was a great step for that purpose.⁴ And all the expositors mentioned by Joel Turpo have in common that the antichrist will

¹ Ellen G. White, Early Writings (Ellen G. White Estate, Inc. 2010), p. 75.

² Joel Turpo (2013), *El anticristo, los 1260 días y el rapto secreto: origen y desarrollo de la Escuela Futurista de interpretación profética y su impacto en la Iglesia Adventista del Séptimo Día*, Theologika, Vol. 28, Núm. 2, pp. 260-282.

³ Ibid.

⁴ Ibid.

reign in the future for 3 ½ years.⁵ Although David Gates, Arthur Branner, Lynn Bryson and Marc Chambers believe that the papacy is the great antichrist of biblical prophecy, they do not realize that Satan gains the upper hand by creating sensationalism about prophetic dates that will not be fulfilled and will divert many from the truth. After such disappointments by passing the specified time. Thus, Rivera and Bellarmino and others fulfill their purpose at least on this point, because the faith of many is lost.

During an interview with Pastor David Gates after one of the campaign nights of Battles of Faith Ecuador, he said that as a church we were almost a hundred years behind in studies of apocalyptic prophecies and, therefore, we are almost in the same situation as then.⁶ Adding that therefore, we should not remain that way but that the light should move forward.⁷ He also said one day before that campaign:

“No pastor understands the whole truth. No person can understand everything. God uses different points of view. A little here and a little there, to give us that understanding. And I know that God, as He did with our pioneers, is going to do it again.”⁸

Honestly the problem with his conclusions, is that rather David Gates is decades behind these studies, since both the Daniel and Revelation Committee of the General Conference, the Adventist Theological Society as well as many other additional studies either by specialists and some Seventh-day Adventists lay brethren, have advanced greatly in the development of the understanding of apocalyptic prophecies. But Battles of Faith Ecuador left the false and mistaken impression that the case is different.

The Daniel and Apocalypse Committee had already indicated to us three decades ago:

“[...] many conservative Christians have embraced some form of futurist interpretation that removes the fulfillment of the bulk of the prophecies from the Christian Era to the last seven years of the age [...]”

Living in such a religious climate, Seventh-day Adventists have not escaped the influence of these schools of interpretation upon their own understanding of Bible prophecy.

“[...] But more recently, views are being promoted that involve dual fulfillments of selected prophecies in Daniel and Revelation or other schemes of interpretation, resulting in variant forms of futurism.

We do not question the sincerity of those who develop different systems to probe the mysteries of apocalyptic prophecy, and we encourage earnest study of the Scriptures by every member. Nevertheless, preterist or futurist forms of interpretation can only weaken the historically-based foundation of Daniel and Revelation on which Seventh-day Adventist self-understanding rests.”⁹

All this comes into play when we turn away from a healthy interpretation of the Holy Scriptures. In this way, we do not see this campaign as justifiable, although every day the following message appeared on the ADvenir Network:

“What you will see next is presented as a study. The responsibility for the strict content of each statement is borne by its author.”

⁵ Ibid.

⁶ (December 20, 2018), ENTREVISTA A DAVID GATES 2019 (Nelson Berrú), PROFECÍAS BÍBLICAS: <https://www.youtube.com/watch?v=OnuSLKB7vZg&t=6m37s>; accessed on December 26, 2018.

⁷ Ibid.

⁸ (December 12, 2018), Noticias de última hora en Batallas de Fe Ecuador, RedADvenir Television: <https://www.youtube.com/watch?v=oachT3mDLM&t=1m28s>; accessed on December 26, 2018.

⁹ Frank B. Holbrook, Symposium on Revelation (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, p. xiii.

We do not deny that God has more light for his people, but He does not call us to speculate about the future, especially when there is so much additional light on the biblical prophecies that was totally ignored by the speakers of Battles of Faith Ecuador who presented an interpretation of Futuristic type for certain portions of the books of Daniel and Revelation.

Although David Gates is not setting an exact date for the second coming of Jesus, the following two statements of the Spirit of Prophecy reflect his case:

“This is the testimony I have ever borne since the passing of the time in 1844: “Time after time will be set by different ones, and will pass by; and the influence of this time setting will tend to destroy the faith of God’s people.””¹⁰

“Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce Scripture and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity, but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations, yet God’s servants must not hold their peace. The signs foretold in prophecy are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people do not work from the right standpoint. The feelings of the people may be stirred and their fears aroused, but they do not move from principle. An excitement is created; but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness, darkness, and sin, and it is almost impossible to arouse their consciences without some great excitement.”¹¹

Why else do we quote the previous statements? Because on December 2, 2018, during a telephone call made by this writer, David Gates told me that if nothing happens in March / April of 2019, what he thought would happen would take place in the year 2020. If nothing happens, it could be in 2021, and so on.

Once in this point because of human speculations and by presages announced through dreams and human impressions... it is very difficult to reconsider what has been done. The disappointment happens and disaster comes.

But the history of Battles of Faith Ecuador did not begin with the theme “Even at the Door” of October 17, 2018. But its beginnings go back to strange and intriguing contexts -as will be seen in this small book- but it is absolutely necessary to warn about this.

It is the purpose and desire of this writer to provide help to those who wish to open their hearts to the truth and go beyond what David Gates and the speakers of Battles of Faith Ecuador, have told us. And with that we can be strengthened on the firm platform of the Word of God and the extraordinary confirmation of the Spirit of Prophecy. But not merely because of the truth, although it is precious in itself, but because our greatest desire is for that truth to expand our vision to “*The Lamb of God, who takes away the sin of the world!*” (Jn 1:29).

Error in itself can never lead us to God.

¹⁰ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2011), Volume 1, p. 71 [72].

¹¹ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 4, pp. 307, 308.

“The revelation of Jesus Christ” shows us the Lamb of God who shed his precious blood on Calvary, so that we could be reconciled to God through Him (Col. 1: 18-20). It is the greatest desire and prayer of this writer.

Chapter 1

David Gates: his prophetic speculations, other misrepresentations and the dangers to his ministry

Preamble

Pastor David Gates, who is a long-distance friend whom I met as well as his wife Becky personally in February of this year 2018, has a worldwide ministry that has done a lot of good for the Seventh Day Adventist Church's mission through television channels, radio stations, orphanages, medical work, schools, etc. It has missionaries from all continents and in different languages. He is very loved and known as “Uncle David.” And his beloved wife as “Aunt Becky.” Giving themselves to others with unusual Christian affection and attention in the church has earned them the affection of many of us in many parts of the world. From presidents of administration and other leaders, even from the most humble and simple brethren.

David also knows how to reach those who do not know our message in ways that not everyone has the ability to do so.

And he has explained in some of his preachings that, since he was young, he has carried on his blood to take risks. Big risks. David also said at times that, “*My personality and experience have always led me to be optimistic.*”¹ That optimism, hand in hand with total dependence on God's promises to see him work the impossible, has inspired many of us for years. By reading the Bible and the testimonies of the Spirit of Prophecy, one can realize that God can bless his mission in the same way by doing impossible things.² My family and I have experienced it and we have shared the same experiences with others.

But David Gates has also been criticized unfairly at administrative levels in some parts of the world. Due to the fact that supporting ministries are simply not tolerated because -some administrators believe- they make an unfair competition to their own efforts either at the level of Division, Union, etc. They do not see that God established the supporting ministries for the church, as it is well documented by our denominational history and confirmed by the testimony of the Spirit of Prophecy.³ If teachings and actions are carried out outside the biblical revelation, a church support ministry, if strictly necessary, should be corrected by the administration of the church and even discouraged and limited by the church community if it does not hear the words, warnings, exhortations and Christian supplications of the leaders of the church. But that is not always the case. And David Gates and his ministry have been persecuted and unjustly accused from different administrative levels in different parts of the world as well as by laymen.⁴

¹ Eileen Lantry with David and Becky Gates, *Mission Miracles: God works in dangerous and difficult places* (Pacific Press Publishing Association, Nampa, Idaho, 2007), p. 103.

² 2 Kgs 3:18; Luk 22:35; cf. Gn 18:14; Matt 19:26; Ellen G. White, *Patriarchs and Prophets* (Ellen G. White Estate, Inc. 2010), p. 290; Ellen G. White, *The Desire of Ages* (Ellen G. White Estate, Inc. 2010), p. 668.

³ Ellen G. White, *Spirit of Prophecy Counsels on Self-Supporting Work* (Ellen G. White Estate, Inc. 2018); Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 8, pp. 175, 176 [202, 203]; Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 9, p. 289 [309, 310]; Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 13, p. 316 [389]; Ellen G. White, *Report of Special Meeting* (Ellen G. White Estate, Inc. 2018), p. 37 [45, 46].

⁴ (September 14, 2013), *David Gates – Real Adventists Love their Church*: <https://www.youtube.com/watch?v=gIj1U2ZjoxE>; accessed on November 6, 2018; (September 14, 2013), *David Gates - Real Adventists Love their Church, David Gates*: <https://www.youtube.com/watch?v=gIj1U2ZjoxE>; accessed on November 20, 2018.

Although the above is true, sadly so are his many prophetic speculations and conspiracy theories for several years. And more recently he has also made some unjust critics against some actions of our church.

It is not my purpose to harm the image of pastor David Gates but to document and warn about several of the dangers that represent to others due to the aforementioned. As well as to make a call of so many that have been made to him so that, finally, he stops mixing in a land so speculative and dangerous. And in this one is included a spiritualism disguised by certain fasts, certain methods of prayer and miraculous conditionings that go against the clearest testimony of the Bible and the Spirit of Prophecy. But I also know it because I was immersed in spiritualism more than 21 years ago. And that's why I recognize the methods that we will discuss in some parts of this study.

Sadly, David Gates and now also his wife Becky, are also dragging many brethren (unknowingly), to false visions and dreams that have created a wave of fanaticism, paranoia and radical distrust towards our organized church. Even with its errors, the organization is essential to finish the work.⁵

With this in mind, we begin with this study about what happened.

The lack of theological background of David Gates

The preachings of David Gates represent a very evident reflection of the kind of theological baggage that Gospel Ministries International (GMI) keeps. But there have been guests to the RedADVenir channel who are deep enough in biblical doctrines and in the Spirit of Prophecy. I do not know if there are any preachers or evangelists belonging to GMI who possess that gift, which is imperative for the growth of the church (Rom. 12: 7, 1 Cor. 12: 8, Act 18:24, 25).

He studied for some time theology but left it unfinished. In 2010, he said in the Romanian Adventist Church of Loma Linda that he is not a theologian, but an “ordained minister of the church.”⁶ Although God does not ask all of us to be theologians (Eph. 4: 11b), a ministry of the extent and importance of Uncle David Gates requires that as a leader he knows well his Bible and the message that God bequeathed to the Seventh-day Adventist Church. (see 2 Tim. 2:15, 2 Pet. 1:19, Act 17:10, 11, 1 Pet 2: 1, 2).

Ellen White wrote:

“It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.”⁷

The pages of the Bible must be opened or quoted from memory and explained. Just as Jesus did (Matt. 5:17, 18; 12: 3-5, 40; 15: 3-9; 19: 4-6; 21:16; 22: 29-32, 36-40; 23: 35; 24:15; Luk 4: 16-21; 11: 49-51; 16:29; 17: 29-32; 24: 25-27, 32, 37-38, see v. 45; Jn 10:35; 16: 32-51); Paul (Act 17: 1-3); Apollos (18: 24-28); Timothy (2 Tim 4: 1, 2); etc.

The testimonies tell us:

“The words of the Bible and the Bible alone, should be heard from the pulpit. But the Bible has been robbed of its power, and the result is seen in a lowering of the tone of spiritual life. In many sermons of today there is not that divine manifestation which awakens the conscience and brings

⁵ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2011), Vol. 9, pp. 116, 117.

⁶ (October, 2017), “Even At The Doors!” - Pastor David Gates, Biserica Adventista de Ziua a Saptea - Loma Linda: <https://www.youtube.com/watch?v=O4JDxJAK9ZY#t=25m28s>; accessed on March 7, 2018.

⁷ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Vol. 5, pp. 707, 708.

life to the soul. The hearers cannot say, “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” Luke 24:32. There are many who are crying out for the living God, longing for the divine presence. Let the word of God speak to the heart. Let those who have heard only tradition and human theories and maxims, hear the voice of him who can renew the soul unto eternal life.”⁸

“A revival in Bible study is needed throughout the world. Attention is to be called, not to the assertions of men, but to the Word of God. As this is done, a mighty work will be wrought. When God declared that his word should not return unto him, void, he meant all that he said. The gospel is to be preached to all nations. The Bible is to be opened to the people. A knowledge of God is the highest education, and it will cover the earth with its wonderful truth as the waters cover the sea.”⁹

“God’s servants have a great work to do in addition to preaching in the pulpit. In the work of the ministry there is altogether too much preaching, and too little real teaching the lessons of the Bible.”¹⁰

At the beginning of his first theme of Battles of Faith-Dominican Republic (March 2018), David said: “*I am a practical person, not a theoretical person. People say that in theory, the practical and the theoretical is the same. But that is a theory. The truth is that the practical is the most important. What, what is currently being doing ... is that what is more important is what is said. But if the two agree, then, we’re fine.*”¹¹ But that statement was not biblically grounded.

We also read in the Spirit of Prophecy:

“A theoretical knowledge of the truth is essential, but the knowledge of the greatest truth will not save us; our knowledge must be practical. God’s people must not only know His will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life.”¹²

How can the practical be true if it is not based on divine inspiration?

“It is now the duty of God’s commandment-keeping people to watch and pray, to search the Scriptures diligently, to hide the word of God in the heart, lest they sin against Him in idolatrous thoughts and debasing practices, and thus the church of God become demoralized like the fallen churches whom prophecy represents as being filled with every unclean and hateful bird.”¹³

We read also:

“In the Bible we have the unerring counsel of God. Its teachings, practically carried out, will fit men for any position of duty. It is the voice of God speaking every day to the soul. How carefully should the young study the word of God and treasure up its sentiments in the heart, that its precepts may be made to govern the whole conduct. Our young ministers, and those who have been some time preaching, show a marked deficiency in their understanding of the Scriptures. The work of the Holy Spirit is to enlighten the darkened understanding, to melt the selfish, stony

⁸ Ellen G. White, *Prophets and Kings* (Ellen G. White Estate, Inc. 2010), p. 626.

⁹ Ellen G. White, *Spalding and Magan Collection* (Ellen G. White Estate, Inc. 1985), p. 212 [141].

¹⁰ Ellen G. White, *The Voice in Speech and Song* (Ellen G. White Estate, Inc. 2010), pp. 235, 236.

¹¹ (April 15, 2018), 01 Batallas de Fe RD – Sin amor no hay salvación – David Gates, RedADvenir Television: https://www.youtube.com/watch?v=m2FXwdy_q24; accessed on April 20, 2018.

¹² Ellen G. White, *Testimonies on Sexual Behavior, Adultery, and Divorce* (Ellen G. White Estate, Inc. 2010), pp. 86, 87.

¹³ *Ibid.* p. 86; quoting *The Review and Herald*, May 17, 1887.

heart, to subdue the rebellious transgressor, and save him from the corrupting influences of the world. The prayer of Christ for His disciples was: “Sanctify them through Thy truth: Thy word is truth.” The sword of the Spirit, which is the word of God, pierces the heart of the sinner and cuts it in pieces. When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls.”¹⁴

In an interview with David Gates and Oliver Coronado in the first campaign Battles of Faith Peru, David Gates spoke of the attitude of Adventist pastors who are subject to the administration in wrong situations, such as not denouncing the evils in the church for fear to lose their ministry.¹⁵

He criticized that many of the ministers do not know about the Bible or the Spirit of Prophecy; and that some of them have wrong ideas.¹⁶ The irony is that David Gates suffers from Biblical ingenuity, leading unfortunately to exaggeration and fantasy.

He jumps summits without going to divine inspiration and his anchoring is based especially on own experiences and of others; saying in his preachings what is good and what is wrong but without the Bible. Much of his trunk is based on miracles and missionary stories that inspire him. He drinks and have in his veins what is best for him, if not always, most of the time...

“The Lazarus Experience”

David Gates said during a sermon in Australia in 2008, that in 2005 he and his wife Becky lived in Europe.¹⁷ At the end of that year -2005-, they had signed a contract with the intention of buying a network in Brazil of 18 and a half million dollars.¹⁸ A friend who wanted to go with him told him he would pay the money.¹⁹ He asked David how much more he needed, and he replied that in Chile they had the opportunity to obtain a national network of 3 million dollars. His friend told him that he would also pay it, and asked David what else he needed. Then that friend told him that he had a great company; and that he had been approved 100 million euros and that he would donate half for the work of God. At home, David and Becky prayed to be sure that it was God's will to obtain the money through that friend. While David was praying, Becky was reading her Bible and was underlining it. When David finished praying he asked Becky what the Lord had shown her. She replied to him that she had read that God would give them the wealth of the pagans as an inheritance. That God was giving the wealth of the nations to his people, and that the offering of that brother was from God. So they accepted. A couple of days later, Becky told David that she was reading about Lazarus's story and, because of that, she had bad news to tell him. The news was that God would make them experience the Lazarus experience before they had that much money. That meant, they were going to go through a very difficult financial situation before they had all the financial assistance they were promised. The idea was that just as Lazarus died and Marta showed faith in Jesus that his brother was going to resuscitate even though it had been four days since he passed away, that they would also spend some time under a difficult situation (financial in this case), and that afterwards they were going to experience a “financial resurrection”. Two weeks later, the friend called them and told them that the legislation had been changed, which meant that the money would be given to David until an indefinite time. David told him not to worry, that he already knew about it from God. And he also told him that a “resurrection” would come and he explained to him what he was talking about.

¹⁴ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 4, p. 431 [433, 434].

¹⁵ (November 24, 2017), 15 Batallas de fe – Entrevista a David Gates y Oliver Coronado (incluye cierre de David Gates), RedADvenir Television: <https://www.youtube.com/watch?v=RsgjZCzm2dU&t=57m14s>; accessed on April 20, 2018.

¹⁶ Ibid.

¹⁷ (February 11, 2012), Lazarus is about to wake Part 1 by David Gates, Michael K: <https://www.youtube.com/watch?v=bW7GiP4ngqs&t=26m57s> from this time onward; accessed on October 30, 2018.

¹⁸ Ibid. Unless otherwise indicated, hereafter refers to the same source.

¹⁹ Ibid.

The time passed until 2007 and David's administrative assistant told him that he had the conviction that God would work a resurrection by applying the principle day by year. That is, if the resurrection of Lazarus happened four days after his death, that the financial resurrection would come from 2005 to 2008 (four years later). David replied that he personally did not know when it would happen, but if that idea was impressed on him by God, that was fine. When he returned home, David told Becky the thought of his assistant and she told him that God had impressed her the same think. That is, it was going to be in the year 2008. David said that he had not received any response from God, but that a little here and a little there in different people, is how God revealed the truth. Always in 2007, David says that the ministry's income fell by 60%. He said that happened because the United States government was collecting information from organizations that went in the opposite direction to Rome. He did not quote any source to support this claim. He only states that on one occasion, when he entered the United States, they began to check his luggage and that he saw his name on a list on the desk. Of course, that is not evidence that the government was reviewing those who were going against Rome.

In 2008, after saying that the year was almost over, he said that this had been three times better than the previous year at least to finance the work overseas; but that did not represent a resurrection. He said that a hundred times more would be; taking into account all the money that the friend had offered them.

David also affirmed that he had said that by September of that year the economy would fall (2008), but that even friends of him did not believe him. Nevertheless, the Lord said to him: "But David, just before the resurrection, there is something that must happen. And do you know what it's called?: "Stench. How are you going to have a resurrection if you do not go through a "stink" process?" David asked God if the painful situation he had of the rejection of people because of his theme of the financial crisis, was the one that was stinking. And he answers that God said yes. Apparently God apparently also told him that people were allergic to his warning message about a coming crisis. With that message "from God", David expected that between the next month and a half to two months "Lazarus was going to rise again"; because of the fourth year, or 2008, was about to end. The day after telling that experience, David said that while he was in Brazil that same year (2008), God clearly indicated him that in a few days "Lazarus was going to resuscitate".²⁰ He gave the microphone for a moment to an Uruguayan pastor who said he had received confirmation about it.²¹ He said that around 4:30 a.m. that same day, God woke him up and told him to pray, since He was about to do something big. God told him that three times. At 5:00 am he asked God what he was going to do. And that "God" told him to ask him for things. Summing up the story, "the Lord" told him to ask for something big. So the pastor asked for 20 million dollars and television channels in each city of Australia and for the Pacific islands. Also health training centers in every part of Australia. He kept asking because "God" told him to do it. After finishing to pray "God", he said that he did not know by whom or when it would happen.

However, on November 21, David Gates did not see the promise of the "resurrection of Lazarus." He said in an Adventist church in Canada that he thought maybe God did not give them such a large sum of money because they could forget to depend on Him.²² He also said that during his last stay in Brazil, that God told him in the morning that in a few days "the resurrection" would occur and urged him to remember when He ("God") told him years ago that He would pay the million and a half dollars (the RedADvenir) and that therefore he should not hesitate.²³ David told God he was not going to doubt, but asked him to tell someone else that information as a confirmation.²⁴ When he

²⁰ (February 11, 2012), Lazarus is about to wake Part 2 by David Gates, Michael K: https://www.youtube.com/watch?v=C_ml9km8XIs&t=10m34s; accessed on October 30, 2018.

²¹ Ibid.

²² (February 7, 2016), 1. Restoring The Years | David Gates | LaSalle New Life Church, Three Angels Messages: <https://www.youtube.com/watch?v=mwLdWm1pFO4&t=70m14s>; accessed on October 30, 2018.

²³ Ibid.

²⁴ Ibid.

went to Australia, the Uruguayan pastor of the story referred to in this section, had his confirmation at 5 am as we already told.²⁵ But the years 2008 and 2009 and etc. passed and “Lazarus” was not resurrected; but a supposed sign that “Lazarus was going to resuscitate”, was that at the end of November 2011, Grenada Family Network (that belongs to GMI), received 100 thousand dollars for projects.²⁶ But 100 thousand dollars as a sign of a step-by-step resurrection from a false premise of applying the principle day by year to a typology of Lazaro's stay in the tomb for four days and his subsequent resurrection, to apply it to the missionary work of David Gates that since 2005-2008 God confirmed that he would have all the money indicated that he did not have before, is a fallacy. I do not believe personally and with all respect I write it, that it was not the voice of God who spoke to David Gates, his wife Becky or the Uruguayan pastor.

Apocalyptic Sensationalism with “apocalyptic consequences”...

1. A brief review of the “Converging Crisis” sermon and other speculative statements

The theme was presented on April 18, 2008, at the Seventh-day Adventist Church in Keene, Texas.²⁷ We will address its most controversial content.

Referring to the economic crisis that was coming, he said:

“[...] and when that happens there are certain consequences. There will be no food trucks going into the cities. There will be no banks and no transactions. There will be empty grocery stores. Hungry violent people. What happened in New Orleans will happen in every major city in North America”.²⁸

“[...] the US dollar, by the way, here it is because this is a US dollar. This is one hundred dollars. This is a thousand dollars. That's what it's worth. Did you know that's what it's worth right now? The US dollar is worth only almost pennies”.²⁹

“[...] the end of the financial world in North America as we know it is almost upon us”.³⁰

And about a European publication on the financial crisis, he said:

“[...] and they said, September of 2008 is the forecast. But then from September the next few months, the forecast collapse of the real US economy. Every business will close. Everything will close. Every estate will close.”³¹

“[...] so we're reaching the last months of our history. And by the way, we're not going to get into the subject but I just throw it out for you. Did you know that before national ruin comes mess? Before national ruin comes national apostasy. We are told that national ruin will follow national apostasy. And national apostasy, of course, is a Sunday law”.³²

These statements are alarmist: it is true that an economic crisis occurred in September 2008, but it was not an apocalyptic collapse of the American economy to the degree of violence by famine. Not all businesses or each estate closed.

If it is argued that he did not assure it, we already read that he said: “[...] so we're reaching the last months of our history”. He did not explain that “maybe we're reaching...” With that, he

²⁵ Ibid.

²⁶ (November 29, 2011), *Grenada Family Network Receives \$100,000!*, GMI: <http://gospelministry.org/grenada-family-network-receives-100000/>; accessed on October 30, 2018.

²⁷ (September 19, 2008), David Gates: The Coming Crisis (2008), Sermons with Substance: <https://www.youtube.com/watch?v=vrdqTj4Vw>; accessed on April 23, 2018 [read the description].

²⁸ (May 7, 2014), david gates the coming crisis, JohnChurch09: <https://www.youtube.com/watch?v=TIhGE7zffq4>; accessed on April 23, 2018.

²⁹ Ibid.

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

assured that the financial crisis was going to cause the final crisis, especially because he said: “*And by the way, we're not going to get into the subject but I just throw it out for you. Did you know that before national ruin comes mess? Before national ruin comes national apostasy. We are told that national ruin will follow national apostasy. And national apostasy, of course, is a Sunday law*”. For him, the last crisis was only a few months away.

David continued:

“Jesus coming will not catch his people by surprise, because God doesn't do anything without first revealing it to his servants the prophets. And so right now, tonight, this very moment he's turning to you and saying, I'm no longer coming soon. I am coming. It's not Jesus will come someday, he's on his way. The final events are right in front of our face. But imminent collapse, the speaking of the dragon, Rome and North America are not holding hands, they're in bed together. What are we waiting for?”³³

On some occasions when speaking of that sermon, he explained that it was a great blessing for many people in the world; and in Romania he said that on one occasion he justified himself before a professor at an Adventist university in the United States who told him he would lose credibility for speaking about an imminent economic collapse.³⁴ David told him that he did not assure any date, but that it was his duty to warn the church from possible proximity at some time that economic observers could forecast possible so that the church could be prepared.³⁵ But he omitted to say that he assured that the crisis would come and, although he was asked about his mistakes in setting dates for the final crisis and for certain defined events, he evaded those questions.³⁶ He shielded himself when he could. But he eluded his mistakes.

He has caused a commotion in some Adventist circles.³⁷ And the liberal magazine *Spectrum* published a critique of the sermon.³⁸ And it has been pointed out his failed prophecy that Christ could come in some years from 2008.³⁹

2. The seven years of abundance, followed by seven years of famine: 2001-2008 and 2008-2015

During a sermon preached in 2010, after reading Pharaoh's dream about the seven fat cows and the seven gaunt cows, as well as the seven heads of grain plump and good and the seven thin heads (Gen. 41: 1-7), David Gates referred to the interpretation that God provided through Joseph: seven years of abundance followed by seven years of shortage of provisions (cf. vs. 25-32).⁴⁰

“Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.” (1 Cor. 10:11; it was the text quoted by Gates).⁴¹ David believed that this biblical text served to apply Pharaoh's dream to a future event and set dates for some events. With this in mind, he explained that on September 10, 2001, he told two hundred lawyers in the Legal Union of the Southern Union “*that someday, something was about to happen in North America that will forever change history. And that from that time on, things will be different than they were before. That was the very next day*”. He referred to the terrorist attacks that hit US soil on September 11, 2001.

³³ Ibid.

³⁴ (June 18, 2016), *Evenimente Finale / The Final Events – David Gates, John Wycliffe*: <https://www.youtube.com/watch?v=Pt8gDpwyOHM&t=>; accessed on May 16, 2018.

³⁵ Ibid.

³⁶ Ibid.

³⁷ See for example: <http://revivalsermons.org/forums/index.php?topic=2494.0>; accessed on June 20, 2018.

³⁸ Brenton Reading (July 25, 2014), *Discipleship – 3: Called to Extraordinary Perfection*, *Spectrum Magazine*.

³⁹ Ibid.

⁴⁰ (July 19, 2012), *Sermon: Prepared for the Crisis – David Gates*, *Gospel Ministries International Videos*: <https://www.youtube.com/watch?v=A0ksYGG-4LI>; accessed on April 26, 2018.

⁴¹ Ibid. Unless otherwise indicated, hereafter refers to the same source.

And he also said that in April of 2008, he was the main weekend speaker for the Collegedale Academy. He had not seen old classmates for thirty years, several of whom were living worldly lives. Gates says he did not know if he would see them again, and that God inspired him to preach about the financial crisis that was coming. He told them that *“there is a financial crisis coming to this world [...] I believe that the crisis is closer than we think, and it can happen as soon as September”*. That was his “Converging Crisis” sermon, already discussed in this document. He did not say that this would be the case, but that it was a possibility. He warned them to make financial decisions then, recommending them to ask God how to use their assets because after they hit, they would be tied financially.

Twenty thousand copies of the sermon were delivered, spreading to Canada, the United States, Africa. And that most of the reaction was very positive. As we will see, it is the same thing he is saying about his video “Even at the Door” of October 17, 2018 (he defends it because most of the reactions were “positive”), which contains many and numerous errors.

Regarding his call to use their finances wisely, many made very wise decisions about it. In the month of August, David Gates was being accused of sensationalism by other voices. But on September 15, banks began to fall. Thus, he said that he had recently seen some DVDs that were given to him: the speaker of the video applied the seven years of abundance and seven years of famine to the future. Gates justified that point by stating that for example, the story of Esther is a parallel of what would happen in the final crisis (decree of death and liberation); as well as with Moses and the Israelites on the edge of the Red Sea. Thus, he said that the seven years of abundance extended from September 2001 (the terrorist attacks in the US) to September 2008 (the US financial crisis that affected the world). With this, Gates became convinced that his preaching during that time was - without realizing it - to warn the church about that “prophecy”. He later indicated: *“Now, what’s about to happen? I’m not going to tell you what’s about to happen because I don’t know”*. David Gates then said that he was not going to predict exactly what would happen to not be falsely accused; but that he was going to say what “maybe” could happen. He said that when the seven years of famine began, that people went to buy food for Joseph. By the time his brothers went to buy him the food, all the money from Egypt was gone: it failed. Thus, people began to give Joseph their cattle and their horses in exchange for food. In the second year, they offered their property and themselves to get the food. In this way, Gates indicated that hypothetically this parallel could occur in the coming years from September 2008. He said that he believed was not a coincidence, because of Joseph's dream. That is to say, he believed that at least the principle of such a “prophecy” is correct. In this way, Gates said that because the crisis was not over; that this was an indication that the second block of seven years was being fulfilled, and that according to the publications, particularly in Europe, it foresees that between the end of summer until autumn, the economy could collapse. Moreover, since the economy of the people in times of famine occurred in the second year of that block, Gates suggested that it could be confirmed that because the financial crisis saw its point in 2008, that now that they were in 2010 that two years had already passed, and therefore it was probable (he did not assure it...), that the economy could finally collapse. He added that it should be in September, to be exact years, proving that “God is controlling the dates of the events.” Thus, among the recommendations to prepare for the possible imminent financial collapse, he recommended making preparations to move to the countryside, due to the chaos that would be in the cities.

It is true that God promised new light for our church, as is read in the testimonies:

“God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth.”⁴²

⁴² Ellen G. White, *Sons and Daughters of God* (Ellen G. White Estate, Inc. 2010), p. 259.

“New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed.”⁴³

But it is also true that the testimonies reveal:

“One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit.”⁴⁴

Let us say the following about the theory that there could be a parallel between the dream of the cows and the dream of the heads of grain in order to apply it to the future. While there are many parallels between Old Testament stories and many apocalyptic prophecies to better understand their meaning and spiritual background, not all stories represent a parallel. There is absolutely no scene in the biblical prophecies that suggests a parallel to the future from the dream of the seven years of abundance and the seven of famine that the pharaoh dreamed in the time of Joseph. Not even one. David Gates did not analyze if the videos he saw suggest that key code. The background to accept the possibility that this dream applies to the future is based just on the imagination; in a false premise of biblical interpretation: thus, in this case, the Bible is not its own interpreter, but certain events in the US and world economy that are necessarily applied to the Bible. That is, history interprets the Bible, and not the Bible to history, to find in it 'x' prophetic fulfillment. That wrong method led Uriah Smith to misinterpret that the king of the north and the king of the south of Daniel 11: 40-45 were Turkey and Egypt, respectively. And that the glorious land was the literal Jerusalem. When Turkey fell in 1914, there was a mass exodus of brethren from the Adventist Church.

This method of interpreting biblical prophecies, fitting the biblical text with what history says, is widely used by the Protestant world in general and by the Catholic Church. There was a point many years ago when some evangelicals began to believe that Windows PCs represented the mark of the beast. Why? The mouse could be the right hand, and the front the PC monitor; since the mind absorbed the information seen and/or worked on the monitor. Moreover, as Office in Windows 95 apparently had a hidden code in Microsoft Word that numerically was 666, it gave more strength to the theory. But the questions are: Are Bill Gates or Microsoft Inc. the beast? And what if a person is left-handed and uses the mouse with that hand, understanding that the mark of the beast goes on the right hand (Rev. 13:16)? Does this mean that since the text tells us that this mark will be in “both small and great, rich and poor, free and slave” that for example, a child of tender age has to learn to use a computer? And what about the poor? If they live in the countryside, in little huts where there is no electricity and they do not have money to buy, will Microsoft give them the computer and the electricity? Or will they move those people massively to cities or rural areas in order for them to use computers? Just as this theory has absolutely no sense, neither does the one borrowed from the David Gates DVDs. Although he did not assure the theory was certain, but he sees the possibility that it is true. Had he reviewed his position in the light of the Bible, he would not have shared it in any church. Another point to take into consideration is the application of time prophecies after 1844.

Revelation 10: 5-7 describes:

“⁵ The angel whom I saw standing on the sea and on the land raised up his hand to heaven ⁶ and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, ⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.” (Apoc. 10:5-7).

⁴³ Ellen G. White, *Counsels on Sabbath School Work* (Ellen G. White Estate, Inc. 2010), p. 34; quoted in *Testimonies on Sabbath-School Work*, 53, 54.

⁴⁴ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2010), Book 1, p. 163 [188, 189].

The Word “time” in verse 6 is “chronos” (χρόνος), so it refers to prophetic time. The word is the same used for example for the period of 1260 years, as it is established in Revelation 12:14 which says: “*a time and times and half a time*”. Here there is no hermeneutics that tells us that the time prophecy that comes to an end is only that which uses the day-year principle and not literal days since there is no period of literal days in the prophecies of Daniel and Revelation. And in addition, there is an emphasis on the seventh trumpet, which provides information that helps us to know how close the second coming of Christ is and without depending on a period of time or a date because the seventh trumpet does not contain any time period (Rev 11: 15-19). For in that trumpet the door to the most holy place of the heavenly temple is opened (vs. 19) and the content of that text has no time prophecy or anywhere else in the Bible from that event (October 22, 1844), neither Pharaoh's dream nor any history with time prophecies either from the Old Testament or from the New Testament can be applied after 1844. Ellen White also wrote:

“The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

“This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, **the people will not have another message upon definite time**. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”⁴⁵

“Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be **a message for the people of God that will be based on time**. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.”⁴⁶

“You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years.”⁴⁷

The statements of the Spirit of Prophecy, although they point to the return of Christ in the framework of time prophecies, note that they also emphasize the time prophecies at a general level. And we have shown that Gates did not compare the theory of his sermon text with text; but history with text, without any relation that text with the future.

The amazingly ironic thing about what David said is that about twenty minutes before exposing that futuristic theory, he said the following words:

“Now what Jesus is saying here is, the deceptions that are very deceiving, are mostly truth. Today the greatest deceptions, come from people who are preaching from the Bible. Mostly light, mixed with a little bit of poison. So, you can't assume anything is right at less you compare it with God's word. Would you drink, from a gallon jug of water if somebody spits in the corner? [...] What about if there was a rotten frog floating in the corner? Would you just take the rotten frog? ¿Anybody? [...] Now, ¿what if you got some clear-crystalline strychnine? And made a couple of

⁴⁵ Ellen G. White, Manuscript 59, Daniel and Revelation (August 16, 1900). Emphasis mine.

⁴⁶ Ellen G. White (March 22, 1892), “It Is Not for You to Know the Times and the Seasons” [Sermon at Lansing, Mich., September 5, 1891], Review and Herald, par. 7. Emphasis ours.

⁴⁷ Ibid, par. 10.

drops in it, and somebody told you: no problema with the water, is almost a hundred percent... in fact, ninety nine point nine percent guarantee to be clean. Just one drop of strychnine. How many of you would definitely say, well of is ninety nine point nine-nine I can drink it? Anybody here? But is not what we do with Bible teaching? We look at it and we go, praise the Lord, beautiful right from the Bible! And we don't compare all of it. We let it go. Right in today, it is a tendency happening all over Christianity today. We just let anybody who teaches from the Bible. We accept it as all truth. Even in our own denomination. We are told, we are told... from the pen of inspiration that, "Men will stand on our pulpits with the hellish torch of Satan". Now we are not talking about any names. We are just talking about, you better be on your alert. Whatever is said, it needs to be, "That sayeth the Lord", all of it. If you swallow hook line and sinker just because is come from a pulpit, you will eventually be deceived. Because even the very elect... if were possible, even they will be deceived. Which means, it is hard to tell the difference. Only from God's word".⁴⁸

Now, under this approach that correctly comes from the Bible, how much percentage of lie there was in the Gates theme in relation to everything else? Only 99.99 percent? So are we to praise the Lord? Another aspect is that when he quoted the testimonies declaring, "*Men will stand on our pulpits with the hellish torch of Satan...*", that there is a short sentence not mentioned by David from that quote, and that fits in the futuristic theory that he explained: "*Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.*"⁴⁹ Notice the phrase "*hellish torch of Satan...*" We do not claim that the omission was intentional. We believe that it was most likely a matter of carelessness. The rest of the sentence is more common to remember. And Gates in many of his preachings usually does not remember well certain statements from the testimonies of Ellen White. Now, it's true that the quote talks about "*Unsanctified ministers...*" that "*are praising Christ and the God of this world in the same breath...*"; that "*embrace Barabbas...*", etc.⁵⁰ The question is that Gates, sadly, is going in certain aspects straightening towards that path. Something that we are dealing with and that we will discuss even more.

We ask ourselves that if to this date David Gates believes that this theory is incorrect, why does the sermon we quote continue online, at least from the moment I write these lines (November 20, 2018)? Is it because he believes that although it is incorrect, that the sermon has many important things for the Church? If so, it is inexcusable, because there is not a single link or explanation attached below the video on YouTube where is made a clarification of the error contained in the sermon. Nor from any part of his ministry. The other thing is that if he believes that somehow part of that theory is still correct since in September 2015 the term of seven years of "famine" ended, but nothing of his assumptions was fulfilled.

3. Apocalyptic Sensationalism in David Gates's preachings: from prophetic speculations to partial repentance

Daniel Winters is a Seventh-day Adventist lay brother residing in Japan.

He learned about David Gates' ministry by reading "Mission Pilot", which is the first book that tells the story of David Gates.⁵¹ Many of his sermons inspired and strengthened Winters in his faith and to do more for the Lord.⁵²

In August 2007, in Bangkok, Thailand, David was one of the speakers at the ASI (Adventist Laymen's Services & Industries) convention.⁵³ ⁵⁴ His theme was very dynamic and he talked about

⁴⁸ (July 19, 2012), Sermon:Prepared for the Crisis – David Gates, Gospel Ministries International Videos: <https://www.youtube.com/watch?v=A0ksYGG-4LI>; accessed on April 26, 2018.

⁴⁹ Ellen G. White, Testimonies to Ministers and Gospel Workers (Ellen G. White Estate, Inc. 2010), pp. 409, 410.

⁵⁰ Ibid. p. 409.

⁵¹ Daniel Winters (February 19, 2009), *David Gates "Converging Crisis" review*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=184>; accessed on April 23, 2018.

⁵² Ibid.

⁵³ Ibid.

giving everything to save the souls.⁵⁵ But Winters also tells that David made some alarming comments: denigrating the leaders of the US government and enunciating some conspiracy theories.⁵⁶ Winters kindly wrote to him in a couple of e-mails from which he did not receive a reply.⁵⁷

At the beginning of February 2009, an Adventist friend of Daniel W. from India told him that two of his closest brothers in the faith had stopped going to church because of Gates' sermon entitled "Converging Crisis;"⁵⁸ because "Jesus is going to comeback before 2031 anyway, so what need is there to go to church now?"⁵⁹ Although the message of that sermon is powerful, Winters writes that there is truth mixed with error in it.⁶⁰ An observation of Winters to the subject is that David Gates fixed dates for the second coming of Christ.⁶¹ And he criticized some of his conclusions about the US economy.⁶²

Regarding the economic crisis, Gates was right in the sense that the financial debacle began in September 2008.⁶³ However, the problem lies in the magnitude of the crisis that was predicted by external economic analysis and its consequences.

Winters wrote that on the subject of Bangkok, Gates claimed that sin entered the world after 31 years because Jesus died exactly 4 thousand years later.⁶⁴ In addition, he said that the year 2031 is the limit of the period allotted for the return of Christ.⁶⁵

Winters emphasizes the error of David Gates through a quote from Ellen White about setting dates for the return of Christ:

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."⁶⁶

Daniel Winters challenged Gates's statement that, "*The Sunday Law will probably pass this year. Everything the pope asks Bush, he gives it to him – everything....Our US President will sign*

⁵⁴ For those who do not know ASI or Adventist-laymen's Services & Industries, it is an organization that brings together Adventist self-supporting ministries that support the beliefs and mission of the Seventh-day Adventist Church in various parts of the world. The office is located in Patuxent Woods Dr, Columbia in the state of Maryland. Just half an hour from the world headquarters of our Church in Silver Spring, Maryland, United States.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Not to be confused with the sermon The Converging Crisis preached in the Michigan campmeeting of 2007: (July 19, 2012), 4/6 Michigan Campmeeting 2007 – David Gates – The Converging Crisis, Gospel Ministries International Videos: <https://www.youtube.com/watch?v=LTbtyu6AyNY>; accessed on June 20, 2018.

⁵⁹ Daniel Winters (February 19, 2009), *David Gates "Converging Crisis" review*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=184>; accessed on April 23, 2018.

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Peter J. Wallison y Charles W. Calomiris (Septiembre, 2008), *The Last Trillion-Dollar Commitment: The Destruction of Fannie Mae and Freddie Mac*, *American Enterprise Institute for Public Policy Research*; Nick Mathiason (28 de diciembre, 2008), *Three weeks that changed the world*, *The Guardian*; Roger C. Altman (Enero/Febrero 2009), *The Great Crash, 2008*, *Foreign Affairs*; Mark T. Williams, *Uncontrolled Risk: Lessons of Lehman Brothers and How Systemic Risk Can Still Bring Down the World Financial System* (The McGraw-Hill Companies, Inc. 2010), pp. 7, 10.

⁶⁴ Daniel Winters (February 19, 2009), *David Gates "Converging Crisis" review*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=184>; accessed on April 23, 2018.

⁶⁵ Ibid.

⁶⁶ Ellen G. White, *Early Writings* (Ellen G. White Estate, Inc. 2012), p. 94 [75]. Daniel Winters quotes The Colporteur Evangelist, p. 25, as the source of the quote. However, we did not find it there or anywhere else in that book. It must have been a citation error. However, the same statement exists, as we have mentioned in this other source of Ellen G. White.

anything that Rome wants. And they want to do it before he leaves office".⁶⁷ What are David Gates's sources of that information? He did not mention any.

In 2017, I wrote "Supremacía: La Curación de la Herida y el Establecimiento del Último Orden Mundial" (Supremacy: The Healing of the Wound and the Establishment of the Last World Order: not yet in English), and in the second chapter I documented the relationship of the United States with the papacy during the Bush era and its cooperation in the war against The terrorism. While it is true that the administration of George W. Bush strongly supported the Holy See, it did not coincide with any management of their interests.⁶⁸

An email was sent on March 2, 2009, to David Gates in response to his sermon "Converging Crisis"; but David concentrated only on defending his conclusions about a worse financial crisis to come -not happened-.⁶⁹ Daniel W. responded on March 14, in part, "*you made no response at all to the fact that you are directly going against the counsel of God in dissing leaders and in setting time for when Christ has to return by*".⁷⁰

The next day, David wrote:

"Dear Daniel,

.
[...]

.
"I no longer am preaching that message neither am I wasting any time trying to defend or explain it. Neither do I have anything to repent from on presenting it. I did the best to present the conviction that was on my heart and God blessed the message, and He is now blessing the new messages.

.
"I suggest you put it behind you and focus on taking advantage of the opportunities to reach people and prepare them for Jesus coming. Too many things are happening.

.
"David.

Note that David Gates decided to ignore Winters' observations about the economic crisis and a year for the return of Christ, claiming that his theme was a blessing for many. Does that demonstrate that fiction is justified? The fruits that seem positive are not always really positive (Matt. 7:17, 18).

Daniel replied on March 18 explaining that he should not have "*Setting a date for when Jesus has to return by*"; and that another area that he had to regret was his pride for not recognizing his mistakes.

On July 6, 2010, Daniel Winters spoke personally with David Gates at the General Conference session that was held from June 23 to July 3 of that year. Gates told him that he had had a conversation in prayer with two leaders, and that is why he decided that it was best to attenuate certain issues and focus on other things. However he did not admit that he had given the wrong information, so he seemed partially humble above all.

David Gates invited him to join GMI. He went to collaborate in the official ministry facilities in Collegedale, Tennessee. After a month of being there, he reported on August 16 in his blog that he was learning "*video editing, camera use, sheetrock and general "gofer" work.*" It was a pleasant environment and Daniel liked to collaborate with people who wanted to spread the gospel. He

⁶⁷ Daniel Winters (February 19, 2009), *David Gates "Converging Crisis" review*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=184>; accessed on April 23, 2018.

⁶⁸ J. Gabriel Piedra Quirós, *Supremacía: La Curación de la Herida y el Establecimiento del Último Orden Mundial* (San José, Costa Rica, Segunda edición actualizada, 2018), Chapter 2.

⁶⁹ Daniel Winters (February 19, 2009), *David Gates "Converging Crisis" review*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=184>; accessed on April 23, 2018.

⁷⁰ *Ibid.* (comments section). Unless otherwise indicated, hereafter refers to the same source.

dedicated himself to the task of making MissionTV a good tool to awaken the church. A month and a week later - on September 22 - Winters wrote that he edited a sermon by David Gates preached on August 28 and entitled "Prepared for the Crisis". He reported that most of the theme was good, but with certain strange claims of the economy. His biggest observation was:

"The whole tone tho is wrong i believe, as there is no Biblical support for a literal 7 year time of "fat and lean" for the end time. I mean, after the 7 years of lean, are we going into 400 years of bondage????"

What did he mean? To the subject that we discussed in a previous section, where he made the mistake of applying the seven years of abundance followed by the seven years of famine in Joseph's time, to a future prophecy.

What happened to the stay of Daniel Winters in GMI and his relationship with David Gates? In the penultimate week of October 2010, Winters wrote that David Gates had seen the post where Winters uploaded the critical review to the "Converging Crises" sermon. Gates was upset. Some people talked with Winters about the mocking tone of some of the words used by Winters in his blog, so with a contrite heart, he decided to eliminate them.

At the beginning of the last week and a half of October, Winters received an email written in a tone of great anger from one of the leaders in GMI.⁷¹ His anger was due to the revision that Winters had made of David Gates' sermon "Converging Crisis".⁷² On November 4, 2010, Winters wrote that he no longer worked for GMI. He was there for less than three months.

Winters had already sent David Gates a review of the sermon by email before posting it. Several people benefited spiritually by being warned by that review. Apparently, the leader who wrote very angry to Winters did not know that the email had been sent to David in 2009, because he did not work there. Someone from GMI had talked to Winters about the revision, and he agreed to change a couple of words from his review, but he did not agree that he had done something wrong in posting it since the sermon was public. On October 24, before his departure from GMI, the ministry's personnel manager spoke with Daniel Winters. For about four minutes, that manager threatened to sue him if he wrote something defamatory about him. Surprised, Daniel asked him if that was the way of Christ. Near the end of the 45-minute conversation, the GMI staff manager asked Daniel if he knew what happened to "tattlers" in his elementary school. Daniel said he did not know. The manager told him they were beaten A behavior that David Gates had long known about that person, but he was still there working. The Bible describes this "spicy" spirit in the following way:

¹³Who is wise and understanding among you? Let him show by good conduct *that his works are done* in the meekness of wisdom. ¹⁴But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. ¹⁵This wisdom does not descend from above, but is earthly, sensual, demonic." (Jas. 3: 13-15).

Next to the manager's threats, a recommendation that does not correspond to the behavior shown: he asked Daniel W. that if he had followed the procedure of Matthew 18 ["if your brother sins against you ..." etc.] with David Gates about the problems in his "Converging Crisis" sermon. He told him that he followed the first part, but not the second. Winters told him that public sins should be publicly rebuked. But he did not press on that point and that was his mistake. In this way, when the error is publicly propagated, Matthew 18 does not apply to the case, and since it was not a personal problem between Winters and David Gates, the text did not apply either. It is true that is better not to show dissension among the remnant people of God and try to resolve the differences without making them public, but because Gates never wanted to properly acknowledge his errors in his sermon, Winters was more justified in posting the review on that subject.

⁷¹ Daniel Winters (November 4, 2010), *goodbye gmi*, *Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=401>; accessed on May 3, 2018.

⁷² Ibid. Unless otherwise indicated, hereafter refers to the same source.

The personal director gave Daniel W. two days to find a new place to stay. A couple quickly welcomed him temporarily. Winters writes that he was able to see the hand of God when he took it to GMI, and at the same to get him out of there. He keeps good experiences he had with other brothers in the faith from GMI. After leaving, Daniel received news of two other people who were expelled in an unchristian way. Jon Wood is the director of Jesus for ASIA, and he did the same with one of the two individuals who were expelled [He and Natalie Wood are no longer with GMI].

After four weeks without contact from David Gates, Daniel sent him an email requesting information.⁷³ He replied that he could call him.⁷⁴ The first half of the talk that took about ten minutes was cordial.⁷⁵ Gates told him that the problem had been posting the answers to Daniel's emails in his post titled "Converging Crises Review".⁷⁶ Gates believed that they should be confidential, as well as the content of the phone call.⁷⁷ The same position of privacy was held by Jon Wood.⁷⁸ But in his defense, Daniel told him that the Converging Crises sermon was open to everyone, including YouTube, DVD, etc., and that therefore the warning should be public.⁷⁹ Winters read the following quote from the testimonies to David Gates of Notebook Leaflets, which is the same one quoted in Selected Messages, book 2:

"When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than him, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperiled, God requires that the warning be as broad as the injury done."⁸⁰

There was no direct answer from Gates to this quote.⁸¹ After seven minutes, Gates showed no sign of repentance for what he had preached [to this day], so Winters exhorted him to do so because of the mistakes that endangered several souls.⁸² That created an outburst of anger of such magnitude, followed by a flurry of words, where Gates justified his non-repentance by saying about the great work he was doing, and that someone who has performed 90% or more of good works can not be condemned; and how many orphanages are working, and how he [Winters] could not be the Holy Spirit for someone else ...⁸³ Now, it is one thing to assume the role of the Holy Spirit in the work of convicting of sin, and of righteousness, and of judgment (John 16: 7, 8), something that only He has the power to do, and another thing is to exhort as Christians to repentance through the Holy Spirit (Act. 3:19, 20). However, we believe that if David was so angry, it was not the best to exhort him by telling him "Please repent".⁸⁴ It is clear that in the face of such anger and several observations made to his mistakes, it was best to leave it there. As nothing progressed, the conversation ended.⁸⁵ Daniel firmly believes that God took him to GMI to raise his voice against error and sin.⁸⁶

⁷³ Daniel Winters (November 29, 2010), *final call, Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=406>; accessed on May 4, 2018.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ Ibid.

⁸⁰ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2010), Book 2, p. 153.

⁸¹ Daniel Winters (November 29, 2010), *final call, Great Controversy Blog*: <http://great-controversy-movie.com/blog/?p=406>; accessed on May 4, 2018.

⁸² Ibid.

⁸³ Ibid.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Ibid.

Three thoughts came to Daniel's mind after the call: 1. "Therefore whatever you have spoken in the dark will be heard in the light" (Luk 12: 3)⁸⁷ 2. The pope was probably 90% right too [I think that much more than that] and that the pope is in charge of hundreds of thousands of orphanages, so should we also stop pointing out their sins?⁸⁸

Parenthesis- diagnostic of David Gates' ministry from the Bible and the Spirit of Prophecy

The following biblical passage is well known in the Protestant world in general and in large Catholic circles:

"And though I have *the gift of prophecy*, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing." (1 Cor. 13:2).

That is, if someone had the gift of prophecy and the gift of knowledge as described in the phrase, "*understand all mysteries and all knowledge*", we are nothing if we don't have love. However, let us understand that the gift of "prophecy" {"*prophēteia*" (προφητεία)} it is essential to stay in love, because otherwise we will lose our way and stumble (hebrew: Prov 29:18; 2 Chr. 20:20; Am. 3:3-7; Jer. 25:1-7; 26:4-7; 29:16-19; 35:15; (and from the Greek)-1 Cor. 14:1; 1 Thess. 5:20). The "mysteries" {"*mystēria*" (μυστήρια)} the mysteries refers to what Paul also called "*the mystery of the gospel*" (Eph. 6: 19; cf. 3: 3-5, 9; Rom. 16: 25; 1 Cor. 2: 7, 8a; Col. 1: 25-27; 2: 2, 3; 4: 3; 1 Tim. 3: 16). Something Jesus himself told his disciples (Luk. 8: 4-10). Therefore, all knowledge or "*wisdom*" {"*gnōsin*" (γνώσιν): in the sense of knowledge properly} refers to the knowledge that leads to salvation (Luk 1: 77), that is "*the mystery [mystēriou] of God, both of the Father and of Christ, 3 in whom are hidden all the treasures of wisdom [sophias: literally "wisdom" in the sense of understanding, skill, intelligence] and knowledge [gnōseōs]*". And Paul's prayer in 1 Corinthians 13: 2 about having faith "*so that I could remove mountains*" {"*pistin*" (πίστιν)}, refers to believing the promises of God (Mar. 11: 22-24). With this context of the text, we can not reject either the prophecy, the knowledge of the gospel and the Written Word as a whole; as well as the putting into practice of the faith, since they are the source from where we know and put into practice the will of God and by extension his plan to save us (cf. Jn. 5: 39). The fact is, that all that wisdom and faith is useless if we do not have love {"*agapēn*" (ἀγάπην)}; which is the love of God, without which we do not experience the new birth (Jn. 3: 7-8; cf. 14: 15-17, 23, 24; 1 Jn. 4: 8; cf. Luk 11: 42; Rom. 5: 8; Eph. 5: 2; 1 Jn. 3: 1, 16; 4: 16; Rev 2: 4, etc.). That is, knowledge and faith without love, is not having been born again.

Now let's look at the other extreme (in practice). Continuing with the text of 1 Corinthians:

"And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, but have not love, it profits me nothing". (v. 3).

To that extreme is our beloved brother David Gates in his response to our brother in the previous section. The love "*agapē*" (ἀγάπη) is the demonstration of the new birth as already indicated above. With all this we do not say that David Gates has not experienced the new birth, but at some point he deviated from the path (1 Cor. 10: 12; 2 Cor. 11: 2, 3; Gal. 1: 6; Eph. 4: 14; Col. 2: 8; 2 Pet. 3: 16, 17; Gal. 5: 4; Rev 2: 5; Matt. 24: 24, 25; Rev 3: 16, 17). Because "*He who does not love does not know God, for God is love*" (1 Jn. 4: 8); and the one who makes the brother stumble does not go according to love (Rom. 14: 15), It must be understood that although the first text is about someone who has never lived the love of God and therefore does not know him, we still have as a principle to

⁸⁷ Ibid.

⁸⁸ Ibid.

stop knowing God if we turn away from Him, as if for example we're tripping a brother. For example with his sermons like *Converging Crisis* and *Prepared for the Crisis*. Thus, it does not matter how many orphanages, schools, medical work and etceteras have been raised for years; that does not justify him in light of the Word of God (Isa. 8: 20). Hence, in 1 Corinthians 13, Paul writes later that, "*Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.*" (vs. 4-8).

The Spirit of Prophecy tells us:

"A man standing in the high position of a leader, and yet setting an example of wrong-doing, advancing principles that God repudiates, will be taken in the snare of Satan. He may say wonderful things. He may visit the sick, help the poor, and go through the entire list of activities, and yet never bring honor to God.

When the ambitious leader empties himself of self-glory, when he repents and confesses his sins, when he brings himself into subordination, then there will be hope of him. Until he gains this experience, the Lord has no use for him. Self must die. The character that he has been forming for years must be changed; for his own purpose has been to gain his own way and carry out his own purposes."⁸⁹

Next, we will see concisely an article by Ellen White about how to preach the three angels messages of Revelation 14: 6-12 and the work among the needy and others. Ellen G. White:

"We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them."

"The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angel's messages are bound up with the third. "

[...]

"We are in danger of giving this message in so indefinite a manner that it does not impress the people."⁹⁰

Although it is true that David Gates has had preachers who have given a balanced and accurate message, they are invited to his channel. Most of his listeners are inclined to idealize his ministry by the tenor of his preaching: good and exciting but empty of biblical content. Neither does he emphasize very much the three angels' messages of Revelation 14: 6-12.

Later, Ellen White tells us about the danger of getting involved in issues that deviate the mind:

"We need nothing to come in now to make a test for God's people that shall make more severe for them the test that they already have. The enemy would be pleased to get up issues now to divert the minds of the people, and get them into controversy."⁹¹

She referred to "*Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God*"; who "*are not speaking words given them by the Holy Spirit.*"⁹² An example would also be the prophetic speculations of David Gates and his exaggerations about world events. The false theories of truth that replaced the three angels' messages, replaced the good

⁸⁹ Ellen G. White (June 2, 1905), *A Message to Our Physicians*, p. 8 [7]. As originally cited also in Ellen G. White, Manuscript 104, June 2, 1905. *A Message to Our Physicians*.

⁹⁰ Ellen G. White (January 1, 1900), *Extracts From Testimonies, The General Conference Bulletin*.

⁹¹ *Ibid.*

⁹² *Ibid.*

biblical preaching in some circles. So much so that Ellen White was very hurt and advised that the Word be preached:

“I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the young men who have been teaching the truth. *Preach the word*. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, ‘In vain they do worship me, teaching for doctrines the commandments of men.’”⁹³

Then she wrote in a definite way about the character of those who teach false theories of truth and fanaticism that produce:

“Those who set their minds laboring in this direction [false theories] are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again something hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to wrong. What shall ministers teach the people?—Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed.”⁹⁴

Then she explained that because of the false theories, Satan contaminates “*the whole current of the waters of life*” (the light of truth) and, if he did everything, the world work of evangelism would be affected:

“If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires to use up in this way all the available means, so that there is nothing left to sustain foreign missions or to send the gospel to the world. But God wants his work to go in the very way he has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world.”⁹⁵

That is to say, by means of false proofs and theories, Satan wants to corrupt the work that God wants his people to do to save the world; including foreign missions. David Gates has foreign missions in 94-95 countries on five continents.

Now, let’s see the paragraph immediately above:

“God says, ‘Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost.’ This is the kind of work that I have ever seen should be done.”⁹⁶

David Gates does a lot of that work. But he puts it in danger by deviating from the third angel’s message by preaching prophetic speculations. With this in mind, what is read immediately before the previous quote is particularly striking:

“We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others who need the truth, who are

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places.”⁹⁷

And the main focus of David Gates is the work among the most unfortunate, but little solidity to the Gospel message. Next, Ellen G. White refers to the “rescue work”, which is defined as the rescue work of the most unfortunate classes:⁹⁸

“Satan has a scheme to corrupt through the association, work called rescue work, the sight of the eyes, the hearing of the ears—the association and impressions made by Satanic agencies—that will be used to the very uttermost of Satan's power. Through his deceptive workings, the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, and will under doubts and difficulties need a similar work done for them. They may go beyond remedy. The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world.

[...]

My soul is burdened that we as a denomination of people, and as individuals, stand by the work of God today as it has been outlined in the past messages; and that we live so close to him, and so carefully study his word and the experiences of the past, that when these new things come in, these strange things, something devised by some inventive mind, to create sensation or something of that kind, we will be so firmly rooted in the faith that we will not be moved from our moorings, but go straight forward; and instead of letting the enemy come in and getting the church all absorbed in that, may our whole energies be given to the third angel's message,—the commandments of God and the faith of Jesus. Let us lift up the message as it was preached in the early days, and it will be a cleaver to separate the honest from the people of the world, and fit them for translation”.⁹⁹

In other words: Satan seeks to manipulate the senses to corrupt the so-called rescue work, to the point where many who work in this work, drown to the point where they can be without remedy. How? Guiding their senses to new and strange things, which have nothing to do with the messages of the three angels, although someone does pretend that it is that message.

And for that, we are advised: “*our whole energies be given to the third angel's message,—the commandments of God and the faith of Jesus.*” In this way, we will be on guard against every fable, because our foundation will be in the Word of God.

Sadly, David Gates and his wife, Becky, have largely distanced themselves from the emphasis of that message on the preaching of the Gospel message-through the Bible-.

4. More apocalyptic sensationalism

In December of the same year, David Gates spoke of the visit of Benedict XVI to the United States in the month of April.¹⁰⁰ He referred to certain rumors that the pope had been secretly arranging a Sunday decree along with various political and religious leaders of the nation so that in the future it would come to light.¹⁰¹

In the same topic, David Gates refers to someone -we do not know who- who discovered a “model” of events that happen in exact order “according to the order of God”.¹⁰² As a “typology”. A series of events that follow a model that would mark the enactment of the Sunday law in the United

⁹⁷ Ibid.

⁹⁸ Ellen G. White, Letter 158, November 18, 1909; Letter 135, August 29, 1899.

⁹⁹ Ellen G. White (January 1, 1900), *Extracts From Testimonies, The General Conference Bulletin*.

¹⁰⁰ (December 21, 2008), the coming sunday law 1 of 2, hcbn09: <https://www.youtube.com/watch?v=cwzRe6CXt0>; accessed on October 31, 2018.

¹⁰¹ Ibid.

¹⁰² (December 21, 2008), the coming sunday law 2 of 2, hcbn09: <https://www.youtube.com/watch?v=JiEjAsTdcTs&t=1m45s>; accessed on October 31, 2018.

States on January 22, 2009.¹⁰³ But he said he wasn't claiming that this “biblical” pattern was going to happen so that people do not accuse him later of not happening.¹⁰⁴ He believed that if they prayed, God could delay that attempt to pass the Sunday law because of the missionary work that remained to be done.¹⁰⁵ However, there is no biblical model that points to a date for the Sunday law.

In his sermon at ASI Malaysia entitled, Time to cross the River Jordan, he stated:

“Two weeks ago, approximately, our president of the General Conference and the secretary, had a meeting with George Bush. We don't know yet, what it was about. We are looking... I'm waiting, to read about it. But one thing I can assure you... The president of North America... speaks for Rome. North America and Rome are not just holding hands, they are in bed together. George Bush takes orders from Rome. And I can assure you that he was not alone in that meeting. But I don't know who was there. No doubt, the religious advisor... was there. A leader on the Roman Catholic Church. And no doubt, America is not speaking anymore as a lamb, is speaking as a dragon. So there is no doubt that our leaders were told to hold the line or else... Pray for your leaders. They're under pressure. That pressure will be transmitted down the levels. Orders will come to back off, to control, to reduce.

At the last Division meetings that we had, a communication was sent that that process already started. I'm gonna be meeting with my Union administration and my Division administration in a few weeks. To discuss how to deal with it.”¹⁰⁶

That sermon is still on the GMI website¹⁰⁷

How did David know that US President George W. Bush spoke for Rome? How did he know that the United States and Rome were not only holding hands but also in bed? What are his sources? How to claim that “*I don't know who was there. No doubt, the religious advisor... was there*”? It would be very obvious that the religious advisor was there, but is the obvious thought evidence that he was there? How did David know that “*there is no doubt that our leaders were told to hold the line or else...*”? He then said that “*Pray for your leaders. They're under pressure. That pressure will be transmitted down the levels. Orders will come to back off, to control, to reduce.*” However, if he said shortly before that: “*We don't know yet, what it was about*” the meeting, How does he claim then that he knew of that apparent pressure from the George W. Bush government on our church leaders because, “*At the last Division meetings that we had, a communication was sent that that process already started. I'm gonna be meeting with my Union administration and my Division administration in a few weeks. To discuss how to deal with it*”? Did he know or not about the meeting? Could it be that in those division meetings they told him that the General Conference told them that there was pressure, but without explicitly saying what was said? I have the impression that these statements came from his own imagination. Something very worrying...

5. The year 2031 as the limit for the return of Jesus

During a sermon preached in 2010, he said about the return of Christ:

“We mentioned that our Adventist pioneers, all taught and believed, in the seven thousand years; the great week of time that God assigned, to this earth. For this great experiment that we call the great controversy. And we read about the chapter of The Desire of Ages, which says that when Christ died, it was on the cross that he separated two periods. He separated the economy that we have now, and the economy that was, the economy of sacrifice. For four thousand years it had

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid.

¹⁰⁶ Time to cross the River Jordan – ASI Malaysia:

<http://loc1.missionslibrary.com/gmi/en/audio/Malaysia/3. Time to cross the River Jordan - ASI Malaysia.mp3>;

accessed on April 26, 2018. From minute 44:17.

¹⁰⁷ <http://gospelministry.org/media/>; accessed on April 24, 2018.

pointed to the death of Christ. That is when, when Jesus first killed the first lamb and taught Adam and Eve, how to sacrifice the lambs, by faith, pointing to the sacrifice of Jesus that would one day come, the Lamb of God, then, when Jesus did that, the clock started. That for four thousand years it was necessary to continue doing it until the lamb of God was going to die on the cross. So if the cross means a period of four thousand years, then the maximum assigned to this earth, according to that biblical understanding, is that we have a maximum of two thousand years more.

And each one of you are intelligent, each one can calculate two thousand years from the cross. Could it be that Jesus is coming in that year? I'm not going to mention the year, why? I did it several times and people started saying, he put the date of the coming of Christ. I did not put the date of the coming of Christ. Because Christ is not going to come in that year. It will come much sooner. Let's see that that is biblical. The time allotted to this world is a maximum time. Jesus can come before; just as he could have come in 1888 onwards, right?

[...]

Now, we have two thousand years assigned to the earth after the crucifixion. Can anyone tell the date of the day and the time of the coming of Christ? No one knows the day or the time".¹⁰⁸

First of all, that *all* Adventist pioneers considered the seven thousand years as a peak time period assigned to this world, it does not make it true. They deserve our respect, but they were not infallible. They are not part of a biblical canon, so to speak. Second, Ellen G. White never used the phrase four thousand years or six thousand dogmatically. We will see it shortly.

In another sermon, David Gates explained that he would not say the year [2031] of the return of Jesus,¹⁰⁹ because he was "misunderstood" on some occasions when some said that he set the date [year, really] for the return of Christ. The truth is that David Gates claimed a limit year for his return: 2031. This in itself establishes a possible year.

Gates also says that Christ will come long before 2031 and that he would prove it biblically. His explanation was to apply the seven years of abundance followed by seven years of famine in Egypt, dated from September 2001 to September 2008; and from there to 2015 respectively.¹¹⁰ He pointed out that, "*seven years of abundance, two thousand one to two thousand and eight. September to September. Coincidence? I do not believe it.*"¹¹¹ He firmly believed in that interpretation. But not wanting to be accused of setting dates, he explained: "*We are not talking about prophecy. We are not setting dates. We are saying, everything that happened before, was to help us today, to understand everything that is happening nowadays. The story of Queen Esther will help us a lot, in the soon future.*"¹¹² The fact that he is not quoting Daniel or Revelation or some of the prophets, does it mean that he is not talking "prophetically"? Setting dates for future events even if it is not quoted the prophecy, is not to speak of "prophecy" (future events) or that he's not setting dates either? Unfortunately, it is.

In an interview in June 2017, David explained that he never insinuated the year 2031 as a specific year for the coming of Christ, but as an approximate one, because that was what Ellen White was referring to.¹¹³ Noting that she pointed to the 4000 years of sin until the death of Christ in 'round' terms in other quotes, he said that "*it means that the six thousand years are about to end*" (that's

¹⁰⁸ (March 20, 2011), 6. He aquí Vengo Pronto – Pr. David Gates, EvangelhoEterno1: <https://www.youtube.com/watch?v=769WC5eP7yQ>; accessed on June 20, 2018.

¹⁰⁹ Said here: (January 20, 2009), The Converging Crisis by David Gates – Part 2, Theoizbac: <https://www.youtube.com/watch?v=6jUkiXSgBpA&index=2&list=PLDDEY8GcK5zeAJPn8EIQdOXaMQQrsSvGU>; accessed on June 20, 2018.

¹¹⁰ (March 20, 2011), 6. He aquí Vengo Pronto – Pr. David Gates, EvangelhoEterno1: <https://www.youtube.com/watch?v=769WC5eP7yQ>; accessed on June 20, 2018.

¹¹¹ Ibid.

¹¹² Ibid.

¹¹³ (June 7, 2017), David Gates: EN EL 2031 PROBABLEMENTE YA ESTEMOS EN EL CIELO | Últimos Días, Últimos Días: <https://www.youtube.com/watch?v=BsOiIuvJgI>; accessed on September 3, 2018.

not true either).¹¹⁴ And he assured again that, *“I am convinced that he will come much sooner.”*¹¹⁵ Then he said: *“Then 2031 ... it's ..., we're probably going to celebrate it in heaven.”*¹¹⁶ He added afterwards, *“For Jesus to come in the fall because Jesus is coming in the fall. According to the feasts, the sanctuary. All point to the coming of Christ in the fall. We just do not know which fall yet, right?”*¹¹⁷

Quotes from Ellen G. White about the six thousand years and the four thousand years

We will now see the quotes from Ellen White's writings on the four thousand years as well as those of the six thousand years; which are used in order to try to set a year for the second coming of Christ. However, here we quote their specific context and the explanation of Ellen White herself referring to the phrase “six thousand years.”

a. Quotes from The Great Controversy about the six thousand years

In the book's introduction, Ellen White, referring to the time she was writing those pages, wrote that six thousand years had passed until then. Therefore, she did not place them at the second coming of Christ:

“For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin.”¹¹⁸

In the following statement, she wrote (referring to her time) that “for nearly six thousand years” have passed:

“The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares.”¹¹⁹

However, in the following two statements and in the context of the end of time -the second advent of Christ having already occurred-, she indicated that six thousand years had passed:

“For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God.”¹²⁰

“For six thousand years, Satan's work of rebellion has “made the earth to tremble.” He had “made the world as a wilderness, and destroyed the cities thereof.” And he “opened not the house of his prisoners.” For six thousand years his prison [tomb] house has received God's people, and he would have held them captive forever; but Christ had broken his bonds and set the prisoners free.”¹²¹

Let us assume that Christ will return next year; that places a difference of more than one hundred years of the location of the term of six thousand years by Ellen G. White.

¹¹⁴ Ibid.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

¹¹⁸ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 11 [X].

¹¹⁹ Ibid. p. 518.

¹²⁰ Ibid. p. 656.

¹²¹ Ibid. pp. 659.

In this way, the location of the six thousand years at other moments in history by the testimonies of Ellen G. White and not only at the second coming of Christ, clearly indicate that Sister White did not intend to set a definite year for the fulfillment of an extended period of time as indicated. Moreover, with sentences such as “**for nearly** six thousand years”, this clearly indicates that she did not intend to communicate the idea that she was referring to an exact time of six thousand years, but represents a general figure.

b. Statements from The Desire of Ages about the four thousand years

The following statement points out that from the moment Jesus accepted to take human nature (at his birth), four thousand years had passed and, therefore, contrary to what some claim, Ellen White is not extending that period of time only until the moment of Christ's death:

“But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity.”¹²²

But in the subsequent quotation, she places the four thousand years from Adam until the moment Jesus was tempted in the wilderness (that is, with a difference in the four thousand years of at least some thirty years between the previous quote and the next one):

“Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed. In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. [...] For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity.”¹²³

In the statement below, Ellen White places the four thousand years at the time Jesus died on the cross, having then substituted the sacrificial system for sin (three years after the previous quote, in the time of Christ):

“He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice.”¹²⁴

All the previous statements of The Desire of Ages clarify that the four thousand years since Adam do not necessarily extend exactly to the death of Christ, or to another moment of His earthly life, but that it is approximate to His time.

c. Context explained by Ellen White about the period of the “six thousand years”

Ellen G. White herself explained that the reference about six thousand years was an approximate and not an exact time:

“Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record, because of those things which are to them evidences from the earth itself, that the world has existed tens of thousands of years. And many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view

¹²² Ellen G. White, *The Desire of Ages* (Ellen G. White Estate, Inc. 2010), p. 49.

¹²³ *Ibid.* p. 117.

¹²⁴ *Ibid.* p. 652.

that creation week was only seven literal days, and that the world is now only about six thousand years old.”¹²⁵

Note that in the context of the biblical chronology of history, she herself points out “*that the world is now only about six thousand years old*”. That is to say, she herself accepted that it was an approximation with regard to the data of the Bible.

d. On asserting a number of years for the return of Christ and setting a year for His return

With this clear context, we can understand that she wrote that we can not say how many years may be missing for the second coming of Jesus:

“We want to understand our proper relation to God; we want to know how we stand in the presence of God. I want you to see that it is not in the providence of God that any finite man shall, by any device or reckoning that he may make of figures or of symbols or of types, know with any definiteness in regard to the very period of the Lord’s coming. What shall we know? We are to study the signs, which show that He is at the door.”¹²⁶

“Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth’s history shall close. He would not give any living being an excuse for delaying the preparation for His appearing.”¹²⁷

“You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.... We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.”¹²⁸

6. David Gates and Will E. Ross's confession about a statement by Ellen G. White in 1908

The story of brother Will Ross circulates on the Internet and was confirmed in writing by his friend Elmer M. Johnson. Entitled as Loma Linda Train Station. Elmer M. Johnson reports that he and brother Will Ross were friends for 45 years.¹²⁹ He wrote that in 1908, while Brother Ross lived in Loma Linda near Sister White, that he accompanied her frequently on her walks and that they talked about future events.¹³⁰ On one such occasion, while waiting at the railroad station, in the company of Sister McEnterfer and brother D. E. Robinson, her granddaughter’s husband, Ellen White would have told the three of the persecution storm that would come upon the Seventh-day Adventists.¹³¹ Will Ross had told Brother Johnson about it in this way:

“Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again.

“After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no shepherds. They all waited in earnest prayer for help and wisdom, and the Lord

¹²⁵ Ellen G. White, *Spiritual Gifts* (Ellen G. White Estate, Inc. 1864), Vol. 3, pp. 91, 92.

¹²⁶ Ellen G. White, Manuscript 9 (Battle Creek, Michigan, August, 1891), Sermon/Make Proper Use of Talents.

¹²⁷ Ellen G. White, *Maranatha* (Ellen G. White Estate, Inc. 2010), p. 108; quoted from *The Review and Herald*, November 27, 1900.

¹²⁸ *Ibid.* p. 136.

¹²⁹ Elmer M. Johnson, *Loma Linda Train Station Vision*: <https://www.ellenwhitedefend.com/SOP-Library/History-Defense/LOMALIND.pdf>; accessed on October 31, 2018.

¹³⁰ *Ibid.*

¹³¹ *Ibid.*

answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth 'fair as the moon, clear as the sun, and terrible as an army with banners,' to give this message to the world.

"I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the entire denominational world. It so stunned me that I did not ask any more questions."¹³²

Elmer Johnson documented this story on January 15, 1946, and also wrote that he discussed it with Brother Ross in subsequent years and that his statement never changed.¹³³ The White Estate also has a document on the story of Will Ross.¹³⁴

In several sermons, David Gates has related that story. At the end of November 2013, he did it in Australia.¹³⁵ At the end of 2015 in a home study meeting,¹³⁶ and for the same time again in Australia.¹³⁷ But he has done it on other occasions and in other countries.

David Gates has believed on the basis of that story that all Adventist pastors will fall under that storm of persecution.

Let's say first, that being this a third-hand statement, that we can not trust it as trustworthy. Ellen White wrote something totally contrary to the words that are attributed to her:

"One C—advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions.

This delusion was opened to me. This C—is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!"

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary."¹³⁸

The following reports were extracted from the White Estate of the General Conference. Arthur White, Ellen White's grandson, wrote in a letter on November 3, 1961, that if Brother Robinson was present when his grandmother made that statement, he would have expected a stenographic report of what was said, but there is no such report in the files.¹³⁹ He stressed that, in addition, such was not the thought of Ellen White, and he discouraged using a statement based entirely on memory.¹⁴⁰

¹³² Ibid.

¹³³ Ibid.

¹³⁴ Statement by Will Ross, Boulder, Colorado (31-A-12): <http://ellenwhite.org/content/file/statement-will-ross-boulder-colorado-31-12?#document>; accessed on October 31, 2018.

¹³⁵ (November 27, 2013), 5. Extreme Commitment – Learning to Follow the Lamb, David Gates: <https://www.youtube.com/watch?v=GFSFY-zLh8M&t=68m42s>; accessed on October 31, 2018

¹³⁶ (November 21, 2015), REVELATII RECENTE PASTOR DAVID GATES, MARIA DEL MONTE: <https://www.youtube.com/watch?v=eXyGOBkc9do#t=43m37s>; accessed on October 31, 2018

¹³⁷ (January 7, 2016), David Gates - #5 Time's Up, David Gates: <https://www.youtube.com/watch?v=UPZMzsWCLDK&t=56m45s>; accessed on October 31, 2018

¹³⁸ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), Volume 1 [Nos. 19-96], pp. 272 [298, 299].

¹³⁹ A Report by the Memory of Will Ross (31-A-12): <http://ellenwhite.org/content/file/report-memory-will-ross-31-12#document>; accessed on October 31, 2018.

¹⁴⁰ Ibid.

Likewise, in another letter dated September 21, 1970, Arthur White reaffirmed the problem of trusting a person's memory, without thereby questioning the integrity of Brother Ross.¹⁴¹ Arthur wrote that according to the records, Ellen White was at Loma Linda in 1908 for ten days (August 27-September 5), but she did not live there.¹⁴² In 1907 she was there for a few days in the month of April, two to three weeks in October, and a few days in December.¹⁴³ By that time, she was 80 years old and hardly made frequent walks.¹⁴⁴ *"She often went out in a carriage drive."*¹⁴⁵

The records available in the White Estate indicated that the event reported by Ross was written 36 years after the events and that therefore the memory could easily blur over certain issues.¹⁴⁶ Arthur White explains that both Sister McEnterfer and Brother Robinson worked for years in the office where he -Arthur- worked and that they never said anything about the event.¹⁴⁷ Moreover, Robinson considered the subject differently.¹⁴⁸ Then Arthur shares some quotes from Ellen White,¹⁴⁹ of which we quoted one of them previously.

Finally, in a letter dated May 25, 1994, from White Estate assistant director Norma J. Collins, she indicated that D. E. Robinson - one of the two remaining witnesses mentioned by Ross - rejected any knowledge of ever having heard Ellen White made a similar statement.¹⁵⁰

I personally believe that the following quote from Testimonies for the Church, Volume 6, is what perhaps, I repeat, perhaps Brother Ross was referring to, but without remembering its content. The text contains several ideas very similar to what was described by Will Ross:

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: "I am of Paul; and I of Apollos; and I of Cephas." The testimony of one and all will be: "I cleave unto Christ; I rejoice in Him as my personal Saviour."

Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."¹⁵¹

Two more quotes that contradict the version of Brother Will Ross:

¹⁴¹ W. E. Ross Statement of Ellen G. White in 1908 (31-A-12), p. 1: <http://ellenwhite.org/content/file/w-e-ross-statement-ellen-g-white-1908-31-12#document>; accessed on October 31, 2018.

¹⁴² Ibid. p. 2.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

¹⁴⁵ Ibid.

¹⁴⁶ Ibid.

¹⁴⁷ Ibid. pp. 3, 4.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid.

¹⁵⁰ The Will Ross Statement (31-A-12): <http://ellenwhite.org/content/file/will-ross-statement-31-12#document>; accessed on October 31, 2018.

¹⁵¹ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 6, pp. 400, 401.

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. ***Many a star that we have admired for its brilliancy will then go out in darkness.*** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.”¹⁵²

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. ***Those*** who have rendered supreme homage to “science falsely so called” ***will not be the leaders then.*** Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. ***In the last solemn work few great men will be engaged.*** They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.”¹⁵³

With this in mind, it is clear that Will Ross' version of Adventist ministers and shared by David Gates has no scriptural support.

7. The beginning of the Judgment of the Living on September 23, 2015

During a meeting in the living room of a house with some brethren in November 2015, he said that Pope Francis's visit to the United States on September 23 of the same year was announced by the devil fourteen years earlier through an episode of *The Simpsons*: Bart Simpson announced it.¹⁵⁴ He said his son-in-law (Richard Carrera) found the data on the Internet, and that Bart Simpson had a watch called “the clock of the end of time.”¹⁵⁵ When Bart disconnected it, it did not turn off; and the clock went to time zero. After that, the date September 23, 2015, is shown. David Gates told God that something was happening on earth, and therefore he asked what was happening in heaven. He said that September 23, 2015, was the Day of Atonement. Therefore, according to David, God told the devil that he could advance to the next phase of the great controversy. He said that the pope went to the United States to advance the Sunday law with the excuse of protecting the environment, as implied in his encyclical *Laudato Si*. According to Gates, the Lord would be working according to his divine calendar, and since the Day of Atonement was September 23, God would most likely have begun the judgment of the living on that date; because it allowed the pope to advance his plans for the Sunday decree. Some of the signs that led him to persuade himself more about that were the hostility towards the truth by certain people he knows and on the other side the awakening in others at a fast pace. He also said that his father, Richard Gates, reminded him that about 5 or 6 months ago a doctor friend of theirs who lives in the state of Washington, had dreamed that “God told him” that, “In five months, I will judge the sons of Levi” [September 2015]. Definitely, it would refer to the spiritual leaders of the Adventist church: to every church member from the administration to the laity.

¹⁵² Ellen G. White, *Testimonies for the Church* (Ellen G. White Estate, Inc. 2010), Volume 5, p. 81. Emphasis mine.

¹⁵³ *Ibid.*, pp. 80, 81. Emphasis ours.

¹⁵⁴ (November 21, 2015), REVELATII RECENTE PASTOR DAVID GATES, MARIA DEL MONTE: <https://www.youtube.com/watch?v=eXyGObKc9do#t=27m45s>; accessed September 5, 2018.

¹⁵⁵ *Ibid.* Unless otherwise indicated, hereafter refers to the same source.

First, the Bible does not reveal that the judgment of the living begins on a day of atonement. That God used his calendar on Jewish holidays for events to be fulfilled in Christ and, therefore, should be the same for the judgment of the living, is mere conjecture. Very suggestive, but there is no biblical support for it. And second, Ellen White wrote:

“Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord’s coming.”¹⁵⁶

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living.”¹⁵⁷

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths.”¹⁵⁸

It seems hardly serious that David Gates and his son-in-law borrowed from an episode of the Simpsons, the date of the Day of Atonement and the Pope’s visit to Congress, to reach such conclusions. It is apocalyptic sensationalism.

He has explained his theory of September 23, 2015, on another occasion (2016).¹⁵⁹ However, he says that when the Sunday law comes, it means that the trial of the living has already begun.¹⁶⁰ Did he change his mind? Was it no longer September 23, 2015?

Defensa Adventista (DA), which started the Sefer Olam magazine years ago, is a well-known ministry from South America that defends “the truth manifested in the Adventist message,” whose members are Adventist theologians and lay Adventists as well. They formulated a response to the first video by David Gates on the subject.¹⁶¹ Basically, it is what we explained above. But they add the following biblical passage very convenient to this case:

²¹ And if you say in your heart, ‘How shall we know the word which the Lord has not spoken?’—²² when a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.” (Deut. 18:21, 22).

They also point to a very particular fact, namely, that the Puerto Rican Adventist Daisy Escalante, began to tell some dreams that she pretended to receive from God about the Adventist church and the final days, and whose conclusions are similar to those of Gates.¹⁶² Her dreams have a lot of errors and thus contradict the Bible and the testimonies of Ellen G. White.

On September 2, 2017, Daisy said that “*when the trumpets start blowing, they will start blowing on September 22.*” “*On September 22, the trumpet has to resonate. And the trumpet has to say, get*

¹⁵⁶ Ellen G. White, Last Day Events (Ellen G. White Estate, Inc. 2010). p. 36 [36]; quoted in *Manuscript Releases* 10:270 (1888).

¹⁵⁷ Ellen G. White, The Great Controversy (Ellen G. White Estate, Inc. 2010), p. 490.

¹⁵⁸ Ellen G. White, Testimonies to Ministers and Gospel Workers (Ellen G. White Estate, Inc. 2010), p. 55.

¹⁵⁹ (August 4, 2016), David Gates 2016 #1 Las Reglas de Juego El juicio de los vivos a comenzado, Ministerio Alfa y Omega: <https://www.youtube.com/watch?v=dASBvLiTqCo>; accessed on October 17, 2018.

¹⁶⁰ Ibid.

¹⁶¹ (September 8, 2017), ¿Cuándo inicia el Juicio de los Vivos?, Defensa Adventista: https://www.youtube.com/watch?v=rKc_jSPtwFI; accessed on October 17, 2018.

¹⁶² Ibid.

ready to see your God. Because the judgment comes.”¹⁶³ She was referring to the Day of Atonement allegedly happening on September 23 of that year.

In an interview that same month, David wanted to clarify to many who asked through social networks, what he meant by the fasting request for September 22, 2017.¹⁶⁴ Gates said he did not assure that something would happen, but that he asked people to fast in the event that on September 23 the judgment passed to the living.¹⁶⁵ If he was not assuring anything, why did he speak in categorical terms on the September 2 sermon?

8. David Gates and the dreams of Daisy Escalante

A false prophet named Daisy Escalante said on August 25, 2017, that God ordered her to proclaim fasting and world prayer to the people of God on September 22, for an urgent reason that was not revealed to her.¹⁶⁶ *Maybe* David would do the same for the influence of that dream. The Adventist layman Donaldo Cabrera, promoted the campaign Battles of Faith Honduras of David Gates's ministry, on his YouTube channel.¹⁶⁷ Cabrera served as translator to the sermons of Jeremiah Davis presented in Battles of Faith Honduras. And he was also recorded in the GMI studios, twenty-one themes about the sanctuary.¹⁶⁸ Cabrera's YouTube channel uploaded on September 14, 2017, a video with the call of Daisy Escalante for fasting and world prayer on September 22 of the same year.¹⁶⁹ And Cabrera himself has given open support to Escalante's dreams.¹⁷⁰

In July of that year, David admitted that he met Daisy Escalante but not very intimately.¹⁷¹ Until then, he had listened to all her dreams.¹⁷² He said that so far, he considered that no one contradicted the Bible, but that if they did at some point, he would stop listening to them.¹⁷³ That's why he claimed not to be sure if they were from God or not until he sees what would happen in the future.¹⁷⁴

But in July 2018, David said in a sermon in Copenhagen, that a friend of his had a dream where she saw many people moaning and crying, and that she asked the accompanying angel who they were.¹⁷⁵ And he told her that they were Seventh-day Adventists who thought they were ready, but in reality, they were not and that now the door was closed and they could not enter.¹⁷⁶ Always at that time in Copenhagen, David said that a lady in Puerto Rico had a dream of the people of God in the last days.¹⁷⁷ They lived in the countryside, but they had no food.¹⁷⁸ Despite everything they planted

¹⁶³ (September 8, 2017), SE - 02SEP2017 - DAVID GATES - “La llegada de la última Estación”, RedADvenir Television: <https://www.youtube.com/watch?v=69tBfdXrKbA>; accessed on October 17, 2018.

¹⁶⁴ (September 22, 2017), ACLARACIONES RESPECTO AL 22 DE SEPTIEMBRE DAVID GATES, Terceiro Anjo: https://www.youtube.com/watch?v=QdaO_-FidHs; accessed on October 18, 2018.

¹⁶⁵ Ibid.

¹⁶⁶ (August 27, 2017), Ministerio - Misión Rayos de Esperanza - Daisy Escalante, Jose Morales: <https://www.youtube.com/watch?v=MEojhMTUyp8>; accessed on October 25, 2018.

¹⁶⁷ (October 9, 2018), BATALLAS DE FE HONDURAS 2018, Guerreros de Oración en Acción: <https://www.youtube.com/watch?v=QacrbY-pXZ0>; accessed on October 28, 2018.

¹⁶⁸ <https://www.youtube.com/user/seizingopportunities/videos>; accessed on November 4, 2018.

¹⁶⁹ (September 14, 2017), DIOS SIGUE INTERESADO EN SALVARNOS!, Guerreros de Oración en Acción: <https://www.youtube.com/watch?v=4AFaGAaf7sQ>; accessed on October 28, 2018.

¹⁷⁰ (July 1, 2017), ¡ESTA ES TU ULTIMA OPORTUNIDAD!, Instituto Madison: <https://www.youtube.com/watch?v=E3M8cjBCBVw>; accessed on October 28, 2018.

¹⁷¹ (July 18, 2017), Pr. David Gates - Japón 15 de Julio del 2017 - Un mensaje especial para este tiempo final, IASDisesaki: <https://www.youtube.com/watch?v=70r-7MNCrE8>; accessed on October 28, 2018.

¹⁷² Ibid.

¹⁷³ Ibid.

¹⁷⁴ Ibid.

¹⁷⁵ (August 27, 2018), Our most urgent need – David Gates – Copenhagen July 2018, lightchannel.dk: <https://www.youtube.com/watch?v=G1z33HmNWb8&t=40m13s>; accessed on October 28, 2018.

¹⁷⁶ Ibid.

¹⁷⁷ (August 30, 2018), The vital secret to our survival – David Gates in Copenhagen July 2018, lightchannel.dk: <https://www.youtube.com/watch?v=UxKgNOUAFaA&t=57m59s>; accessed on October 28, 2018.

the day before, it grew the next day and had fruits.¹⁷⁹ That lady from Puerto Rico to whom David refers is Daisy Escalante. She said she dreamed that the righteous who fled to the mountains in the final crisis had planted and the plants were growing and producing fruit quickly.¹⁸⁰

The accompanying angel told her that until a certain moment the provision would be miraculous.¹⁸¹ This provision, though miraculous, is contrary to the way in which the Bible teaches that God will provide for the time of trouble. The Scripture tells us that the just, “*Bread will be given him, His water will be sure.*” (Isa. 33:16). The Lord sent ravens that fed Elijah (1 Kgs 17: 3-6). And he multiplied the little food ration he had (vs. 13-16). An angel appeared to him and gave him food (19: 5-8). Thus the third Elijah (Mal. 4: 5) will be fed in the time of anguish. In a miraculous way, but without the need to sow, especially since it will be in vain because it will depend completely on God. Ellen White wrote to us:

“The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.”¹⁸²

Another issue that conflicts with the Bible is that an angel shows Daisy that angels from heaven brought drops of water from the river of life so that the plants could grow and produce fruit quickly.¹⁸³ According to the Scripture, in the New Jerusalem, the tree of life has its roots on either side of the river of life, which comes from the throne of God and of the Lamb (Rev. 22: 1, 2). We will have access to the fruit of the tree of life and the river after the redemption (vs. 14, 17). However, in Daisy's dream, before entering heaven, the benefits of the water of life can be enjoyed in the plants that the people of God have sown. Therefore it is a false dream.

Much could be said about the misrepresentations of the Bible and the Spirit of Prophecy in the dreams of Daisy Escalante, but the above is enough. On the other hand, her explanations about setting dates for future events as we will see, in addition to a particular dream where David Gates appears, are outside of the already written revelation.

On setting dates, in a video from the beginning of September 2017, Daisy Escalante states that between the dates of Easter and Pentecost, the encyclical of the environment *Laudato Si* was published and that the Supreme Court of the United States approved homosexual marriage.¹⁸⁴ She sees a special significance in that both events occurred on those dates.

In June of 2017, another video appeared where Escalante refers to the first chapter of *The Great Controversy* about the siege of Jerusalem by Cestius Galus.¹⁸⁵ But then she talks about the dates of the siege, stating that during the celebration of the feast of tabernacles of the year 67 (it was in 66,

¹⁷⁸ Ibid.

¹⁷⁹ Ibid.

¹⁸⁰ (June 22, 2017), Testimonio de Daisy Escalante, Vida Saludable: https://www.youtube.com/watch?v=b_csWAHAuDQ&t=2h13m33s; accessed on October 29, 2018.

¹⁸¹ Ibid.

¹⁸² Ellen G. White, *Testimony Treasures* (Ellen G. White Estate, Inc. 2017), Volume 2, p. 40 [44].

¹⁸³ (June 22, 2017), Testimonio de Daisy Escalante, Vida Saludable: https://www.youtube.com/watch?v=b_csWAHAuDQ&t=2h14m24s; accessed on October 29, 2018.

¹⁸⁴ (September 5, 2017), Ministerio – Misión Rayos de Esperanza – Daisy Escalante, Jose Morales: <https://www.youtube.com/watch?v=xkU4LgiV4CE&t=29m21s>; accessed on October 31, 2018.

¹⁸⁵ (June 27, 2017), Daisy Escalante Visión de Dios – EL ESTANDARTE DE ROMA, Instituto Madison: <https://www.youtube.com/watch?v=2BORHGuu3os>; accessed on October 29, 2018.

really), the siege began.¹⁸⁶ And she said that three and a half years passed until 70 AD.¹⁸⁷ Then she makes a future parallel saying that we were besieged by Rome on September 23, 2015, with the speech of Pope Francis to the United States Congress.¹⁸⁸ And she said that on that date it was the feast of tabernacles.¹⁸⁹ In another video, she puts “typologically” the three and a half years from September 2015 until the Easter of 2019 [the month of March].¹⁹⁰

With this in mind, we must describe an additional dream of Daisy Escalante.¹⁹¹ On February 12 of this year -2018-, she said that she dreamed that she saw in the courtyard of a church young girls dressed in an obscene manner; young people smoking and, inside the church, a worship service with worldly music accompanied by electric guitars, drums, bongo drums, etc.¹⁹² In the dream, she left the temple because her companion angel exclaimed that he could no longer tolerate what was happening. Outside, a person in charge of ADRA told Daisy that she had to preach: she had ten minutes to do it. In the pulpit, “God” spoke through her, expressing that that music does not please God; but to the fallen angels. Someone stood up and said that she was right, which is why they should be in apostasy. Daisy dijo en el sueño que la apostasía iría en aumento, “*but come out of her my people, lest you receive of her punishment*”, she said. Daisy told the congregation to convert with all their heart and follow the Lord. And the only person who recognized what was happening in that church also went to the front to warn the congregation. Daisy then said that they had many heralds in the church who preached the gospel; and he named Jeremiah Davis, David Gates and someone who did not remember by name but, because of the context, it’s Oliver Coronado. No one else awoke from their spiritual dream, and then someone took them out of the temple. Prominent leaders then appeared, who told them that they were disturbing the town: they were referring to Daisy Escalante, Jeremiah Davis, David Gates, and Oliver Coronado. After trying to get others out of their lethargy, they went to another church where the same thing happened; so they went to other places until there were a total of ten people with them. Then they asked the “Lord” what they would do since there was no temple where there was no abomination. The accompanying angel told them that they were the temples; and then he took them to nature, where there was a family of three people who did not want to mix with the apostasy and who had been expelled. They had prayed “to God” for having a larger company of brethren to worship with. Then the group began to worship “God” and there were angels who accompanied them. They were to preach the message of justification by faith; from death to the self. Then luminous drops (presumably representing the latter rain) began to fall and all of them preached. And the accompanying angel explained to Daisy Escalante that due to the law of the environment and the encyclical *Laudato Si*, that the Sunday law was very close to being enacted. There the dream ended.

Now, we know that Oliver Coronado does not believe in the visions and dreams of Daisy Escalante and that he disagrees with David Gates’ messages about setting dates.

On the other hand, will David Gates and Becky have heard the dream described by Daisy? In the next section, we will analyze the controversial video by David Gates about world events and certain dates; showing that he believes that the General Conference will persecute faithful Adventists in March 2019. And the Sunday law will be enacted that same month. Does he see himself outside the organized Seventh-day Adventist Church? Hopefully not.

We quote a statement of testimonies very accurate to what was described:

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

¹⁹⁰ (June 29, 2017), 03 Daisy escalante, Instituto Madison: <https://www.youtube.com/watch?v=k6HYRS7CAEM&t=2m59s>; accessed on October 29, 2018.

¹⁹¹ (February 12, 2018), ES - VISIONES DEL FIN - Daisy Escalante - 12 02 2018 - SAL DE LA OMEGA PUEBLO MIO, Instituto Madison: <https://www.youtube.com/watch?v=UAax6UUeyWU>; accessed on November 4, 2018.

¹⁹² Ibid. Unless otherwise indicated, hereafter refers to the same source.

“There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20).”¹⁹³

9. David Gates's time prophecies leading up to March 2019

A brief reply to David Gates on time prophecies and related: his sermon “Even at the Door”

Recently (October 17, 2018) Pastor David Gates shared a sermon on supposed dates to be fulfilled in prophetic events.¹⁹⁴ Some of these events are based on imagination as was their presentation.

In the subtitle of the video is read: “The Door is About to Close: Are you Ready?”¹⁹⁵

We will summarize the pertinent of his presentation: **1.** From the siege of Jerusalem by Rome in 66 AD. until the total destruction of the city in 70 AD there is a space of 3 and ½ years.¹⁹⁶ **2.** He quotes Ellen White who wrote that history will be repeated and from that point, he applies those 3 and ½ years as a typology to be fulfilled from September 23, 2015, to March 2019. **3.** The siege of Rome in Jerusalem began with the visit of Pope Francis to the US Congress, seizing executive, legislative, judicial and economic power, strengthening a bill of Sunday law in Congress. **4.** In that space of 3 and ½ years, the Sunday law would be advancing secretly in Congress, finally signing that law in March 2019. **5.** Because September 23, 2015, was the Day of Atonement, that day would have begun the trial of the living (the Seventh-day Adventist Church) since the Sunday law would have advanced that day by the Pope's visit to Congress. **6.** The first half of the last week of the 70-week years of Daniel 9:27, which are also 3 and ½ years, would also be embedded from September 23, 2015, to March 2019. **7.** Just as the Jews were hostile to Christ and his followers in that first half of the last week of years, the General Conference will be hostile to the Adventist Church (October 2018 at the Annual Council, becoming a more centralized power). **8.** As the persecution of Jews against Christians intensified after the first half of the week of years (34 AD), in March 2019 the General Conference will persecute faithful Adventists. **9.** Just as the time of probation for the Jews ended at the end of the last week of years, the time of probation for the Adventist Church will close in March 2019. **10.** In short, the General Conference and infidel Adventists will be united with the papacy in persecuting faithful Adventists as of March 2019, the final crisis having begun.

To begin with, David Gates says he learned from the subject by observation and comparing it with the Bible.¹⁹⁷ But also through dreams that have had friends and that prove what is happening.¹⁹⁸ He says that after much prayer, he spoke with another pastor who preached at that time in Europe (Arthur Branner) and who independently and from another point of view came to the same conclusion and under much prayer.¹⁹⁹ David Gates points out that because of this, “*in the mouth of two or three witnesses is a thing established*”.²⁰⁰ For him, that others have reached the same conclusions is evidence that the message he was going to give was from God.²⁰¹ His argument is very simplistic. If two or three people at least preach the same, does that mean it's true? Many who advocate the ordination of women to pastoral ministry (something that Gates does not believe or this servant) claimed to have prayed a lot and came to the same conclusions. Is it right then? And those of us who do not believe in such teaching and pray a lot and come to the same conclusions, are we also fine? Gates rejects the anti-Trinitarian movement. And that movement says to be based

¹⁹³ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 2, p. 98.

¹⁹⁴ (October 17, 2018), “A las Puertas” por el Tio David Gates, David Gates: <https://www.youtube.com/watch?v=828xPWUfcPA>; accessed on October 18, 2018.

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid.

¹⁹⁸ Ibid.

¹⁹⁹ Ibid.

²⁰⁰ Ibid.

²⁰¹ Ibid.

on the Bible and the Spirit of Prophecy and under a lot of prayers. Are they correct or is the official position of the Adventist Church? It is a very simplistic argument.

It should be noted that he very briefly referred to his 2015-2019 theories in a sermon preached at the end of March 2018 in Tennessee.²⁰² And something more extensively in Battles of Faith Bolivia on September 22.²⁰³ There (38:43 min.) He sets 3 and ½ years since 2001 (terrorist attacks) to 2004, 2005 (Hurricanes Katrina and Rita); 2008 (fall of the US economy) to 2012 (Catholics and Protestants join). 2012 to 2015 (Muslim invasion and the visit of Francisco to the USA); 2015 to 2019 (????).²⁰⁴ We will not comment on that. With the analysis of the topic of the title of this section will be sufficient on the subject of dates and their events.

David Gates did not submit his findings to brethren of experience. Ellen White wrote about it:

“There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for “in the multitude of counselors there is safety.” Proverbs 11:14. ...”²⁰⁵

Gates then said: *“I’m not trying to set any dates but I am trying to communicate the parallels that are happening and which gives us an idea of how close we are to Jesus coming”*.²⁰⁶ He states that he is not setting dates, but at the same time he talks about parallels that have a fulfillment in periods of time. Is not that setting dates? Then he says that *“I wanted to make that very clear [that “he’s not” setting dates] and even though I I make it clear I know that some people will still state that I am doing it and I am willing to take that that chance and at risk [...]”*²⁰⁷

Whoever wants to see what inspiration says about setting dates, read a specific point from the previous section. But see the following statement, which deals with dating anything:

“Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed.”²⁰⁸

David Gates then quotes Ellen White the Manuscript 141 - 1902.1 that says “History is being repeated. That which has been will be again”; but that phrase has nothing to do with applying

²⁰² (March 30, 2018), 20180330 Vespers – David Gates, Village Chapel SDA, McDonald, TN: <https://www.youtube.com/watch?v=wITx25Af6M&t=59m23s>; accessed on November 21, 2018; (April 3, 2018), Pr Gates Close of Probation for the 10 Virgins, Gospel Ministries International Videos: <https://www.youtube.com/watch?v=k72REg7sVsE&t=49m52s>; accessed on October 25, 2018.

²⁰³ (September 22, 2018), 12 Batallas de Fe BO - Conociendo Los Tiempos - David Gates - Quinto Dia, RedADvenir Television: https://www.youtube.com/watch?v=1V2NsC_G-Ks; accessed on October 25, 2018.

²⁰⁴ Ibid.

²⁰⁵ Ellen G. White, Testimony Treasures (Ellen G. White Estate, Inc. 2017), Volume 2, p. 95 [104, 105].

²⁰⁶ (October 17, 2018), “A las Puertas” por el Tio David Gates, David Gates: <https://www.youtube.com/watch?v=828xPWUfcPA>; accessed on October 18, 2018.

²⁰⁷ Ibid.

²⁰⁸ Ellen G. White (March 22, 1892), “It Is Not for You to Know the Times and the Seasons” [Sermon at Lansing, Mich., September 5, 1891], *Review and Herald*, par. 3-4.

typologies of the Old and New Testaments to future prophecies. The context of the quote is about the internal struggles within the work of God:

“I cannot rest. So many things are presented to me that I cannot sleep past eleven o’clock. The state of the churches calls for careful consideration. During the past night I seemed to be in a large assembly, composed of ministers, physicians, and workers connected with our institutions. To this assembly a messenger from heaven was presenting many things. His message was this: “History is being repeated. That which has been will be again.”

Rather, the claims of Pastor David Gates fall into what is described in the following quote:

“We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.”²⁰⁹

Later, Gates mentions the 42 months of Revelation 13: 5 that apply to the 1260 years of papal supremacy that ended in 1798, something in which he is right.²¹⁰ But then he says that this period of prophetic 3 and ½ years, as also appears in Daniel 12: 7, is 3 and ½ literal years to be fulfilled in the future.²¹¹ He does not explain how. Later he indicates that the papacy will have the final supremacy for that literal time space.²¹² We do not have time to focus on the subject but look at the work that I wrote²¹³ and other studies²¹⁴ which shows the impossibility of applying the time periods of Daniel 12 and the 42 months of Revelation 13: 5 as literal days in the future. Also take into account what we previously mentioned, making it impossible to have time periods after 1844.

With all this in mind, it does not help to take any of these contexts to apply any prophecy based on typologies to the future in the context of the theme that David Gates presents in that video.

Nor is it true that since 66 AD with the siege of Jerusalem by the Roman general Cestius Gallus, until the total destruction of the city, that there were 1260 days or 3 and ½ years. When you look at the books of Josephus on the subject and you check the dates referred to by him, you will find that David Gates's statements are wrong. In normal calendar, it could have been about 1352 days, however here we will show the exact calculation between both events.

First, let's see that according to Josephus, the war began in the twelfth year of Nero's reign.²¹⁵ Undoubtedly, that year was 54 AD.²¹⁶ Therefore, his twelfth year was 66 AD. And indeed, the

²⁰⁹ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2010), Book 2, p. 102.

²¹⁰ *Ibid.*

²¹¹ *Ibid.*

²¹² (October 17, 2018), “A las Puertas” por el Tio David Gates, David Gates: <https://www.youtube.com/watch?v=828xPWUfcPA>; accessed on October 18, 2018.

²¹³ J. Gabriel Piedra Quirós, *Respuestas Sobre Profecía* (Copicentro, Barrio la California, San José, Costa Rica, 2011) caps. 9-133, pp. 375-497.

²¹⁴ Alberto R. Treiyer (Goldsboro, August, 2009), “*Tres Palabras Claves Contra el Futurismo en Daniel 12.*”, *Adventist Distinctive Messages*; Gerhard Pfandl (May, 2005), *Time Prophecies in Daniel 12, Biblical Research Institute Release-5*; Dr. Alberto R. Timm (September, 1999), *Los 1290 y los 1335 días de Daniel 12, Revista Logos 3/2*; etc.

²¹⁵ *The Wars of the Jews*, Josephus, Preface:1.7.; quoted in William Whiston (translator) y Paul L. Maier (commentary), *Flavius Josephus, The Completes Works of Josephus* (Kregel Academic & Professional, Revised and Expanded Edition, 1999), ob. cit.

²¹⁶ Zoe Lowery y Julian Morgan, *Nero* (The Rosen Publishing Group, Inc., New York, First Edition, 2017), p 15; Brian Schmisek, *The Rome of Peter and Paul: A Pilgrim's Handbook to New Testament Sites in The Eternal City* (Pickwick Publications, Eugene, OR, 2017), p. 32; Anthony A. Barrett, Elaine Fantham, John C. Yardley, *The Emperor Nero: A Guide to the Ancient Sources* (Princeton University Press, 2016), p. 28; David Shotter, *Nero* (Routledge, New York, 2014), p. 15; Theodor Mommsen, *A History of Rome Under the Emperors* (Routledge, New York, 1996), 148, p. 148; William H. McNeill, *La Civilización de Occidente: Manual de Historia* (Editorial de la Universidad de Puerto Rico, Tercera edición en español, revisada, 2000), p. 175; Thomas D. Lea, *El Nuevo Testamento: Su Trasfondo y Su Mensaje*

Jewish uprising against the Roman authorities according to the sources occurred in AD 66.²¹⁷ And the destruction of the city occurred in 70 AD.²¹⁸ Likewise, Josephus recorded that the conquest of the city occurred “*in the second year of the reign of Vespasian.*”²¹⁹ Titus Flavius Vespasianus began to reign in 69.²²⁰ So his second year was 70, actually.

Regarding the timeline 66 D.C.-70 D.C., other sources corroborate the dates well.²²¹ In this way, we know that the siege of Jerusalem by Cestius Gallus, as well as the total destruction of the city by Vespasian, occurred in the years 66 and 70, respectively.

The next consideration is that the Hebrew calendar has intercalary months of 30 to 29 days, but with variations in the months of Cheshvan (29 or 30) and Kislev (30 or 29),²²² which may result in variations of 353 to 355 days per year. Depending on certain additional variations required, the year can be extended and have 383 to 385 days if it is necessary to add a second month of Adar, as documented by Dr. Arthur Spier,²²³ for example. According to such variations and very well documented, the year 66 had 385 days; the 67 had 353 days; the 68 with 355 days; the 69 had 384 days, and the 70 had 355 days.²²⁴ With this mind, let's start by saying that it was not since the Easter of 66 the beginning of the siege of Jerusalem, as David Gates affirms. Although it was in that year, Josephus affirms that it was from the feast of tabernacles:

“But when Cestius had marched from Antipatris to Lydda, he found the city empty, of its men, for the whole multitude were gone up to Jerusalem to the feast of tabernacles; yet did he destroy fifty of those that showed themselves, and burnt the city, and so marched forwards; and ascending by Bethoron, he pitched his camp at a certain place called Gabao, fifty furlongs distant from Jerusalem.”²²⁵

(Editorial Mundo Hispano, El Paso, TX, 2004), p. 18; Miguel Ángel Novillo López, *Breve Historia de Roma* (Nowtilus, Madrid, España, 2012), p. 211.

²¹⁷ Bo Reicke, *The New Testament Era: The World of the Bible from 500 B.C. to A.D. 100* (Fortress Press, Philadelphia, 1974), p. 256; Tom Streeter, *The Church and Western Culture: An Introduction to Church History* (AuthorHouse, Bloomington, IN, 2008), p. 40; p. 27; Jesús M.^a Nieto Ibáñez (traductor), Flavio Josefo, *La Guerra de los Judíos: L Libros I-III* (Editorial Gredos, S. A., Madrid, 1997), p. 14.

²¹⁸ Veselin Kesich, *Formation and Struggles: The Birth of the Church 33-20 AD* (St. Vladimir's Seminary Press, NY, 2007), p. 27; Adrienne Williams Boyarin, *The Siege of Jerusalem: A Broadview Anthology of British Literature* edition (Broadview Press, Ontario, Canada, 2014), p. 15; Jesús M.^a Nieto Ibáñez (traductor), Flavio Josefo, *La Guerra de los Judíos: L Libros I-III* (Editorial Gredos, S. A., Madrid, 1997), pp. 7, 9, 15.

²¹⁹ Flavio Josefo, *La Guerra de los Judíos, Libro VI: 224*; citado en Jesús M.^a Nieto Ibáñez, (traductor), Flavio Josefo, *La Guerra de los Judíos L Libros IV-VII* (Editorial Gredos, S. A., Madrid, 1999), ob. cit.

²²⁰ Warren Tucker; Scott Codry; James L. Halperin, *Heritage World Coin Auction #3000 Long Beach* (Heritage Auctions, Inc. 2008), p. 20; William E. Dunstan, *Ancient Rome* (Rowman & Littlefield Publishers, Inc., Maryland, 2011), p. 299; Richard L. Niswonger, *New Testament History* (Zondervan Publishing House, Grand Rapids, Michigan, 1992), p. 268; Allen M. Ward, Fritz M. Heichelheim, Cedric A. Yeo, *A History of the Roman People* (Routledge, New York, 2014), p. 319; Larry J. Kreitzer, *Striking New Images: Roman Imperial Coinage and the New Testament World* (Sheffield Academic Press, 1996), p. 122; Yann Le Bohec, *Breve Historia de la Roma Antigua* (Ediciones Rialp, S. A., Madrid, 2013), p. 50; David Barrera Martínez y Cristina Durán Gómez, *Breve historia de la caída del imperio romano* (Ediciones Nowtilus, S.L., Madrid, 2017), ob. cit.; Miguel Ángel Novillo López, *Breve Historia de Roma* (Nowtilus, Madrid, España, 2012), p. 219.

²²¹ Martin Goodman, *The Ruling Class of Judaea: The Origins of the Jewish Revolt against Rome A.D. 66-70* (Cambridge University Press, 1989), pp. 1-4, 6, 10, etc..

²²² David Bridger, Samuel Wolk, *The New Jewish Encyclopedia* (Behrman House, Inc. NJ, 1976), p. 70.

²²³ Arthur Spier, *Comprehensive Hebrew Calendar: Twentieth to Twenty-second Century, 5660-5860 1900-2100*, revised expanded edition (Feldheim Publishers, Nueva York, third, revised edition, 1986), pp. 11-18.

²²⁴ Carl D. Franklin, *The Calendar of Christ and the Apostles* (CBCG, October 27, 2002. Revised: June 1, 2004), Part 1, p. 163.

²²⁵ *The Wars of the Jews*, Josephus, 2:19.1.; quoted in William Whiston (translator) y Paul L. Maier (commentary), *Flavius Josephus, The Completes Works of Josephus* (Kregel Academic & Professional, Revised and Expanded Edition, 1999), ob. cit.

Ellen White confirms it in *The Great Controversy*:

“At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested”.²²⁶

Several specialists follow Josefo’s timeline. Martin Goodman and Si Sheppard, for example, place the site of Jerusalem by Cestius Galo in the month of October [Tabernacles].²²⁷ And Goodman specifically sets it in the feast of Tabernacles.²²⁸

Now, although the reading public of Josephus was especially Gentile, he used the names of the Jewish calendar for the different phases of the Roman conquest against Judea. He wrote that the total destruction of the city occurred on the eighth day of the month of Gorpheus or Elul - the name of the sixth Hebrew month - [of the year 70]:

“So the Romans being now become masters of the walls, they both placed their ensigns upon the towers, and made joyful acclamations for the victory they had gained, as having found the end of this war much lighter than its beginning [...]”

And truly so it happened, that though the slayers left off at the evening, yet did the fire greatly prevail in the night; and as all was burning, came that eighth day of the month Gorpheus [Elul] upon Jerusalem; a city that had been liable to so many miseries during the siege, that, had it always enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world. Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasions of this its overthrow.”²²⁹

“And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpheus [Elul].”²³⁰

Having this in mind, adding the remaining 194 days from the beginning of Tabernacles (assuming it was at the beginning) in the year 66, until the 8th of Gorpheus or Elul of the year 70, we have a total of 1442 days. The feast of tabernacles lasted 8 days (Lev. 23: 34-36). So assuming the siege started at the end of the feast, we have 1434 days. I quote below the sources for those who wish to corroborate them. There are no 1260 days or 3 and a half years. If someone is curious to know if there were 3 and a half years taking into account the Hebrew calendar of that time there were not. Because Elul is the month before Tishri when the feast of tabernacles was celebrated and the site began in the year 66. So there are almost four years. But in any case it is an unnecessary aspect to be discussed: it is intended that 3 and ½ years passed by based on the prophecy of Daniel 12: 7 (time, times, and an half) and Revelation 13: 5 (42 months) based on a biblical year with twelve months of 30 days each, totaling 1260 days. Therefore, David Gates's assertion that 1260 days or 3 and ½ years passed between the siege of Jerusalem and the total destruction of the city is not correct.

Likewise, to claim that the trial of the living began on September 23, 2015, has no basis either. Ellen White wrote:

²²⁶ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 31.

²²⁷ Martin Goodman, *The Ruling Class of Judaea: The Origins of the Jewish Revolt against Rome A.D. 66-70* (Cambridge University Press, 1989), pp. 153, 156, 160; Si Sheppard, *The Jewish Revolt AD 66-74* (Osprey Publishing; 1 edition), p. 18.

²²⁸ Martin Goodman, *Rome and Jerusalem: The Clash of Ancient Civilizations* (Vintage Books, 2008), ob. cit.

²²⁹ *The Wars of the Jews*, Josephus, 6:8.5.; quoted in William Whiston (translator) y Paul L. Maier (commentary), *Flavius Josephus, The Completes Works of Josephus* (Kregel Academic & Professional, Revised and Expanded Edition, 1999), ob. cit.

²³⁰ *Ibid.* 6:10.1.; quoted in *Ibid.*

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review.”²³¹

Another quotation:

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths.”²³²

And what about David Gates' claim that the Adventist Church's probation time will come to an end in March of 2019? Regarding any probation time let's read for example:

“I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884.

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message, which four or five were engaged in advocating with great zeal, was heresy.”²³³

Note that the previous quotation refers not only to the time of probation but to any time period of any future event.

David Gates also quotes the following inspired statement:²³⁴

“When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11, 12.”²³⁵

He does not realize that by setting a date for the closing of probation for the Adventist Church and the enactment of the Sunday law in the United States in March 2019, he imprudently sets a date approaching the second coming of Jesus. Ellen White herself declared:

“Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.”²³⁶

²³¹ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 490.

²³² Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Ellen G. White Estate, Inc. 2010), p. 55.

²³³ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2010), Book 2, p. 73.

²³⁴ (October 17, 2018), “A las Puertas” por el Tio David Gates, David Gates: <https://www.youtube.com/watch?v=828xPWUfcPA>; accessed on October 19, 2018.

²³⁵ Ellen G. White, *Counsels for the Church* (Ellen G. White Estate, Inc. 2010), p. 349.

²³⁶ Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 10 [Nos. 771-850], p. 228 [270].

Note: “and yet the prophetic reckoning shows us that Christ is at the door.” March of 2019 does that: sets a date that approaches the second coming of Jesus.

In the same way, it is also not true that when Pope Francis gave his speech in the United States Congress on September 23, 2015, he seized the Legislative, Executive, Judicial and Economic control. Where are the sources for such a claim? It is true that most judges of the Supreme Court are Catholics, but claiming that all the powers mentioned by Gates were seized by Pope Francis is an exaggeration. It has no documented foundation. Also, the claim that David Gates makes that Donald Trump said to Pope Francis during his visit to the Vatican, “I will do whatever you say” is not true either. In addition to talking and agreeing on world peace, the Middle East and the protection of Christians, we did not see an agreement between them on eliminating the plans to build the wall between Mexico and the United States and other anti-immigration policies that Pope Francis does not favor. ... Nor did Trump follow the recommendations of the encyclical *Laudato Si* about climate change that the pope gave him and instead of that Trump abandoned the agreement.²³⁷ It was expected collaboration from the Catholic Church and the US in the fields of health, education, and assistance to immigrants.²³⁸ But Trump has not followed all the wishes of the pope. Where did Pastor David get the idea that Trump told him he will do everything the Pope told him? Those statements did not even appear in the press or were part of any leakage.

It is also extremely wrong to compare the site of Jerusalem for Rome until the total destruction of that city with the visit of Pope Francis on September 23, 2015. Ellen White wrote:

“As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.”²³⁹

The visit of Pope Francis to the United States in 2015 and his speech to Congress on September 23 of that year, represented a great advance for the final events, but in that day the Sunday law was not promulgated nor we knew anything about in order that we as a people leave the large cities, preparatory prepare to leaving the smaller in search of secluded places in the mountains.

In his “Answers to questions and concerns” video regarding his polemical presentation of final events, David Gates claims that the Sunday bill began to enter into the Congress in June 2015 in order to reinforce that bill with the visit of Pope Francis.²⁴⁰ We do not deny the importance of such a report, which we have heard on the Internet. But the Ellen G. White statement we quoted before is not about a Sunday law that is approved in secret in Congress. Gates quotes the following statement:

“The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending...”²⁴¹

What David does not tell us is that this statement of Last Day Events book, gives as the original source the Review and Herald of December 11, 1888. Ellen White wrote about the Sunday movement of the '80s that took place in the 19th century. Her statement is not about the current

²³⁷ Mark Landler and Jason Horowitz (May 24, 2017), *With Gift and in Conversation, Vatican Presses Trump on Climate Change*; Nick Squires (May 24, 2017), ‘The honour of a lifetime.’ *Beaming Donald Trump meets with critic Pope Francis at the Vatican*; Philip Pulella (October 16, 2017), *The Pope just criticized the US for abandoning the Paris agreement*.

²³⁸ Stephanie Kirchgaessner (May 25, 2017), *Pope looks glum after Vatican meeting with Donald Trump*, *The Guardian*.

²³⁹ Ellen G. White, *Testimony Treasures* (Ellen G. White Estate, Inc. 2017), Vol. 2, p. 150 [166].

²⁴⁰ (October 23, 2018), *Even at the Door – Answers to questions and concerns, David Gates: <https://www.youtube.com/watch?v=mmQUOOQk9r4>*; accessed on October 23, 2018.

²⁴¹ Ellen G. White, *Last Day Events* (Ellen G. White Estate, Inc. 2010), p. 125. *The Review and Herald Extra*, December 11, 1888.

Sunday movement. It is true that at this time the Sunday movement is also veiled in the pro-environment efforts. But it is also true that the statement quoted before the previous one when Ellen White wrote about the Roman armies in typological comparison with the Sunday law final movement, that she is talking about her approval and disclosure to the people; and not the hidden process that precedes its approval. So, David Gates is wrong in this.

Likewise, the David Gates teaching that the first half of the last week of the 70-week prophecy of Daniel 9 is applied typologically to a future repetition has no foundation in the Bible or the Spirit of Prophecy. Gates only suppose and, based on that assumption, he preaches something that God did not reveal.

Gates pretends to justify his futurist dates quoting Revelation 8:1, namely, the “half an hour” of silence in heaven and the “hour” of Revelation 17:12 by considering those time words to future prophetic times: one week and two weeks respectively.²⁴² Unlike the prophetic time of the sixth trumpet of Revelation 9:15, the problem with Gates' application is that if we take the term “hour” as prophetic in the biblical texts he mentions, we would have to say that the investigative judgment announced in the the first angel's message (Rev. 14: 7), which began on October 22, 1844, lasted only two weeks in prophetic time, because the phrase says “the hour of his judgment is come.” It would be to say that the time of probation for us and the world ended two weeks after the great disappointment. In addition, the word “hour” {“hōra” (ὥρα)} is also used to refer to a particular moment, and not precisely at an exact time (Matt 26:40; Jn. 5:35; 1 Cor. 15: 30 (in Greek), 2 Cor. 7: 8 (in Greek), Gal 2: 5 (in Greek), Phil 1:15 (in Greek), Rev 3: 3).

The half an hour of Revelation 8: 1 is not a prophetic time since it reads {“hōs hēmiōrion” (ὡς ἡμιώριον)}, that is, “like half an hour”. That is, it is not an exact half an hour. John thought it was about half an hour, and therefore it does not represent a future prophetic time.

Also, to claim that because a Union president told him that in the Annual Council there would be an implementation of a more centralized power by the General Conference in order to discipline and persecute pastors and church members²⁴³ is not based in reality. The only similarity that occurred was the approval of the three-page document that allows disciplining the administrative regions that have rebelled against the San Antonio vote in the General Conference session of July 2015. Whoever reads the document will see that there is no centralized or despotic power, but that each point allows each region to apply the discipline and, at least that it is necessary, to continue at the higher administrative level, and so on until it reaches the General Conference. Whoever sees each point in light of what we believe, will see that it is not anti-Adventist, and therefore, much less represents a centralized power. Mark Finley answers to those accusations.²⁴⁴

It is as if pastor Gates is endorsing George Knight in some way. Knight has compared the General Conference to the papacy because he says that it exercises an authoritarian power. I could continue to point out another number of very serious errors in the presentation of David Gates but in the field of prophecy, this is enough. Now let's read some warnings given by Ellen White:

“Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in his own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

²⁴² (October 23, 2018), Even at the Door – Answers to questions and concerns, David Gates: <https://www.youtube.com/watch?v=mmQUOOQk9r4>; accessed on October 23, 2018.

²⁴³ Ibid.

²⁴⁴ Pastor Mark Finley (Oct 23, 2018), *Mystifying Myths*, Adventist News Network: <https://news.adventist.org/en/all-news/news/go/2018-10-23/mystifying-myths/?fbclid=IwAR0PgC2Srw69Nh9rNqoS-FrYWKhSXpJizIIMjYmoCm40e2uBNPTueoGhvgk>; accessed on October 24, 2018.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed."²⁴⁵

According to the previous quote, it is wrong to speculate about the times that must be fulfilled in any future event. In doing so, according to the quotation, we do not surrender to the duty of giving the bread of unadulterated life to the perishing souls. Note that the second paragraph tells us that, "*Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth*", and that in doing so, "*disqualify them for the giving of the third angel's message to the world*". By virtue of the previous quote, while David Gates continues to preach these speculative topics and/or does not repent for his actions, God can not accept his missionary work. Some quotes about time prophecies after 1844:

"We are not to live upon time excitement....

You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years."²⁴⁶

"God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for His appearing. He would have no one say, as did the unfaithful servant, "My lord delayeth his coming," for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day."²⁴⁷

"The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, **the people will not have another message upon definite time**. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."²⁴⁸

"Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in his own power. Again and again have I been warned in regard to time-setting. There will never again be **a message for the people of God that will be based on time**. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ."²⁴⁹

²⁴⁵ Ellen G. White (March 22, 1892), "*It Is Not for You to Know the Times and the Seasons*" [Sermon at Lansing, Mich., September 5, 1891], *Review and Herald*, par. 3-4.

²⁴⁶ Ellen G. White, *Last Day Events* (Ellen G. White Estate, Inc. 2010), p. 33; quoted in *The Review and Herald*, March 22, 1892.

²⁴⁷ *Ibid.* p. 34; quoted in *The Review and Herald*, November 27, 1900.

²⁴⁸ Ellen G. White, Manuscript 59, *Daniel and Revelation* (August 16, 1900). Emphasis mine.

²⁴⁹ Ellen G. White (March 22, 1892), "*It Is Not for You to Know the Times and the Seasons*" [Sermon at Lansing, Mich., September 5, 1891], *Review and Herald*, par. 7. Emphasis ours.

“You will not be able to say that he will come in one, two, or five years, neither are you to put off his coming by stating that it may not be for ten or twenty years.”²⁵⁰

David Gates and the alleged rejection by the World Church of the writings of the Spirit of Prophecy as an authoritative source of truth as well as the imminence of the second coming of Christ

David Gates says in his sermon “Even at the Door” that at the General Conference session in July 2015, God indicated him to pay attention to what was happening at the meetings.²⁵¹ Gates says that parts of the fundamental beliefs of the church were changed.²⁵² He asserts that the testimony of the Spirit of Prophecy manifested in Ellen White as “authoritative source of truth” was rejected.²⁵³ And secondly, that the second coming of Jesus is no longer read “imminent” but “soon”.²⁵⁴ And that means we no longer believe that Jesus is at the door.²⁵⁵ Regarding David Gates's first accusation, he refers to the fundamental belief number 18. The transcript of the July 6 business session of the GC session indicated that the phrase “authoritative source of truth” could be misinterpreted as our foundation is not in the Bible and that consequently we have two truths (an observation of a faithful Division to really believe in her prophetic gift), while others indicated that we as Adventists really believe and appreciate the writings of Ellen White and, therefore, they wanted a phrase that would fix a possible bad understanding.²⁵⁶ Therefore, it was believed that keeping the phrase “source of truth” in reference to her writings in the writing of that belief, could create the feeling that we have two standards of truth (as already indicated) because our base is the Bible.²⁵⁷ With this context in mind, compare the previous version of belief number 18 with the modification voted on July 6. The previous form of belief number 18 reads:

“One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.”²⁵⁸

The version approved in the session of the General Conference on July 6, 2015, says:

“The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9.)”²⁵⁹

Notice that the final version does not deny that Ellen White's writings are an authoritative source of truth since the text acknowledges that the gift of prophecy “is an identifying mark of the remnant

²⁵⁰ Ibid, par. 10.

²⁵¹ (October 17, 2018), “Even at the Door” by Uncle David Gates, David Gates: <https://www.youtube.com/watch?v=M59uLvZz1HI>; accessed on October 24, 2018.

²⁵² Ibid.

²⁵³ Ibid.

²⁵⁴ Ibid.

²⁵⁵ Ibid.

²⁵⁶ 2015 GC Business Session Transcript - Mon pm 07-06, p. 33: <http://documents.adventistarchives.org/Minutes/GCSM/2015/GCST20150706PM.pdf>; accessed on October 22, 2018.

²⁵⁷ Ibid. p. 38. Read the entire discussion from pages 33-48.

²⁵⁸ <https://nadadventist.org/about-our-church/beliefs/god-speaks-through-gift-of-prophecy>; accessed on October 22, 2018.

²⁵⁹ <https://www.adventist.org/en/beliefs/church/the-gift-of-prophecy/>; accessed on October 22, 2018.

church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority.” The discussions of July 6 of the business session of the General Conference assembly held in San Antonio, Texas, as we saw eliminated the phrase “authoritative source of truth” to avoid equating the writings of Ellen White with the Bible. Their absolute prophetic veracity is not denied as being equal to that of the biblical prophets. What is established is that our source for all truth is the Bible. She herself wrote that her writings have the purpose of guiding us back to the study of the Bible because of our indolence:

“Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.”²⁶⁰

She indicated that the Bible should not be supplanted by testimonies because the Bible is the basis for all doctrines:

“The Lord desires you to study your Bibles. He has not given any additional light to take the place of his Word. This light is to bring confused minds to his Word, which, if eaten and digested, is as the lifeblood of the soul. Then good works will be seen as light shining in darkness.”²⁶¹

“The more we look at the promises of the Word of God, the brighter they grow. The more we practice them, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the Testimonies ahead of the Bible.”²⁶²

Although it is clear that the testimonies never contradict the Scripture:

“The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict his Word.”²⁶³

It can be clearly noted that David Gates's assertion that the World Church adopted the rejection of testimonies as an “authoritative source of truth” is false.

The communications department of the Spanish Adventist Union (UAE), notified:

“In belief number 18,” The gift of prophecy “: Some felt that with the previous statement of the Adventist Church it was given authority to the co-founder Ellen G. White comparable to that of the Bible. Changes have been made to eliminate this potential ambiguity. Ellen G. White herself emphasized that her authority is subject to the Scriptures. The new wording of this statement in no way diminishes the church's understanding of the authority of the Bible or the prophetic authority of Ellen G. White.”²⁶⁴

Regarding David Gates' second observation, namely, that Christ's second coming was imminent was rejected by changing the word “imminent” to “soon”, we will first quote the transcript of the business session of July 6:

“ARTUR STELE: Thank you. The next fundamental belief is number 25. Besides the rearrangement of the biblical text, we have a change of one word. When you look at fundamental belief 25, which you have in your hands and now you will have on the screen, you will see that on line 20 there is one word changed. We used to have “Christ's coming is imminent.” And we suggest to use a word that is a direct quote from the Gospel of Matthew, saying “Christ's coming is near.” We have received recommendations from a number of people because they saw that we

²⁶⁰ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2011), Book 2, p. 21 [30].

²⁶¹ *Ibid.* p. 21 [29]. Letter 30, 1901.

²⁶² Ellen G. White, *Evangelism* (Ellen G. White Estate, Inc. 2010), p. 256. Manuscript 7, 1894.

²⁶³ Ellen G. White, *Selected Messages* (Ellen G. White Estate, Inc. 2011), Book 3, p. 23 [32]. Letter 106, 1907.

²⁶⁴ (July 8, 2015), #GCSA15 #93 *Lo que ha cambiado de las 28 Creencias Fundamentales, Comunicaciones UAE.*

have not used a biblical reference. And it was quite difficult for some languages to translate it, and so we felt that it would be appropriate to use exactly the phrase that is used in the biblical reference.

“I move it, Brother.

“UNIDENTIFIED SPEAKER:

“Seconded. BENJAMIN SCHOUN: OK.

“It’s moved and seconded. Are there any speakers? I don’t see any coming to the microphone. So let us vote.

“All in favor of this, please raise your voting cards.

“Thank you.

“Any opposed?

“OK. That is carried”²⁶⁵

Note first, that a text of Matthew was suggested to apply it to the fundamental belief about the second coming of Jesus regarding his closeness. And that text, read as “near” and not as “imminent” is Matthew 24:33. The text says:

“So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.” (Matt. 24:33).

Note that in addition to the word “near”, the biblical text contains the phrase “at the doors” and it can be understood as “imminent”. So Jesus is matching the Word “near” with the phrase “at the doors”, which means that it is the same idea in this case. Thus, the session of the General Conference is not denying with the simple change of a word that the return of Christ is imminent. It does not contradict Jesus in Matthew. Likewise, as can be read in the above cited transcript of the business session, note that the change was also due to translation problems of the term “imminent” into other languages, so the phrase of a biblical text made it easier. There was no intention to stop believing that Jesus is at the door, as David Gates affirms. In addition, Ellen White used synonymous words of “imminent” for the final crisis and the second coming in her own time, and that doesn’t mean that very few years after those quotations that Jesus will return:

The year 1890:

“God gave me the light contained in The Great Controversy and Patriarchs and Prophets and this light was needed to arouse the people to prepare for the great day of God, which is just before us. These books contain God’s direct appeal to the people.”²⁶⁶

The year 1909:

“Those in the highways are not to be neglected; neither are those in the hedges; and as we journey about from place to place and pass by house after house, we should often inquire, “Have the people who are living in these places heard the message? Has the truth of God’s Word been

²⁶⁵ 2015 GC Business Session Transcript - Mon am 07-06, p. 22: <http://documents.adventistarchives.org/Minutes/GCSM/2015/GCST20150706AM.pdf>; accessed on October 22, 2018.

²⁶⁶ Ellen G. White, Colporteur Ministry (Ellen G. White Estate, Inc. 2011), p. 75 [129]. Manuscript 23, 1890.

brought to their ears? Do they understand that the end of all things is at hand, and that the judgments of God are impending?"²⁶⁷

Did Ellen White mean that in her time the end of all things would come? Of course not. Moreover, as in Matthew 24:33, she equates the term "imminent" with "near" in the previous quote. In sum, there was no change in the fundamental belief²⁵ that affects what we believe about the closeness of the second coming of Christ.

We must ask ourselves this: did God really tell David Gates to pay attention to what was happening in the General Conference session (as he stated) and thus reach erroneous conclusions? In short, did God speak to him? The strange thing is that Gates claims to have listened to the arguments.²⁶⁸ We ask ourselves what happened then so that he arrived at such wrong conclusions.

Defense of David Gates to his speculative message and his criticisms of the church

a. Richard Gates

A defense was published on November 1 of this year (2018) on David Gates Facebook page. It was written by his father Richard Gates, who was an ordained pastor (now retired). We will briefly see what he wrote and we'll answer his arguments. He states:

1. The Scriptures abound with type and antitype applications.

Although that is true, imaginary typological elements may emerge just as David Gates teaches it. We saw that neither the Scripture nor the testimonies authorize us to apply typologies that do not exist in their same revelation. In addition, we saw that the dates recorded in history contradict David's claims.

2. Dual applications of Scripture are many.--1 SDAC, 1017

That is true, but not with respect to the apocalyptic prophecies of Daniel and Revelation, as has been demonstrated so many times.

3. Prophetic expositors within the Adventist Church often have different perspectives, without denying the fundamentals of any prophecy.

That there are different perspectives from different speakers, does not imply that there is not a well-founded consensus on many topics. We already saw that the conclusions of David Gates contradict the Bible and the testimonies in the perspective in which the church has always understood it.

4. David's recent message "The Door is About to Close" has stirred Adventist.

But what kind of awakening? In addition, any presumed awakening does not justify a message that is not correctly based on the Bible. Many evangelicals presume spiritual awakenings from a wrong theology of their doctrine.

5. Unless critics have listened very carefully to everything said, they are ill prepare.

We critics have given well-defined answers to the mistakes of David Gates. And neither he nor Richard Gates has explicitly addressed any of them, but they have evaded them. That is insincerity.

6. Prophetic templates and time periods frequently overlap. e.g. Dan. 12.

²⁶⁷ Ellen G. White, *Evangelism* (Ellen G. White Estate, Inc. 2010), p. 45.

²⁶⁸ (October 17, 2018), "Even at the Door" by Uncle David Gates, David Gates: <https://www.youtube.com/watch?v=M59uLvZz1HI>; accessed on October 24, 2018.

We have already briefly studied that prophetic periods do not have a double application.

7. Not dogmatic, he clearly states that he personally is convinced. Encourages study.

But we study that personal and other conclusions should not be taught in the church without first presenting them to more experienced brethren, and from there allow the truth by the power of the Holy Spirit to come to light.

8. Occasional references to supporting pastors, and limited dream testimony, stir immediate opposition. -- Joel 2: 28, 29.

It's true, but the text of Joel 2:28, 29 is not about that. And we already examined that the dreams on which David Gates is based contradict the Scriptures (Isa 8:20).

9. "I am NOT trying to set dates"—"I am kind of scared".—"I am not being dogmatic"

One thing is to say it and another thing is the facts. On his video, David preached about definite dates. If he was not being dogmatic, why did Richard Gates write earlier as we read, "that he [David] personally is convinced"? That's a contradiction. If it's not, we do not have the explanation of why.

10. INTERESTINGLY: Few pastors ever recognize the 3.5 year "template" related to the siege of Jerusalem! ---EGW in GC states that the destruction of ancient Jerusalem is an antitype of final (future) events.

Cestus started the siege in 66 AD, withdrew, the Christians fled, then Titus returned in 70 AD (3.5 yrs. later) and finished the destruction.-- See Josephus "Wars of the Jews"

We saw that Josephus and other sources about the Hebrew calendars, help us to conclude that from the siege of Cestius in 66 until the destruction of the city in 70, 1442 days passed (almost four years, and not 3 years and ½).

11. Regarding the wording change about the SOP at GC Session in 2015, I would rephrase David's statement. He said it is "not considered inspired anymore".

It would be more accurate to say "the delegates significantly downgraded their view of her inspiration". A very sad change.

It has already been documented that this was not the case.

b. Old Peter / New Peter – David Gates

During his sermon, Old Peter / New Peter (testimonies) on Saturday, November 3, 2018, at the Village Chapel SDA in McDonald, Tennessee, David Gates said he was convinced that we had very little time left and that the fate of all people was about to be decided.²⁶⁹ Later, he spoke about different testimonies related to the plane crash that he and a co-pilot had on October 31 of this year (2018).²⁷⁰ Despite the testimonies told by David, some of us believe that the Lord allowed this to David Gates as a wake-up call for not paying attention to the Word of God and the Spirit of Prophecy, because of his erroneous teaching.

Then something very disturbing happened ... He said that his video – "The Door is About to Close" - that was seen all over the world, had received a 90-95% positive reaction, in contrast to a

²⁶⁹ (November, 2018), 20181103 Old Peter / New Peter – David Gates, Village Chapel SDA, McDonald, TN: <https://www.youtube.com/watch?v=NPifOt1IcrE&t=71m55s>; accessed on November 4, 2018.

²⁷⁰ Ibid: <https://www.youtube.com/watch?v=NPifOt1IcrE&t=80m48s>.

negative 5%.²⁷¹ He explained that it was a burden on their hearts - for him and Becky- *“to get to God’s people ready for what’s about to come as an overwhelming surprise”*.²⁷² Because some who did not agree wanted to apply discipline and severity without being humble, it was a very difficult situation for them (for him and Becky). Becky came forward; and she told that on Sunday, October 28 (the day of the accident in the plane), she had just typed in her computer a small paragraph of Ellen G. White that explains that in the time of trouble, God will send angels in strength to protect us. At that precise moment, David called her and told her that he had had an accident but that he was fine. Becky considered it providential.

On that weekend, Becky decided to stay at home to fast and pray; since she and David felt the urgency of the message presented that in March of 2019 the door of mercy for the Adventist Church is going to close; and because they were suffering a great opposition. She told the Lord that they were *“not being dogmatic, we’re not being stubborn about this”*, however, the facts have shown otherwise. Since some have shared very definite answers to them but nothing convinces them. She asked the Lord to guide them and to open their eyes. She told him *“we human beings, we just have so many preconceived ideas and maybe we’re just totally missing the boat, and maybe we’re seeing things where we shouldn’t be seeing things in your word and in events that are happening around the world”*. With this context in mind, she said that she was praying very seriously but that she was also crying. Suddenly a biblical text came to her mind, almost as if it was a voice that told her, “read” Ezekiel 3. She did not remember the content of the text since she had not read it for a long time. She opened her Bible and began to read. We quote the texts she read:

⁴ Moreover He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.”

⁴ Then He said to me: “Son of man, go to the house of Israel and speak with My words to them.

⁸ Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.

⁹ Like adamant stone, harder than flint, I have made your forehead; do not be afraid of them, nor be dismayed at their looks, though they are a rebellious house.”

¹¹ And go, get to the captives, to the children of your people, and speak to them and tell them, ‘Thus says the Lord GOD, whether they hear, or whether they refuse.’”

¹⁷ Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me”. (Ezek. 3: 1, 4, 8, 9, 11, 17).

Immediately, Becky knew that “God” indicated to her that they should continue to communicate the message that had received so much criticism. Since “the Lord” had responded in that way.

David Gates intervened saying that several pastors in the United States had called him, telling him that they had presented his Internet video and that they had discussed it. After studying in the Bible, not all had the same conclusions, but all agreed that it was time to wake up. And they thanked David Gates for his message. One of the churches as a whole woke up and began to study the Bible. With this report, David wanted to imply that his controversial video “came from God,” because his message was awakening members of different churches. But we will see that a very similar situation occurred since before 1854 and that in that same year some souls became converted even though that time was set for the return of Jesus - and He did not come - but Ellen White wrote that that conclusion (some souls converted) was unnecessary and did not justify the message.

Becky continued telling her experience, and she felt that Jesus was definitely about to return and that they should communicate that message even if people reject it. But she also asked “the Lord” a confirmation signal. They had two months of delay of payment of the satellite signal of RedADvenir and were already in the third month. Therefore, Becky asked “God” that if it was his will that they continue to communicate the same message (through the ADvenir Network, for example), that he give them the money to pay for that third month. She did not say anything to

²⁷¹ Ibid: <https://www.youtube.com/watch?v=NPifOt1IcrE&t=103m40s>.

²⁷² Ibid. Unless otherwise indicated, hereafter refers to the same source.

anyone, not even David Gates. The morning of October 31 (last day to pay that third month) she woke up. She remembers that she had told the Lord that if they did not have the money, that she was going to tell David that they should immediately stop giving that message. She went to the airport to pick up David, and when they were in the car, a brother from his ministry called to tell them that he had the funds to pay for the month. That “God” answered the last day of that third month, and that she received an answer to her prayer just when she was in the car with David, it was very providential... So, Becky told the church that she was very happy because Jesus was coming back soon. David then went on with his subject, saying that there are people who have had specific dreams telling them to prepare. He said he had recently preached a sermon in Illinois, where his parents live. He said that one of the elders of the church told him that he was chopping wood that week and that from the blue sky, a resonant voice from heaven told him, “*get ready, your name is about ready to come up*”. He wondered what the voice meant by saying that. And he told David that after hearing his sermon, he now knew that his record had to be clean and his sins forgiven: his life totally in the hands of God. David said he could tell ten additional stories similar to that.

But... are these kinds of signs always an accurate evidence that God is totally in charge of a ministry and that there are no latent dangers? Were all those divine providential signals or came from someone else? We read in the Spirit of Prophecy:

“The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan. The appetite and passions should be restricted and under the control of enlightened conscience, that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God.”²⁷³

I do not know in detail the health habits of David Gates and his beloved wife Becky, but a latent principle that we extract from the previous quote is that Satan can disguise his temptations as divine providences.

I was more than 21 years ago in spiritism. And several of the ways in which the signals mentioned under the circumstances described in this case were given, is similar to what I experienced more than 21 years ago. The same can be said of the “answers of God” for the type of prayers described in “The Lazarus Experience.” With sadness, I write it and for that reason, I pray to the Lord so that they reconsider their position and look where their error is. It is the prince of darkness who is blinding them and puts in a latent danger all his ministry and, if they do not reconsider, their ministry can sink into disaster. Their money is received by the enemy's providence. What other money can he give to advance his cause? Who realizes this or believes that everything comes from God? But I do not dare to generalize, because of the approximately three hundred volunteers who work with him, the Lord can bless the efforts of the sincere ones who have seen the danger and who strive sincerely to advance the cause of God. But what David Gates says affects their reputation.

What David and Becky had to consider, is that God was not going to speak to the mind or give signs to know if something was from Him or not, because the sign is in the Bible. In the parable of the rich man and Lazarus, when the rich man appears figuratively in hell, he asks “Abraham” to please send Lazarus to his father's house, because he had five brothers there whom he wanted to testify to so that they would awaken and not be lost and then suffer the same fate as him (Luk 16: 27, 28). But what did Abraham answer? “*The have Moses and the prophets; let them hear them.*” (vs. 29). With this context in mind, let us remember that Jesus told two people on the way to Emmaus, that Moses and all the prophets were “all the Scriptures” (24: 27). That is the entire Bible of that time.

²⁷³ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 3, p. 491.

But in the parable we are discussing, the rich man says no to Abraham, and insisted that if he sent someone from the dead (a miraculous sign in itself), they would repent (16: 30). But Abraham told him, “*If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.*” (vs. 31). Thus, God did not have to give any special signs or biblical texts to confirm whether a message was from Him or not, because according to divine inspiration, the procedure is to study the Bible and the testimonies to verify if what was preached was from He or not.

If God had indicated in some simple or miraculous way that that message wasn't from Him, He would have overlooked the responsibility of confronting the same arguments of those teachings with the Bible and the Spirit of Prophecy. And if something is difficult to understand, God would have guided people who know the Word of God well and who are imbued with the Holy Spirit, who could have helped explain whether or not those teachings were true (Luk 24: 25-27; Act 8: 26-35; 18:24-26; Heb. 6: 1-3; etc.)

God does not excuse us from the responsibility of studying our Bibles, because otherwise, we do not grow spiritually (Jn. 5: 39; Psa. 119: 105; cf. 2 Cor. 4: 3, 4, etc.) And I ask the Lord, as we all have to do it, that David and Becky turn to the Bible, and not to special signs, which have their justification in special circumstances, but not in this (Gen. 24: 12-15; Jdg. 6: 33-39). This is how Pentecostals do, who appeal to impressions to know the Lord's will.

Go back to the Bible and the Spirit of Prophecy, and the Lord will bless you much better in your lives and ministry than before.

We already saw that David Gates said on September 10, 2001, that one day something would happen that would change the world and that it would not be the same again. That was the next day when the terrorist attacks occurred on American soil. He also said in April 2008 that the economy could fall in September of that year and that it happened. But all the predictions that he pointed out about the final crisis were not fulfilled. Including the degree to which the economy would fall. Nor was the revelation given to him about a “Lazarus experience” (2005-2008) fulfilled. Nor the typology that he defended about the seven fat cows and the seven gaunt cows, as well as the seven heads of grain plump and good and the seven thin heads (September 2001-September 2008, and from there until September of 2015). David Gates decided not to apologize for his failed predictions and instead he moves on as if nothing happened. He has returned to his predictions with the support of others, including some dreams. In addition to reproving sin and sometimes inadequately. Ellen White wrote about all of this:

“In one place, four in one family professed to have communications from the Lord, reproving wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. Whence did these receive their inspiration?—From satanic agencies, which are many. The Lord laid it upon me to meet these things, and bear a decided testimony against them.”²⁷⁴

Additional considerations on the ministry of David Gates

The inspiration tells us about the workers who are not clearly acquainted with our message, including the prophecies:

“Ministers should be examined especially to see if they have an intelligent understanding of the truth for this time, so that they can give a connected discourse upon the prophecies or upon practical subjects. If they cannot clearly present Bible subjects they need to be hearers and learners still. They should earnestly and prayerfully search the Scriptures, and become conversant

²⁷⁴ Ellen G. White, Selected Messages (Ellen G. White, Inc. 2010), Book 2, pp. 75, 76.

with them, in order to be teachers of Bible truth to others. All these things should be carefully and prayerfully considered before men are hurried into the field of labor.”²⁷⁵

If this counsel of the Lord is not put into practice, confusion will enter the ranks of the work, as predicted:

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit.”²⁷⁶

Warnings: history repeats itself...?

Ellen G. White wrote the following:

“There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.”²⁷⁷

Regarding some who set the year 1854 as the time when Jesus would return, she also wrote:

“Considerable excitement was created by the 1854 time, and many have settled it that that movement was in the order of God because it was quite extensive and some were apparently converted by it. But such conclusions are not necessary. There was much preached in connection with the time in 1854 that was reasonable and right. Some who were honest took truth and error together, and sacrificed much of what they possessed to carry out the error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them. Some who endured the disappointment have seen the evidences of present truth, and have embraced the third angel’s message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it; and many of these are placed where they will not be convinced of the truth, though it be presented before them ever so clearly.”²⁷⁸

Remember that David Gates justified his sermon “Converging Crisis” in 2008 (despite the exaggerations and his failed predictions of events to come) saying that it had been a great blessing to many. But Ellen White did not justify the 1854 movement because “*some were apparently converted by it.*” And we read in the quote that concerns us that sincere people embraced the truth mixed with error, and after that date, they abandoned everything and it was very difficult to reach them with the truth. The evil caused was greater. Because their conclusions were based on their blunder.

Likewise, we already saw that David Gates said in the preaching that we already analyzed, that he arrived at his conclusions about dates and events by observation and comparing it with the Bible. But also through dreams of friends that “prove” what is happening, etc. Here history is also a faithful friend to warn us. On the emergence of the Seventh Day Adventist Reform Movement, says Enoch de Oliveira that in Germany a dissent arose with a young Adventist named Johann Wick.²⁷⁹

²⁷⁵ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 4, p. 407.

²⁷⁶ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 1, p. 161.

²⁷⁷ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 2, p. 84; *Letter* 28, 1897.

²⁷⁸ Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2011), Volume 1, p. 384 [409].

²⁷⁹ Enoch de Oliveira, La Mano de Dios al Timón (Asociación Casa Editora Sudamericana, Buenos Aires, Argentina,

Having been called to serve in the imperial army, he refused to be vaccinated, so a military court sentenced him to seven days in prison.²⁸⁰ He said that while he was serving his sentence, on January 11, 1915, he received a vision from the Lord announcing that the time of probation would end when the fruit trees with pebbles (peaches, plums, cherries, etc.) bloomed at the beginning of spring in Europe. Rejecting that vision was for him the sign that the Seventh-day Adventist Church had fallen out of favor with God.²⁸¹ The story is long, but after having defected from his military obligations, he published his vision in a pamphlet copiously distributed among pastors and lay Adventists in general.²⁸²

Then others emerged in different places with similar visions and reaching equal conclusions; that is to say, that the end of the time of probation was approaching and that the Seventh-day Adventist Church was in progress of apostasy.²⁸³ The date arrived without the occurrence of the event that was predicted.²⁸⁴ Then they set a new date: May 10, 1915; and other dates arose, but nothing happened.²⁸⁵

When LR Conradi, HF Schubert, and P. Drinhans, three prominent Adventist leaders who departed from our church's historical position on not taking up arms in the war gave the authorities a document announcing the willingness of Adventists to participate as combatants in the Great War (World War 1), the dissidents found their excuse to attack more the church.²⁸⁶ When the conflict ended, even though two of the German leaders made confessions of their mistakes and lamented their consequences (in a meeting with leaders of the General Conference), the leaders of the Reform Movement wanted to separate from our church.²⁸⁷

I sincerely believe that the danger around the beliefs of David Gates is doing great damage to his ministry and tarnishing the reputation of many of the workers who work with him in different parts of the world. Can he wake up? Many of us hope with all our hearts that he does.

The following statement, although it is in the context of the official work of our church, contains principles that invite reflection about the missionary work of pastor David Gates at this time, considering that he has refused to listen with humility to what other brothers have told him about the errors already commented:

“Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ.

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel with our brethren, we shall be given an understanding of the Lord's will; for the promise is, “The meek will He guide in judgment: and the meek will He teach His way.” Psalm 25:9.”²⁸⁸

1986), p. 129.

²⁸⁰ Ibid.

²⁸¹ Ibid.

²⁸² Ibid. p. 130.

²⁸³ Ibid.

²⁸⁴ Ibid.

²⁸⁵ Ibid.

²⁸⁶ Ibid.

²⁸⁷ Ibid. p. 131.

²⁸⁸ Ellen G. White, *The Acts of the Apostles* (Ellen G. White Estate, Inc. 2010), p. 279.

And unfortunately, his failed predictions make him a false prophet (although he does not predict a date for the return of Christ):

“We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time. But many successive failures have stamped them as false prophets”.²⁸⁹

However, during Battles of Faith Ecuador and to close the panel of questions and answers on Saturday, December 21, 2018 in the afternoon, David Gates said that, “*My heart belongs to God. And I make mistakes. But not in this case. In this case, God told me, I did it.*”²⁹⁰

Draw the reader his/her own conclusions.

Conclusion and call

Near the end of one of his preachings of the second campaign of Battles of Faith in Peru, David Gates said:

“Remember that only to the tree that has fruits, is thrown stones”.²⁹¹

He was referring to the criticisms that have been made to him, particularly since the administration. But at this point we ask with sincerity: what kind of fruits?

Dear David Gates, in the name of the Lord, look at what you have said in light of the Bible and the Spirit of Prophecy in a balanced way and with the help of the Holy Spirit. It is troubling that you say that God has guided you in these conclusions. When you verify that what you have said is an extreme error, it can not be claimed that the one who spoke to you was God. In comments to your topic on YouTube, it can be noticed that you are causing a lot of confusion. Strange dreams of people that ratify your errors and, with respect I write it, more paranoia. Most opinions are “Like” and that is worrisome. You're causing confusion and disunity, although it is claimed that it is not like that.

In your “Even at the Door” video, uploaded on October 17 of this year, you, dear pastor David, emphasized the fact that some brethren have reached the same conclusions as you and certain events that have occurred as if they corroborate your points. And that God has guided all of this. You believe you see divine providence, but it can be the providence of the enemy. Below is a statement already quoted:

“The fear of the Lord is the beginning of wisdom. Those who overcome as Christ overcame will need to constantly guard themselves against the temptations of Satan. The appetite and passions should be restricted and under the control of enlightened conscience, that the intellect may be unimpaired, the perceptive powers clear, so that the workings of Satan and his snares may not be interpreted to be the providence of God.”²⁹²

Dear pastor David, you have spent years preaching a series of speculations that have confused many brethren.

²⁸⁹ Ellen G. White, Last Day Events (Ellen G. White Estate, Inc. 2010), p. 34; quoting Fundamentals of Christian Education, 335 (1895).

²⁹⁰ (21 de diciembre, 2018), La Abominación Desoladora, Dilo Al Mundo: <https://www.youtube.com/watch?v=s-SE1Ubth-Y&t=116m20s>; accesado el 26 de diciembre, 2018.

²⁹¹ (March 13, 2018), David Gates – No tengo miedo, RedADvenir Television: <https://www.youtube.com/watch?v=kZse6tQzndA>; accessed on April 20, 2018.

²⁹² Ellen G. White, Testimonies for the Church (Ellen G. White Estate, Inc. 2010), Volume 3, p. 491.

Wake up, pastor. Be humble and accept your mistakes. True greatness is in humility. In accepting the Word of God and not following human impulses and speculations:

“Though the LORD *is* on high, Yet He regards the lowly; But the proud He knows from afar.” (Psa. 138: 6).

“For all those *things* My hand has made, And all those *things* exist,” Says the LORD. “But on this *one* will I look: On *him* who is poor and of a contrite spirit, And who trembles at My word.” (Isa. 66:2).

Psa. 119: 30 states that, “*I have chosen the way of truth; Your judgments I have laid before me*”. We read in verse 105 that, “*Your word is a lamp to my feet And a light to my path*”. Therefore, if we awaken, Christ will enlighten us (Eph 5:14). If there is no guidance based on his Word but on human speculations, surely, you will fall dear pastor David. Do not let God take away His favor for your lack of will to acknowledge your errors. For the Lord “rebellion is as the sin of witchcraft And stubbornness is as iniquity and idolatry” (1 Sam 15:23). It is a serious sin. God has used you admirably, inspiring many of us through the years. Do not let what the Lord gave you in order to advance His cause be snatched away. There is a lot at stake: souls.

True greatness is in humility; in recognizing mistakes and getting up. And even if you stop speculating but do not ask for forgiveness, the same can happen to you.

In rectifying your errors in the whole dimension and rectify the damage done, you should not think that it would ruin you. Rather, it is God's opportunity to raise you and use you more admirably than before.

Greetings pastor David and we continue to pray for you. Here nobody is superior to anyone. We must all be humble and recognize our faults, and the Lord will be propitious to us as His people.

Chapter 2

The eschatological errors of pastor Arthur Branner

Preamble

Recently, pastor Arthur Branner, who is of American origin, has achieved a certain notoriety for his presentations on Revelation subjects. Particularly for those themes where he reapplies some prophetic periods of the book of Daniel to the future. He believes that there is a double fulfillment in some of them, while in two cases mentioned in the book of Revelation, he believes that some expressions about one of the periods of time were not really years, but are literal days in the future.

Pastor David Gates has strongly recommended Branner's themes, especially if they fit and we are sorry to say so, to the prophetic speculations that he himself has presented around dates for current events.

Without eagerness to criticize the pastor Arthur Branner, it must be said that his subjects reflect a sad backwardness of decades of apocalyptic studies carried out by a great representativeness of our Adventist church; and even officially. Everything that happens is a symptom of the problem: the lack of interest in many circles of our church to teach these topics thoroughly and updated.

Branner apparently returns and without perceiving it, to resuscitate the apostlesmatic method of Desmond Ford, who in the late 70's and early 80's, raised in our denomination a long controversy for his rejection of our biblical position on the prophecy of Daniel 8, particularly from verses 13 and 14 on the purification of the sanctuary as of October 22, 1844; as well as other apocalyptic prophecies. Thus, from the controversy that brought together theologians from different parts of the world who investigated Ford's methods and conclusions and gave conclusive answers to their criticisms, it was formed the Biblical Research Institute or BRI, for its acronym: of the General Conference. It was born with the Daniel and Revelation Committee, and whose material is sold in physical and digital books.¹ With this, we do not pretend that only theologians can study the Bible and reach conclusions. God also works through his sincere children who also wish to study the Word of God more widely (Act. 17:11, Luk. 16:29, 2 Pet 1: 19-21, Rev. 1: 3, cf. 13:23, Jas 1:21, 1 Pet 2: 2, etc.) However, we should not overlook or reject what has been written on the subject and has made very good progress. If there has been ignorance about this matter even to a certain degree on this material, we invite those involved in Battles of Faith Ecuador, including pastor David Gates, to review this material. Here we will allude directly to the positions of Pastor Branner and we will see it in light of the Bible and the Spirit of Prophecy, as manifested in the work of Ellen G. White.

Already the Daniel and Revelation Committee had warned:

“In recent years some historicists have begun to argue that Daniel 12:5-13 with its three time periods (3 and ½ times; 1290 days; 1335 days) is a free-standing prophecy (or, at least subject to a dual fulfillment) focused on the end-tune. Support for this is alleged to be found in the time period of Revelation 13:1-10, in which the 42 months of the leopardlike beast is mentioned subsequent (vs. 5) to the reference regarding its wounding (vs. 3). From this it is inferred that the beast will have another persecuting reign in the future, a reign of 42 months or 1260 literal days. Consequently, like classical futurism, the time periods of Daniel 12 and Revelation 13 are construed to be periods of literal time that should be located in the last few years of human history.”²

¹ <https://adventistbiblicalresearch.org/shop/daniel-and-revelation-7-volume-set;>
<https://www.logos.com/product/37737/daniel-and-revelation-committee-series>

² Frank B. Holbrook, Symposium on Revelation (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, p. 327.

Latent risks will be seen as we move forward. But there is hope: through Scripture and a sincere attitude of humility before the Lord.

Arthur Branner and his exposition of supposed double fulfillments in the apocalyptic prophecies

Pastor Branner explains that the order to prophesy again after October 22, 1844 according to Revelation 10:11, refers not only to apocalyptic prophecies in themselves, but also to a future fulfillment of Daniel's 12: 7, 11 and 12 prophetic periods.³ The reason? That both in Revelation 10: 5 and 6 and in Daniel 12: 7 (where "time, times, and half a time" are quoted), we are told of the angel (Christ) raising his hand to heaven, and swearing "by Him who lives forever and ever".⁴ Another point indicated by Branner, is that Revelation 10: 6 refers that that oath is "*that there should be time no longer* (KJV)"; whereas in Daniel 12: 7 that oath ends with the phrase, "*all these things shall be finished*"; so both sentences would be equivalent.⁵ And for Branner "*time, times, and half a time*" would be that this period or 1260 years of papal supremacy (538-1798), would indicate the end of that prophetic period, without preventing the application of literal time periods in the future.⁶ The other similarity that Branner asserts exists in Revelation 10: 6 and Daniel 12: 7, is that "both have one foot in the sea, and one foot on the land."⁷ But it's not like that. In Revelation 10: 6 the angel or Christ, does have one foot in the sea and the other on the earth, but in Daniel 12: 6 and 7 the man clothed in linen or Christ, "*was above the waters of the river*". In addition to that error, Pastor Branner affirms about the similarities exposed, that "*it means that those prophecies of Daniel 12 have a double application*" or future (after 1844).⁸

Now, the Greek word for "time" in Revelation 10: 6 {"chronos" (χρόνος)}, is used to mark periods of time (Heb. 4: 7, 1 Pet 1:20, 4: 3, Matt 2: 7, 16, Luk 1:57, 4: 5, Act 3:21, 7 : 17, 23, Gal 4: 4, 1 Thess 5: 1, 2, Mar. 9:21, Act 1: 6, 17:30; Rom 7: 1, 1 Cor 7:39, Gal 4: 1, 1 Pet 1:17, 4: 2, Rev 6:11, 10: 6, etc.) For Branner, the prophetic time is framed in the day-year principle in Daniel and some prophecies of Revelation, as we shall see. He states that the word "times" in Daniel 12: 7, whose Hebrew word {"mô'ēd" (מוֹעֵד)} is equivalent to Aramaic {"iddân" (ܝܕܢܐ)}, have a particularity in 4:16, 23, 25 and 32. In Daniel 4, exposes Arthur Branner, the term "times" refers to the "seven times" of Nebuchadnezzar, king of Babylon; and that those were seven literal years, without the day-year principle taking place.⁹ Therefore, that would mean according to him, that the time periods of Daniel 12: 7 (time, times, and half a time or 1260 days), verse 11 (one thousand two hundred and ninety days) and verse 12 (one thousand three hundred and thirty five days), can be literal as well.¹⁰ However, such a premise is incorrect, because as Stephen Bohr well explains in the following paragraphs:

"In the Old Testament, in the days of Elijah, we are dealing with literal time. In the Old Testament the prophecies that are fulfilled in the Old Testament have to do with literal time. Four hundred years in Egypt: literal. Seven years of the folly of Nebuchadnezzar: literal. Seventy years

³ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

¹⁰ Ibid.

in Babylon: literal. Three and a half years that it did not rain in the days of Elijah. Santiago 5 says literal. Because the time periods that are fulfilled in the Old Testament are literal.

But when periods of time are mentioned in the Old Testament, which are fulfilled in the New Testament period, they are symbolic. For example, time, times, half a time. That is symbolic time. Because it is in a prophetic, future framework. Two thousand and three hundred days. Those are not days. They are what? They are years. Three and a half days of the French Revolution: Revelation 11. Three and a half years. Between 1793 and 1797.

That is, the periods, the prophecies that have periods of time in the Old Testament: literal. Literal time. When it is in a prophetic framework that announces future events, the periods of time are symbolic.”¹¹

And what about the millennium in Revelation 20, which are literal years? As Alberto R. Treiyeer indicates, “*Our answer is that it is another dispensation.*”¹² That is, after the second coming of Jesus and the end of the world.

Therefore, in Daniel 4:16, 23, 25 and 32 the word “times” is used literally, it is because it does not refer to apocalyptic prophecies, which extend to the New Testament and even to the time of the end. That distinction is ignored by Branner.

In addition, two statements from the Spirit of Prophecy, one that tells us that the 1290 and 1335 days were already over, being in the framework of Revelation when the seal of the book of Daniel was removed, and one that tells us that when the seal was removed it was proclaimed “*that there should be time no longer*”, say:

“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?”

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. [...] The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history”.¹³

Note that the seal is removed after the mentioned 1290 and 1335 days, and according to Ellen White, when the seal was removed, it was proclaimed that “time would be no more”:

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4). When the book was opened, the proclamation was made, “Time shall be no longer.” (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by

¹¹ (December 21, 2015), Pr Bohr La Gran Cadena Profetica Preguntas y respuestas, Ministerio Laico Adventista: <https://www.youtube.com/watch?v=YafCFI2ern8&t=37m23s>; accessed on December 11, 2018.

¹² Dr. Alberto R. Treiyeer (Goldsboro, August, 2009), *Tres Palabras Claves Contra el Futurismo en Daniel 12, Adventist Distinctive Messages*, pp. 42, 43

¹³ Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Ellen G. White Estate, Inc. 2010), pp. 114, 115.

Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.”¹⁴

It is clear that the time prophecies of Daniel 12 had already ended. Moreover, at the end of the 1335 days, Daniel would rise up in his inheritance (Dan 12:12, 13), something that was already happening in Ellen White’s time:

“Let the book of Daniel be read, and its instruction heeded.

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

Daniel is today standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth.”¹⁵

Likewise, Branner argues that Matthew 24 has a double prophecy. He points it out as a point to reinforce his position of double fulfillment of some biblical prophecies. But here we must point out two points in question: first, when in Matthew 24: 3b, the disciples asked Jesus, “*Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?*” (Matt. 24:3b), The phrase “these things” alludes directly to the destruction of the temple (vs. 1 and 2). And since the second part of the question is about the signs of the end of the world, it is clear that there is a description of both events in a double sense. Because the question of the disciples required it. But the same does not happen with the time periods of Daniel 12, as we will see later.

In the same way, Branner tells us that the 1260 days of Revelation 12: 6 are the 1260 years of papal supremacy of 538-1798.¹⁶ But as in Revelation 12:17 the offspring of the woman who keeps the commandments of God and have the testimony of Jesus Christ represents the Adventist movement, points out that the “time and times and half a time” of verse 14, so close to 17, it refers to 1260 or 3 and ½ literal years in the future.¹⁷ It is the same thing he said during his first theme in Battles of Faith Ecuador.¹⁸ By placing that period of time into the future, it is rejected our well-grounded Adventist interpretation of the birth of Seventh-day Adventism in the United States and the origin of Ellen White's prophetic gift in the 19th century.

He also believes that the forty-two months (1260 days) of Revelation 11: 2 and 13: 5 are literal and in the future. Although it is not what the Bible teaches us. But first let's see what The Great Controversy tells us about it, in three quotes:

“Power was given unto him to continue forty and two months.” And, says the prophet, “I saw one of his heads as it were wounded to death.” And again: “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7 - - the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal

¹⁴ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 2, p. 105.

¹⁵ Ellen G. White (March 11, 1907), *To Our Church-members in Australasia*, Australasian Union Conference Record, par. 8-10.

¹⁶ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

¹⁷ Ibid.

¹⁸ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir Television: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=114m18s>; accessed on December 14, 2018.

power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity”.¹⁹

“The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.”²⁰

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7.”²¹

See that in the previous quote, Ellen G. White cites in fulfillment of the 1260 years both Daniel 7:25 and Revelation 13: 5-7. And in verse 5 the same period is cited but as forty-two months.

A quotation that can be misunderstood:

“In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator’s prophecy. [Revelation 13:4-18, quoted.]”²²

There are at least two points to be considered from the previous quote: first, since for Mrs. White the time periods of Daniel 12 had ended and that the 42 months or 1260 days were 1260 years that ended in 1798, her phrase, “*the final fulfillment of the Revelator’s prophecy. [Revelation 13:4-18, quoted.]*”, would indicate that “*the prophecy given by the Revelator*” in that passage, we are said about the papal supremacy of 1260 years, whose impious and blasphemous work will have a more remarkable fulfillment in the recovery of its deadly wound in the future, with the emergence of the United States (vs. 11-18), making an image of the papal beast and imposing the mark of the beast.

On the other hand, in Revelation 12: 5 the woman gives birth to a male child (Jesus Christ), who would “*was to rule all nations*” and that “*was caught up to God and His throne.*” Then the woman flees to the desert where she is sustained for one thousand two hundred and sixty days (vs. 6). Contextually speaking she flees from the dragon (vs. 4b). In verse 13 we have the same order: the dragon persecutes the woman who gave birth to the male child; and in the next verse (14) as a result she flees to the desert, “*where she is nourished for a time and times and half a time.*” It’s the same event. Even the persistent persecution of the dragon (vs. 15), causes the woman to be helped by the earth (the United States of America - vs. 16). Land where would be the origin of the Adventist movement or, “*the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.*” (vs. 17). Loron Wade says of the time of verse 14:

“This period is equal to forty-two months or 1,260 days. This is the same period prophesied in verse 6 as well as chapter 13 twice in chapter 11 (vs. 2 and 3) and Daniel 7:25. The fact that the

¹⁹ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 439.

²⁰ *Ibid*, p. 266.

²¹ *Ibid*, p. 54.

²² Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 19, [Nos. 1360-1419], p. 240 [282].

same prophecy is repeated so many times is an indication of the importance that Heaven attributes to this period.”²³

And as the Committee of Daniel and Revelation stipulated a few decades ago, we have a recapitulation of the text in Revelation 12, which allows us a greater understanding of its prophetic message, as for example it is noted in the following chiasmus (a reversal of grammatical structure):

“Revelation 12, the contents of this chapter can now be reduced to a basic outline:

- A. Vss, 1-5 — Early dragon-woman conflict
- B1. Vs. 6 — Intermediate dragon-woman conflict
- X. Vss. 7-12 — Michael-dragon conflict in heaven
- B2. Vss. 13-16 — Intermediate dragon-woman conflict (resumed)
- C. Vs. 17 — Final dragon-woman conflict”²⁴

Recapitulation is common in the Bible. Creation in six days is recorded in Genesis 1. But the highest work of creation: male and female, is mentioned again but this time in detail in 2: 7, 8, 15, 18-25. In the same way, in Revelation 3: 7 and 8 the door to the most holy place is opened, but its work is recapitulated in Revelation 4 and 5. The content of the sealed book appears in Revelation 6, culminating the sixth seal with the second advent of Christ (vs. 14-17), but in chapter 7 recapitulates that seal to show to God’s people that that group will remain alive until the second coming of Christ (chapter 7: 1-8). The first six trumpets appear in chapter 8: 7-chap. 9. And in chapter 10 we have the emergence of the Adventist movement. But in chapter 11: 1, 2, we are told about the investigative judgment that would take place for that people of chapter 10. And in the rest of chapter 11, we have part of the reason why papal Rome receives the punishments of in the sixth and seventh trumpets. Chapter 13 of Revelation, returns to the end of time, and times, and half a time of Revelation 12:14 to explain that at the end of that period, the beast receives a deadly wound (13: 3). Wound of which recovers in that verse 3; and who is then worshiped by the wicked of the whole world (vs. 4). But for this, verses 5-8 detail the blasphemous work of the beast and its persecution against the saints and then point out that this is the reason for the deadly wound (vs. 10), etc. This list is not exhaustive, but it should be enough.

Later, but without any basis in Scripture, Pastor Branner asserts that the prophecies of Daniel 12 are related to the closing of the time of probation or judgment.²⁵

Then he compares Daniel 12: 4a which tells us, “*But you, Daniel, shut up the words, and seal the book until the time of the end*” with the following quote from the Spirit of Prophecy:

“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”²⁶

His inference is that if Daniel 12: 4 (cf. vs. 9) says “time of the end” and Ellen White wrote in 1903 that we should read and study Daniel’s chapter 12 “before the time of the end,” his conclusion is that Daniel 12 with its periods of time (vs. 7, 11 and 12), have a fulfillment in the future (since

²³ Loron Wade, *El Futuro del Mundo Revelado en el Apocalipsis* (Asociación Casa Editora Sudamericana, Buenos Aires, Argentina, 1990), p. 157.

²⁴ Frank B. Holbrook, *Symposium on Revelation* (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, p. 349.

²⁵ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

²⁶ Ellen G. White, *Last Day Events* (Ellen G. White Estate, Inc. 2010), p. 15; quoting *Manuscript Releases* 15:228 (1903). Originally in Ellen G. White, Letter 161, July 30, 1903.

1903 is after 1844), but in literal days.²⁷ In the first place, the time of the end began in the year 1798. Although its power comes from before, the papacy appears in Daniel 11:30 onwards doing its ungodly work during its centuries of apogee. Verse 35 tells us in the context of the Protestant Reformation (cf. v. 32b-34), that “*some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.*” The word “*time of the end*” in Hebrew is “*‘ēṭ qēṣ*” (עֵת קֶצֶשׁ) or “*time of the end.*” While the sentence “*appointed time*” is {“*lammô‘ēq*” (לְמוֹעֵד)}, which is translated as “*for the [period of] fixed time.*” Therefore, Daniel 11: 35b should be read better as “*until the time of the end, because there is a fixed time for this.*” That is to say, that time fixed for the time of the end would occur when the papacy would cease to persecute the people of God according to the aforementioned context. Daniel 7:25 reveals to us that such persecution would occur during a “*time, times, and half a time*” or 1260 years from 538 to 1798. And indeed, returning to Daniel but this time in verse 40, we read in Hebrew “*‘ûbə‘ēṭ qēṣ*” (וּבְעֵת קֶצֶשׁ), or what is the same, “*And in the time of the end...*” What happens then? An attack by the king of the south (civil power) against the papacy or false king of the north before the later attack of this one against him again in 11: 40a.²⁸ And that happened in the year 1798, when the French power inflicted the deadly wound on the papacy (Rev. 13: 3). Which means that the time of the end began in the year 1798. Ellen White tells us:

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.

[...]

But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.”²⁹

All in spite of the confusion of Branner when declaring that “the beginning of the time of the end occurs with the judgment of the dead” in 1844 and, although he claimed that 1798 does not mark the beginning of the time of the end because the beast has not recovered from its deadly wound, he later said it could be in 1798 or 1844.³⁰ It is a significant confusion.

All in all, and what was said about the beginning of the end time, let us remember that it was after that date (1798) that the Millerite movement gave a much greater impetus with the understanding of the book of Daniel and then the Seventh-day Adventist Church appeared on the scene. Daniel 12: 4 refers to that time and not the future, as Arthur Branner pretends. Regarding the fact that Daniel 12: 1-3 refers to the time of trouble, which leads us to the special resurrection that is part of the first resurrection in the second coming of Christ and that is until later in verses 7, 11 and 12 that we find the periods of time, that does not mean that we are located during the final crisis. There are two basic reasons for that: a basic regulatory appendix of daniel prophecies; as well as some linguistic connections and their theological meaning. On this, Alberto R. Timm comments on the structure of the periods of time in the prophecies of Daniel in relation to their respective events, citing William Shea:

²⁷ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

²⁸ Humberto Raúl Treiyer, *Enigmas Descifrados: Descubra los Fascinantes Misterios de Daniel 11 y 12* (Antillian College Press, Puerto Rico, Tercera Impresión: 2007), pp. 153, 154, 156, 158.

²⁹ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 356.

³⁰ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

“William H. Shea explains that in the book of Daniel each prophetic period (1,260, 1,290, 1,335, and 2,300 days) appears as a calibrating appendix to the basic body of the respective prophecy to which it is related. For instance, the vision of chapter 7 is described in verses 1-14, but the time related to it appears only in verse 25. In chapter 8, the body of the vision is related in verses 1-12, but the time appears only in verse 14. In a similar way, the prophetic time-periods related to the vision of chapter 11 are only mentioned in chapter 12.”³¹

In addition to the examples cited above, let's see what Shea writes:

“The biblical data indicates that Daniel 12:5-13 is not a free-standing prophecy. Its three time periods form the conclusion of Daniel's fourth vision with 10:5-21 serving as introduction and 11:1-12:4 as the body of the vision proper. Furthermore, its 31/2 times and 1290 days are tied linguistically and subjectwise to the body of the vision (Dan 11:31-35). Being bound to the 1290 day passage, the 1335 day period likewise has its starting point in the same verses in the body of the vision.”³²

On linguistic connections, let us first indicate that in the question, “*How long shall the fulfillment of these wonders be?*” (Dan. 12:6) and that verse 7 answers “*a time, times, and half a time*” (1260 days), that the word “wonders” is “*happēlā’ōt*” (חַפְּלֹאֹת), or “*the wonders*”. That is, some wonders that were already mentioned in the vision. And the only time they appear mentioned is in 11:36 {“*nīplā’ōt*” (נִפְלֹאֹת)}, where is the same word but conjugated in a different way. In Daniel 11:36 it reads:

“The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.” (Dan. 11:36).

In other words, it refers to the wonders that the papacy would speak against God. It is the same as “*a mouth speaking great things* (KJV)” in Daniel 7: 8 and 20; and the speaking “*great words against the most High* (KJV)” (vs. 25), whose blasphemous work would be extended according to the same passage by, “*a time and times and half a time*”: or from 538 to 1798. The accomplished wrath of which 11:36 speaks, would then be inflicted with the deadly wound to the papacy in 1798. Confirmed in Daniel 12: 7, so that “*time, times, and half a time*”, is the same known prophetic period. And it is not in the future. Daniel did not understand the answer, as reflected in verse 8: “*Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?”*” The question is the same but in a different way. But the prophet is told that, “*the words are closed up and sealed till the time of the end.*”: referring again to 1798. How do we additionally know that it is not the final part of the time of the end? Because verse 11 adds that, “*And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*” The phrase “*And from the time*”, is a construction that also possesses the Hebrew {“*ūmē‘ēt*” (וּמֵעַתָּה)}, and that tells us that the time and events to which the text will refer are linked to the context of Daniel's question: the end of these things. And the answer is, again: “*And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.*”. “The daily” according to Branner - as we shall see - is the Sabbath. He tells us that the word “defile” refers to

³¹ Alberto R. Timm (June 5, 2002), “The 1,290 and 1,335 Days of Daniel 12,” online at https://adventistbiblicalresearch.org/sites/default/files/pdf/daniel12_0.pdf, accessed on January 1, 2019.

³² Frank B. Holbrook, Symposium on Revelation (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, pp. 327, 328.

dishonoring the sanctuary to put the abomination of desolation in Daniel 11:31 {“jâlal” (יָלַל)}, is the same that appears in other passages in reference to profaning the Sabbath (Isa 56: 2, Ezek. 22:26, 23:38). Thus, Branner concludes that the Sabbath is the daily of Daniel 11:31 and 12:11. It is true that linguistic connections are important, but they must be done appropriately. That the same Hebrew term is found for “defile” does not mean that “the daily” is the Sabbath. In the first place, what is defiled or polluted in Daniel 11:31 is the sanctuary. “The daily” appears as part of that sanctuary in the passage:

“And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.” (Dan. 11:31).

Arguing that since the Sabbath was a special part of the worship service in the sanctuary, it is not a good enough argument either. To know what “the daily” is, we must look for that phrase in the Bible. “The daily” {“hattāmîd” (הַתָּמִיד)}, also appears in Dan. 8: 11-13. What is the daily? It is “the daily” priestly ministry in the first compartment of the sanctuary (or holy place); linked with the cleansing of sins (see Numbers 4: 7, 16, 28:10, 15, 23, 24, 31, 29: 6, 11, 16, 19, 22, 25, 28, 31, 34, 38; Neh 10:33, etc.) In these passages, the word “daily” is preceded by the article “the” (“ha”) in Hebrew. Only in the sense of the daily ministry in the holy place do we find the phrase “the daily” in the Bible. This tells us that Daniel 11:31 reveals to us that this sanctuary would be desecrated, when the papacy would remove the daily ministry of Christ in the heavenly sanctuary, and place in its place the abomination of desolation. How it did it? By placing himself as a high priest in the place of Christ as the guarantor of the forgiveness of sins. As in 2 Thessalonians 2: 3 and 4:

³³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (2 Thess. 2:3, 4).

Thus, since the daily ministry of Christ in the first department of the heavenly temple ended on October 22, 1844, and that the Day of Atonement was an annual and not a daily service, we can not place “the daily” from that date or later. And therefore, the 1290 days of Daniel 12:11 are the 1290 years of that action of the papacy, ranging from 508 to 1798, as reflected in history. Although we will not go into details about this prophecy here. This is how the abomination of desolation represents the papacy (Dan. 12:11 {“šiqqûš šômēm” (שִׁקּוּשׁ שׁוֹמֵם)}; 11:31 {“haššiqqûš məšômēm” (הַשִּׁקּוּשׁ מְשׁוֹמֵם)}; 8:13 {“happéša^c šômēm” (הַפְּשָׁע שׁוֹמֵם) “*the transgression of desolation*”}). Something in which Branner is right.³³

Since the blessing for those who wait and come to 1335 days (Dan 12:12) indicates that waiting depends on the beginning of the 1335 days at the same time as the 1290 days, we have that the 1335 years would begin in the same year (1798), and therefore ended in 1843, with the blessing of the loud cry and the light emanating from apocalyptic prophecies in a new era for the church: with the subsequent beginning of the Seventh-day Adventist movement years later.

Let’s continue, Branner says that Daniel 12 (he places everything also in the future) is a response to Daniel 8:13.³⁴ Let’s see: in this last verse it is asked: “*How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?*”. And the answer in verse 14 tells us that, “*And he said to me, “For two*

³³ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

³⁴ (October 11, 2018), “When Michael Stands Up” Pastor Arthur Branner Phx04, Community of Hope SDA Church Phoenix: <https://www.youtube.com/watch?v=knlp6SFKdC4&t>; accessed on December 12, 2018.

thousand three hundred days; then the sanctuary shall be cleansed.” Does that mean that Daniel 8:13 and 14 have a second application and that there are now 2300 literal days to be applied in the future? I did not see any issue of Branner where he specifically pronounces on this. Here we simply analyze, let me express it, a theological disorder of enormous proportions.

What can be said about the Last Day Events quoted by Branner? Let's see it again:

“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”³⁵

This statement, has been the most used to defend the location of the periods of Daniel 12: 7, 11 and 12 in the future. Let's look at the context of the first words we have transcribed from the Spirit of Prophecy:

“I am deeply moved by the unprepared condition of our churches. One thing we must do. We must keep our feet in the straight and narrow path that leads to eternal life. We must make no missteps now. The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be. The great apostle had many visions. The Lord showed him many things that it is not lawful for a man to utter. Why could he not tell the believers what he had seen? Because they would have made a misapplication of the great truths presented. They would not have been able to comprehend these truths. And yet all that was shown to Paul molded the messages that God gave him to bear to the churches.

The people of God need to study what characters they must form in order to pass through the test and proving of the last days. Many are living in spiritual weakness and backsliding. They know not what they believe. Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end. There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, “My Lord delayeth His coming.”

Read the 21st chapter of Luke. In it Christ gives the warning, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man” (Luke 21:34-36).

The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering. Shall we not take warning from the experience of the foolish virgins, who when the call came, “Behold the bridegroom cometh; go ye out to meet him,” found that they had no oil in their lamps? And while they went to buy oil, the bridegroom went in to the marriage supper with the wise virgins, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, “I know you not.” They were left standing without in the empty street, in the blackness of the night.”³⁶

The context does not force us to conclude that all the content of Daniel 12 must apply to the future. Those who support the opposite, believe that by not specifying Ellen G. White a specific portion of Daniel chapter 12, the logical conclusion is to understand that she refers to the whole chapter. There are some problems with this reasoning: First, she wrote many things that many believing readers would understand about the Bible, that is, she referred them taking into account that the readers knew about the topic she was commenting on. In fact, the letter was addressed to the brothers A. G. Daniels and W. W. Prescott, who had understanding in the Scriptures. Second,

³⁵ Ellen G. White, Last Day Events (Ellen G. White Estate, Inc. 2010), p. 15; quoting *Manuscript Releases* 15:228 (1903). Originally in Ellen G. White, Letter 161, July 30, 1903.

³⁶ Ellen G. White, *Manuscript Releases* (Ellen G. White Estate, Inc. 2017), Volume 15 [Nos. 1136-1185], pp. 198, 199 [228, 229].

the other chapters that the author recommends for various special reasons shed much light on what she might have referred to when citing Daniel 12. For example, when she tells us that, *“The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be”*, in Colossians 1: 13-22, we find a description of what the Lord did for his people in rescuing them from the bonds of sin, and in Colossians 2: 13-17a, we find an explanation of what Jesus Christ did for sinners in the cross, and a symbolic reference to the Jewish holidays, which are no longer valid. Therefore, when Sister White tells us that *“The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be”*, she is obviously pointing out to us that both chapters generally contain such messages, and not stating that each verse of both chapters contains the message she states there. We find the same case in her other statement, which says *“Read the 21st chapter of Luke”*, that even then she specifies verses 34-36, where Jesus warns believers not to turn away from God, which would lead them to not be prepared for the revealed crisis that will culminate in the second coming of Jesus, not all Luke 21 deals with that subject, since in verses 1-4 we read about the case of the widow’s offering, which is why we can not assure in the first instance that it was the author’s intention to say, *“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end”*, that she was referring to everything the chapter says. Moreover, the following words to the two previous sentences tell us: *“There are ministers claiming to believe the truth who are not sanctified through the truth. Unless a change comes in their lives, they will say, “My Lord delayeth His coming.”* Ellen G. White's warning seems then to focus on what is going to happen to have a spiritual preparation, and indeed, not all of Daniel's chapter 12 contains this warning, but verses 1-4, warning what will come and what needs to be understood, as well as verses 9 and 10.

Another statement by Ellen White, cited by Branner to try to place Daniel 12 time periods into the future, reads:

“In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.”³⁷

The idea that some draw is that if the great consummation is the end of the world with the second coming of Jesus, that therefore the inspiration would tell us that the prophetic periods of Daniel extend to that event. But that statement does not mean that. First let us remember that, and as it is well registered in The Great Controversy, that the time of the end began in 1798:

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.

[...]

But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.”³⁸

Since the time of the end began in that year with the deadly wound that was inflicted on the papacy, and therefore Ellen G. White lived in the time described, it is not strange that she wrote that

³⁷ Ellen G. White (September 25, 1883), *The Bible a Means of Both Mental and Moral Culture, The Review and Herald*, Vol. 60, No. 39, p. 609.

³⁸ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), pp. 346, 347 [356].

*“should we not be more earnest and zealous and faithful now that we are so much nearer the great consummation?”*³⁹ That is to say, the prophetic periods of Daniel extended to her days and are not in the future. In 1883 she wrote the following:

“The teachings of the apostle upon this point are especially important to the church in our time. Above all others, those who are living so near to the great consummation, should be sober and watchful.”⁴⁰

That is to say, Ellen G. White considered that in her time she was living the eve of the great consummation, and not that it was only the time just before the second coming of Jesus. Therefore, referring to her time, she indicated that *“There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis.”*⁴¹ She also wrote when asking in reference to her time if, *“Shall we obey his voice, or shall we listen to the soothing voice of the evil one, and be rocked to a fatal slumber just on the eve of eternal realities?”*⁴²

Also, during a prayer of intercession and help in the session of the General Conference of 1903, she exclaimed that, *“It seems as if nothing could arouse many of them to realize that they are on the very eve of the day of God, that His judgments are in the land.”*⁴³

With this clear context, it can be understood that she wrote that, “The prophetic periods of Daniel, extending to the very eve of the great consummation”. Since the “time, and times, and falt a time” of Daniel 7:25 and 12: 6 or 1260 prophetic days (538-1798); the 1290 days of Daniel 12:11 (508-1798); the 1335 of verse 13 (508-1843) and the 2300 evenings and mornings of Daniel 8:14 (457 B.C.-1844 A.D.), ended at the time of the beginning and, a few years after the beginning of the time of the great consummation or 1798, is much better understood.

Let's see then, that the quote in question does not really indicate what is intended to communicate for some people.

Let's say that another linguistic attempt used by Branner to locate the 1260 days of Daniel 12: 7 to the future, is with the word “scatter” or “shattered” referring to the *“scatter the power of the holy people”*. He tells us that the word “nâphats” (נָפַט), means “to break into pieces.”⁴⁴ Now, it is true that there are passages in which the word has that meaning (Ju 7:19, Isa 27: 9, Jer 22:28, 48:12). But there are also texts where the word can be “broken into pieces” in the sense of hurting or breaking (Jer 13:14, 51: 20-23, Ps 2: 9). But it is clear that it also means “scatter” (1 Sam 13:11). And by implication, a storm (Isa 30:30).

The meaning that Branner tries to give to the Hebrew is that in Daniel 2:34 and 45 the equivalent Aramaic word used is “d^cqaq” (ܕܩܩܩ).⁴⁵ Interestingly, it refers to the kingdoms of the world being destroyed at the second coming of Christ. But that does not mean that the prophetic time of Daniel 12: 7 is related to that time. Since it was demonstrated that this period of 1260 days is in literal years (538-1798), at the end of the hegemonic period of papal supremacy of 1260 years (12: 7a); ends with this period, its oppression and scatter (of the papacy) of the “holy people”.

In his erroneous interpretation of the prophecies, Branner says that the 1260 days range from the Sunday law “with the visit of Pope Francis” to the Congress of the United States on September 23, 2015, until March 2019. Then, in the next thirty days (totaling 1290 days) will begin the spilling of

³⁹ Ellen G. White (March 28, 1882), *Where Are We Drifting?*, *The Review and Herald*, Vol. 59, No. 13, p. 193.

⁴⁰ Ellen G. White, *Sketches from the Life of Paul* (Ellen G. White Estate, Inc. 2010), p. 81 [115].

⁴¹ Ellen G. White (December 6, 1892), *Let the Trumpet Give a Certain Sound*, *The Review and Herald*, Vol. 69, No. 48, p. 753.

⁴² Ellen G. White (February 7, 1893), *Seek First the Kingdom of God*, *The Review and Herald*, Vol. 70, No. 6, p. 81.

⁴³ Ellen G. White (April 2, 1903), *A Prayer for Pardon and Help*, *The General Conference Bulletin*, Vol. 5, No. 4, p. 57.

⁴⁴ (October 11, 2018), “When Michael Stands Up” Pastor Arthur Branner Phx04, Community of Hope SDA Church Phoenix: <https://www.youtube.com/watch?v=knlp6SFKdC4&t>; accessed on December 12, 2018.

⁴⁵ *Ibid.*

the seven last plagues (it is not clear what purpose those 30 days have). And 45 days later (the 1335 days) will be the beginning of the seven last plagues.⁴⁶ Since he links Matthew 24 (vs. 1-5, 11, 14, 15 for example) with Daniel 12: 7 (time, times, and half a time (1260 days)), with the siege of Jerusalem by Cestius Gallus.⁴⁷ In this way, he reaches the same conclusions as David Gates and Daisy Escalante, for example.

In Battles of Faith Ecuador, Branner noted that with the Pope's visit to Congress the judgment of the living began.⁴⁸ And for that, he justifies it with a quote from Ellen White:⁴⁹

"The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."⁵⁰

For Branner, the quote says that the messages of the three angels "are to be repeated", means that they have a double fulfillment: even in the future.⁵¹ That would mean, according to him, that because the first angel's message announces that the hour of judgment has arrived (which began on October 22, 1844), that if the first angel's message should be repeated, that the hour of the announced judgment is the beginning of the judgment of the living in the future.⁵² But does not that statement refer to the fact that those messages must be preached even more, and not that they have a double fulfillment? Indeed, as the following statement confirms:

"The first, second, and third angels' messages will need to be repeated. The call will be given to the church, "Come out of her, My people, that ye be not partakers of her sins." "Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities" [Revelation 18:2-5]."⁵³

Do we notice how the need to repeat the message is explained by Ellen White when writing that, "*The call will be given to the church*", to then quote Revelation 18: 2-5? She does not mean that these messages have a double fulfillment.

Therefore, it is also completely speculative that Battles of Faith Ecuador said that there are 3 and ½ years until the spring of 2019 to apply the discipline to the Adventist Unions that are in rebellion against the San Antonio vote of 2015 not to order women to pastoral ministry; arguing that the time of probation to the rebels ends in the spring of 2019.⁵⁴ Nothing significant happened in September 2015 on that subject, so that this period of time is reached until the spring of 2019. But the very fact of saying that by then the time of probation is over, has no biblical basis.

⁴⁶ Ibid.

⁴⁷ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁴⁸ (December 14, 2018), Batallas de Fe Ecuador – Viernes 14/12/18, RedADvenir Television: <https://www.youtube.com/watch?v=fyOrjGGre5Y&t=145m37s>; accessed on December 16, 2018.

⁴⁹ (December 14, 2018), Batallas de Fe Ecuador – Viernes 14/12/18, RedADvenir Television: <https://www.youtube.com/watch?v=fyOrjGGre5Y&t=153m45s>; accessed on December 16, 2018.

⁵⁰ Ellen G. White (October 31, 1899), *The Parable of the Ten Virgins, The Review and Herald*, Vol. 76, No. 44, p. 1.

⁵¹ (December 14, 2018), Batallas de Fe Ecuador – Viernes 14/12/18, RedADvenir Television: <https://www.youtube.com/watch?v=fyOrjGGre5Y&t=153m45s>; accessed on December 16, 2018.

⁵² Ibid.

⁵³ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), Volume 16, [Nos. 1186-1235], p. 225 [270].

⁵⁴ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de mañana), RedADvenir Television: <https://www.youtube.com/watch?v=NIGLpq2yVNM&t=168m8s>; accessed on December 16, 2018.

Moving forward, in another place, Branner believes that the judgment of Revelation 11: 1 made to the worshipers of the heavenly temple (the people of God), really means that we are the temple (quotes Isaiah 11: 4).⁵⁵

But the worshipers are inside the sanctuary as well as the altar of incense:

“Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there.” (Apoc. 11:1).

The temple can not be the worshipers. Branner spiritualizes the sanctuary building in this case and transforms it into the worshiper. Something that in this text does not comply.

In addition to the fact that in the text the judgment is revealed, Branner implies that the persecution revealed from verse 2 onwards is located as a second application, to the final crisis.⁵⁶ Time that parallels Daniel 7:21 and 22; with the little horn and the judgment.⁵⁷ Does he mean that he sees a double fulfillment in the work of the little horn in Daniel 7? Those are double fulfillments that are not found in the text. We already saw that the 42 months and the 1260 days of Revelation 11: 2 and 3, respectively, do represent the same 1260 years of papal supremacy. If Pastor Branner adheres to the Bible and the Spirit of Prophecy, why would phrases as 42 months and 1260 days be for literal time only, since inspiration contradicts him and points out that it is the prophetic time already referred to in this study?

But he quotes the Spirit of Prophecy to defend an apparent double fulfillment also in Revelation 11:

“Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book.”⁵⁸

However, the context of the quote reveals that Ellen G. White made a comparison and that she used Revelation 11 as an example-prototype of what would happen in the cities in the future:

“Great precautions were taken to make everything in San Francisco secure against earthquakes, floods, and fires, yet today that great city is lying a mass of debris. Where is there one who, seeing this, can fail to reason from cause to effect?

A few days ago we passed by the great costly Stanford University. Many of its buildings now lie in ruins.

Yesterday, on our way home from Mountain View, we stopped to take a view of the destruction in San Francisco. Notwithstanding some of the buildings were of the most stable kind and were supposed to be proof against disaster, the city is a ruin. In some places the buildings are sunken into the ground. This city presents a most powerful picture of the inefficiency of human devising and human skill to withstand the carrying out of the Lord’s mandate.

For our people to begin commercial enterprises in such a place will be to soothe the fears of those to whom they will come with the Bible message of truth.”⁵⁹

That is, it is a homiletic use and not a glimpse of the prophecy of Revelation 11. If there are any doubts about it, let’s see the following quote from Education that I thank pastor Stephen Bohr for

⁵⁵ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ellen G. White, Last Day Events (Ellen G. White Estate, Inc. 2010), p. 95; quoted in MR, 1518 (May 10, 1906).

⁵⁹ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), Volume 21 [Nos. 1501-1598], p. 112 [90, 91].

having shared in his response document to Pastor David Gates⁶⁰ (the quote speaks to us in the context of spiritualism):

“With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom?

At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.”⁶¹

Branner then refers to the prophecy of Daniel 8: 5-13: the ram (Medo-Persia), the goat (Greece), the Greek division (the four territorial divisions of the empire after Alexander’s death – a notable horn between his eyes-), and the little horn: its Roman phase and its papal phase.⁶²

But Branner makes excessive mistakes in the location of the two phases of the little horn. He says that verse 11 deals with imperial Rome when it destroyed Jerusalem in 70 AD. The text says:

“He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down.” (Dan. 8:11).

Although he does not elaborate on the text, it is clear that for him the phrase, “*and the place of His sanctuary was cast down*”, refers to the temple of Jerusalem destroyed in the year 70 by Rome.⁶³ Let-s look at the text briefly. Regarding the Prince of of the host we read in Joshua 5:13 and 14:

¹³ And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, “Are You for us or for our adversaries?” ¹⁴ So He said, “No, but as Commander of the army of the LORD I have now come.” And Joshua fell on his face to the earth and worshiped, and said to Him, “What does my Lord say to His servant?” (Jos. 5:13, 14).

Notice that Joshua worships the Prince of Jehovah's army, which indicates that he could not be an angel of the same army. That is, of any of all the heavenly angels, since they do not admit adoration because it is due only to God (Rev. 19: 9, 10; 22: 8, 9). Joshua also recognizes that the Wonderful Being that is with him is, in his words, “*my Lord*”. In the verse we also read that, “*Then the Commander of the LORD’S army said to Joshua, “Take your sandal off your foot, for the place where you stand is holy.” And Joshua did so.*” (vs. 15).

This same order was given by the Angel of the Lord - who is later called Lord - to Moses at Horeb (see Exodus 3: 1-6).

In the next two verses, we also read:

¹ Now Jericho was securely shut up because of the children of Israel; none went out, and none came in. ² And the LORD said to Joshua: “See! I have given Jericho into your hand, its king, and the mighty men of valor.” (Jos. 6:1, 2).

⁶⁰ Pastor Stephen Bohr, A Response to David Gates: “The Door is About to Close *Are You Ready?*”, Secrets Unsealed, p. 25.

⁶¹ Ellen G. White, Education (Ellen G. White Estate, Inc. 2010), p. 228.

⁶² (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁶³ Ibid.

Note that the Prince of Jehovah's army is called Jehovah in the previous text. And he told Joshua that he would hand over Jericho and his king with his men of war, which tells us that the Prince of Jehovah's army is also God. And without a doubt, this is Jesus Christ. His celestial army in this case, is the people of God (Dan 12: 3, see Gen 37: 9, 10, Rev 12: 1). His sanctuary is that of heaven, where Christ ministers on behalf of his people (Heb 8: 1-7, see 7: 21-28, Heb 9: 11-15, 24-28, 1 Tim 2: 5; 1 Jn. 2: 1, 2). And “the daily” as we have already seen, is his continued priestly ministry in the heavenly temple (31 A. D.-1844 A. D.) Thus, his sanctuary is cast down due to the infamous earthly priesthood of the clerics of Roman Catholicism, being its maximum representative, the Pope. Thus, Daniel 8:11 does not apply to Imperial Rome. But the strange thing is in another moment, Branner affirms that this text speaks of papal Rome.⁶⁴ And in Battles of Faith Ecuador, he said again that it was Imperial Rome.⁶⁵ We do not understand the reason for that confusion.

Branner then states that verse 12 applies to Papal Rome.⁶⁶ And although we will not go into detail, we know that it is true because of the analysis already summarized in the study on “the daily” and the devastating prevarication, aspects mentioned in that text.

But next, Branner commits the mistake of affirming that the sanctuary mentioned in verse 13, alludes to a principle or person.⁶⁷ The reason he gives is the Hebrew word used there. The word “qôḏeš” (קֹדֶשׁ) means “holy” and is the term translated by “sanctuary” in verses 13 and 14. But in verse 11 the word “sanctuary” is “miqdâsh” (מִקְדָּשׁ). It is true that this term appears to refer to a sanctuary, including the Israelite (Exo. 15:17, 25: 8, Lev 21:12, Psalm 78:69, Isa 16:12, Lam 2: 7; etc.) The terminological difference is for Branner a mark of distinction.⁶⁸ He says that “qôḏeš” (קֹדֶשׁ) in verse 13 (it also appears in 14, where the 2300 days are mentioned), it refers particularly to a person; and says that it is Christ in his high priestly ministry.⁶⁹ Without studying this point too much, let us say that the term is used for sanctified days, like the Sabbath and others (Exo 12:16; 16:23; Lev.23: 2); sanctified animals (Exo. 13: 2); sanctified persons (22:31); vestments (28: 2, 4); other things (29:37); the furniture of the sanctuary (30:10, 25, 31). But it is also used for holy places (Exo 29:31, 3: 5, Lev 6:16, 26, 27, 10:17, Exo 26:33). Thus, “qôḏeš” can refer to the sanctuary in Daniel 8:13 and 14. Even the context in verse 11 demands it. Especially since both Hebrew words come from the term “qâdash” (קָדַשׁ). Ellen G. White wrote in *The Great Controversy*:

“The question, What is the sanctuary? is clearly answered in the Scriptures. The term “sanctuary,” as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the “true tabernacle” in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The “true tabernacle” in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” unquestionably points to the sanctuary in heaven.”⁷⁰

That is, she saw in Daniel 8:13 and 14 the sanctuary as the heavenly temple and not Christ as the sanctuary.

⁶⁴ Ibid.

⁶⁵ (December 13, 2018), *Batallas de Fe Ecuador – Jueves 13/12/18*, Red Advenir Television: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=99m57s>; accessed on December 13, 2018.

⁶⁶ (August 18, 2018), *PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18*, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 417.

Regarding Daniel 8:13, Branner is correct that if Rome removes the daily, the only thing that remains is the annual service or investigative judgment (which goes from October 22, 1844).⁷¹ But he states that this means that, “*the abomination of desolation will bring the world into judgment*” by means of its actions.⁷² Then he said that in less than a year, the Sunday law will come as well as the end of probation.

For Branner the papacy has already brought the world into judgment. He explained that on April 11, 2015, Pope Francis emulated an act of judgment by announcing the Year of Mercy and that he walked through the door of Forgiveness. While on June 18 he published his encyclical on the environment *Laudato Si*, where the purpose of a Sunday law is hidden. He then gave his speech to the United States Congress on September 23 of the same year. And that the Year of Mercy officially began in November 2015 until December 20, or something like that. It really was from December 8, 2015 to November 20, 2016.⁷³ That Year of Mercy by Francis plus the different events that took place, would be the way in which the papacy removed “the annual service” or day heavenly day of atonement.⁷⁴ But we believe that this interpretation is not true. Whether it was the Year of Mercy or of forgiveness, it is a very superficial conclusion. Why would not the Year of Mercy end in March / April of 2019, when the door of probation should be closed and therefore, that Christ finished his annual antitypical supreme priestly ministry of the heavenly sanctuary? Branner’s conclusions lack a solid foundation.

Pastor Branner speculates later that Pope Francis declared the Year of Mercy in April because he knew he was going to the United States Congress in September.⁷⁵ As if it were a time of reconciliation to prepare the world for the Sunday law. His position is suggestive, but it is not conclusive: he does not have documentary evidence.

He also affirmed that the papacy healed of its deadly wound with the church and with the state.⁷⁶ With the church in the Year or Jubilee of Mercy.⁷⁷ While with the State would have occurred on September 23, 2015, during his speech to the Congress of the United States.⁷⁸ However, we do not see the papacy persecuting the people of God in a previous time of trouble with the Sunday law already publicly promulgated. Again, Branner imagines things that are not in the biblical text in the chronology of apocalyptic prophecies.

Then he cites three statements from the Spirit of Prophecy to try to contextualize another statement stating that there are no more time prophecies.⁷⁹ One reads that, “*The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.*”⁸⁰ In this way, Ellen White saw the sealing fulfilled in her time. The second quote says:

“Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God’s people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will

⁷¹ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁷² Ibid. Unless otherwise indicated, hereafter refers to the same source.

⁷³ Inés San Martín (7 de diciembre, 2015), *Everything you need to know about the Holy Year of Mercy*, *Crux*.

⁷⁴ (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER:Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Ibid.

⁷⁸ Ibid.

⁷⁹ (November 17, 2018) PROPHECY SCIENCE & THE NEW WORLD ORDER(Part#3)(Pastor Arthur Branner)11-17-18, Southgate SDA Church: <https://www.youtube.com/watch?v=4gkRvgHo3sg>; accessed on December 11, 2018.

⁸⁰ Ellen G. White, *Early Writings* (Ellen G. White Estate, Inc. 2010), p. 58; Ellen G. White, *To Those who are receiving the seal of the living God* (Ellen G. White Estate, Inc. 2017), p. 9- Topsham, January 31, 1849.

soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also.”⁸¹

Again, she saw the sealing in her time as well as the beginning of the seven last plagues (if the people of God had been completely faithful to the Lord's command).⁸² Both statements were made in 1849, as seen at the bottom of the page.

Branner then quotes a statement where it is noted that the Sunday law was mobilizing:

“The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, “The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand”.”⁸³

Pastor Branner rightly says that Ellen G. White was referring to Senator Blair's bill number 2983, dated May 21, 1888, to promote Sunday observance throughout the country. But it did not happen. Although the Sunday laws were on the rise even to the first days of the 20th century.⁸⁴ With this in mind, Branner tries to tell us that if the sealing was taking place at least since 1849, it was precisely because Ellen White saw that in her generation the final crisis would occur.⁸⁵ With this in mind, he quotes the following statement dated in 1893 about setting dates for future events:

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. “It is not for you to know the times or the seasons, which the Father hath put in His own power”.”⁸⁶

What Branner tries to explain, is that if Ellen G. White spoke of the sealing in her time and with the Sunday law in 1888, that the final events were already taking place and that the only thing that was missing was the time of trouble.⁸⁷ And therefore, it would be logical for him to write in 1893 that we can not set any date with respect to any promise to be fulfilled; because everything else would have been fulfilled. And that would not deny setting dates for future events at present.⁸⁸ This is so? First let's say that when Branner read this quote, he omitted from the phrase “*It is not for you to know the times or the seasons, which the Father hath put in His own power*”, the words “*which the Father hath put in His own power.*” I do not speculate the reason. I do not know, simply. But it is a key omission. The times and seasons in the sense of periods of time and dates, according to the

⁸¹ Ibid, p. 44; E. G. White (August 1849), *Dear Brethren and Sisters, The Present Truth*, Vol. 1, No. 3, p. 21.

⁸² Ellen G. White, *Testimonies for the Church* (Ellen G. White Estate, Inc. 2010), p. 450; Ellen G. White, *Christ's Object Lessons* (Ellen G. White Estate, Inc. 2010), p. 69; Ellen G. White, *Evangelism* (Ellen G. White Estate, Inc. 2010), p. 696.

⁸³ Ellen G. White (December 11, 1888), *The Approaching Crisis, The Review and Herald*, p. 4; quoting *Letter* 184, 1901.

⁸⁴ William Addison Blakely, *American State Papers Bearing on Sunday Legislation* (The Religious Liberty Association, Revised and Enlarged Edition, Washington, D. C., 1911), pp. 367-379, 398-408.

⁸⁵ (November 17, 2018), PROPHECY SCIENCE & THE NEW WORLD ORDER(Part#3)(Pastor Arthur Branner)11-17-18, Southgate SDA Church: <https://www.youtube.com/watch?v=4gkRvgHo3sg>; accessed on December 11, 2018.

⁸⁶ Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Ellen G. White Estate, Inc. 2010), p. 55. Quoting a series of articles in *The Review and Herald*, August 22 to September 12, 1893, as noted in page 32.

⁸⁷ (November 17, 2018), PROPHECY SCIENCE & THE NEW WORLD ORDER(Part#3)(Pastor Arthur Branner)11-17-18, Southgate SDA Church: <https://www.youtube.com/watch?v=4gkRvgHo3sg>; accessed on December 11, 2018.

⁸⁸ Ibid.

context of the quotation, are only of the Father. That is, he does not disclose them to any human being. That is Branner's first mistake with his interpretation of the quote in question. Secondly, it would not be true that everything was already accomplished and only the final crisis remained: what about the latter rain and the end of the time of probation? According to Branner and as we saw, he believes that the time of probation would end in March / April of 2019.⁸⁹ Was Ellen G. White wrong in writing that no date could be known about any future event? No, as we will see.

Branner quotes the Spirit of Prophecy about the 120 years of probation that God gave to the antediluvians:⁹⁰

"That faithful [preacher] of righteousness declared the message to the inhabitants of the old world, that one hundred and twenty years would be the end of their probation."⁹¹

Then Branner echoes the words of Jesus that in the final days it will be like in the days of Noah.⁹² We find that in Matthew 24:37. But it does not refer to an exact period of time, but to the careless and wasted condition of the inhabitants of the ancient world (vs. 38).⁹³

He also refers to the four hundred years of slavery in Genesis 15:13, and that this was a time of "probation" for the Israelites. The time of "probation" is not the same as a time of grace for the Israelites.⁹⁴

He also refers to Daniel 9:24, when the transgressions of the Jews or time of probation as the chosen people would end.⁹⁵

He also refers to the time period of probation for the Ninevites and that was preached by Jonah.⁹⁶

With this context in mind, Branner tries to communicate that the obvious conclusion is that God has a specific probation period for us and that therefore we can know the exact date of the end of final probation.⁹⁷

However, with everything seen here and for more biblical patterns cited by Pastor Arthur Branner, there is not a single timeline for the end of the probationary time in the investigative judgment.

We even read in the Spirit of Prophecy that we can not know any date when the end of the time of probation will take place:

"God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty."⁹⁸

"Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be

⁸⁹ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018; (August 18, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER: Part 2 (Pastor Arthur Branner) 8-18-18, Southgate SDA Church: <https://www.youtube.com/watch?v=lgwXIGB4--w>; accessed on December 11, 2018.

⁹⁰ (August 11, 2018), PROPHECY SCIENCE & The NEW WORLD ORDER. Part 1. Prophecy Again. (Pastor Arthur Branner) 8-11-18, Southgate SDA Church: https://www.youtube.com/watch?v=SiEFW_x1JLg&t=13m56s; accessed on December 11, 2018.

⁹¹ Ellen G. White, Manuscript 86 (Basel, Switzerland, February 27, 1886), Sermon/The Two Classes in the Days of Noah.

⁹² Ibid.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid.

⁹⁸ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 1, p. 224; citado en The Review and Herald, October 9, 1894.

watching, working, and waiting. The Word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character.

The Spirit of the Lord is working to take the truth of the inspired Word and stamp it upon the soul so that professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils.”⁹⁹

Branner also quotes the Seventh Day Adventist Bible Commentary, page 971;¹⁰⁰ and whose reference is also found in Manuscript 59 of August 16, 1900:

“That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”¹⁰¹

For Branner the definite article “the” before “prophetic time” refers to the 2300 years that culminated in 1844.¹⁰² And the warning that Ellen White would have given would be due to those who wanted to set at later dates the end of 2300 days-years.¹⁰³ No obstante con las citas anteriores, es claro que ella se refería a todos los períodos proféticos. Y por ende “el tiempo profético” es una expresión singular que estaría aludiendo a todos los períodos proféticos.

For that reason, when in Battles of Faith Ecuador when he quoted Matthew 24:15 about the abomination of desolation “being” {griego “histēmi” (ἵσθημι)} in the holy place, and the same Greek word appears in Acts 17:31 where it reads “because He has appointed [histēmi] a day on which He will judge the world”, it does not mean that we can know any trial date or the lifting of the “abomination of desolation.” The Greek words do not define any known date here.

Other errors when interpreting Daniel 8

Branner states that Daniel 8:12, 24, 25 will be located in the future.¹⁰⁴ But because “the daily” is taken away by the “transgression of desolation” in 8:12 and in verse 13 it is asked about that same act and whose response in verse 14 brings us to the end of the 2300 years (22 of October 1844), it is impossible for verse 12 to be located after 1844. We read in verses 24 and 25:

“²⁴ His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and *also* the holy people. ²⁵ Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt *himself* in his heart. He shall destroy many in *their* prosperity. He shall even rise against the Prince of princes; But he shall be broken without *human* means.” (Dan. 8:24, 25).

The previous text would be the evidence of how the papacy would prosper in the future.¹⁰⁵ According to Branner, after 1844.¹⁰⁶ His reason is that at the end of verse 25, it is read that

⁹⁹ Ibid., pp. 191, 192; quoted in Ibid.

¹⁰⁰ (October 11, 2018), "When Michael Stands Up" Pastor Arthur Branner Phx04, Community of Hope SDA Church Phoenix: <https://www.youtube.com/watch?v=knlp6SFKdC4&t>; accessed on December 12, 2018.

¹⁰¹ Ellen G. de White, Manuscript 59, Daniel and Revelation (August 16, 1900).

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ (April 22, 2018), "Trodden Under Foot" Pastor Arthur Branner Phx02, Community of Hope SDA Church Phoenix: https://www.youtube.com/watch?v=EGR_0K3jyIU&t=36m51s; accessed on December 14, 2018.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

oppressive power “shall be broken without human means.”¹⁰⁷ What according to Branner, means that if the human being will not intervene to break the papacy, then it will be “through the hand of God through the destructive judgments of God in the same time of the end”, before the second coming of Jesus.¹⁰⁸ With this in mind, Branner points out that in verse 17 we are told “that the vision refers to the time of the end” {“לֹא־עַיִן־קֹסֶם” (לֹא־עַיִן־קֹסֶם)}. But we just explained why verse 12 does not apply to the future. And in addition, in verse 17 Gabriel will explain to Daniel the content and extension of the 2300 days (vs. 20-26). Branner can not apply that text exclusively to the second coming of Christ. The structure of the chapter that explains the content of the events that take us to October 22, 1844 would be discarded. In this way, it is not strange to be told “that the vision refers to the time of the end”; since the 2300 years end a few decades after the beginning of the time of the end in 1798 (the year 1844). Now, “the latter time of the indignation” mentioned in verse 19 that occurs “at the appointed time the end shall be” {“לְמֹד־עֵדֻ קֹסֶם” (:לְמֹד־עֵדֻ קֹסֶם)}, is because not with a human hand but by God himself, the papacy will be destroyed (cf. 2 Thess. 2:8). The fact that we are told that the papacy will be destroyed at the end of time is not an argument to say that verses 24 and 25 are totally at that time. The text well fulfills the context that we have explained and as many others have explained it.¹⁰⁹

With this context in mind, we consider it unnecessary to respond more extensively to the meaning of “the daily” that Branner gives as being the Sabbath.¹¹⁰ But let’s simply say that according to him, because “the daily” is related to “the sanctuary” in Daniel 8: 11-13, which Branner sees in Psalm 74: 7 which says, “They have set fire to Your sanctuary; They have defiled the dwelling place of Your name to the ground,” that casting the sanctuary on the ground is linked to Isaiah 58:12, 13; 61: 4 regarding the “desolations”, which result in the desecration of the Sabbath and hence its connection with the “abomination of desolation” of Daniel 8:13.¹¹¹ Branner also believes that he finds support with regard to the fact that the Sabbath is “the daily” because in Daniel 11:31 the sanctuary is “defiled”.¹¹² And since the term desecrate {“jâlal” (לָלַל)} appears linked in that text with “the continuum”, Branner tells us that in Isaiah 56: 2; Ezeq. 22:26 and 23:38, the same Hebrew term appears in relation to “desecrating” the Sabbath. And that therefore, Sabbath is “the daily”.¹¹³ But although his interpretation is suggestive, it is also true that it is not conclusive. Branner must have taken the same phrase “the daily” {“hattāmîd” (הַתָּמִיד)} and see its meaning in the Bible, and not words related to the sanctuary. And we already saw that “the daily” represents the daily ministry of Christ in the heavenly sanctuary (31 A.D.-1844 A.D.)

After his wrong explanation of the above-mentioned passages of Daniel 8, Branner cites the Seventh-day Adventist Bible Commentary to defend his own thesis:

“The vision reached until the time when the desolating power would be destroyed, an event associated with the coming of Jesus (2 Thess. 2:8).

The fact that the last events represented in the vision will be fulfilled at the end of this world’s history must be borne in mind when seeking an interpretation of the symbols of the vision. Any exposition that finds a complete fulfillment of the vision in an earlier period such as in the time of

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ See for example to Merling Alomía, Daniel: el profeta mesiánico (Ediciones Theologica, Universidad Peruana Unión, Lima-Perú, 2008), Volumen II, pp. 324-328; Antolín Diestre Gil, El Mesías y su Evangelio en la profecía de Daniel (Comisión Teológica Servir y Salud, Zaragoza, España, 2012), pp. 747, 828, 503, 504, 389, 488.

¹¹⁰ (April 22, 2018), "Trodden Under Foot" Pastor Arthur Branner Phx02, Community of Hope SDA Church Phoenix: https://www.youtube.com/watch?v=EGR_0K3jvIU&t=36m51s; accessed on December 14, 2018.

¹¹¹ Ibid.

¹¹² (October 11, 2018), "When Michael Stands Up" Pastor Arthur Branner Phx04, Community of Hope SDA Church Phoenix: <https://www.youtube.com/watch?v=knlp6SFKdC4&t=27m54s>; accessed on December 12, 2018.

¹¹³ Ibid.

the Maccabees (see on Dan. 8:25) falls short of meeting fully the angel's specifications, and must be considered erroneous and misleading."¹¹⁴

With this quote from the Seventh-day Adventist Bible Commentary, Branner asserts that the scholars agree with an interpretation like the one he offers.¹¹⁵ However, as Alberto R. Treiyeer writes:

"[...] a double or dual interpretation of the apocalyptic prophecies, an approach that has been repeatedly rejected by our church (see in 70 Weeks, Leviticus, Nature of Prophecy (BRI, Washington DC, 1986), the papers of G. F. Hasel, "Fulfillments of Prophecy," 288-372; and W. G. Johnsson "Conditionality in Biblical Prophecy with Particular Reference to Apocalyptic," 259-287"¹¹⁶

The above is a work published by our church 22 years ago. While the Seventh-day Adventist Bible Commentary is about 50 years old. What seems to be that Pastor Branner has not been sufficiently informed about the apocalyptic prophecies. There were very significant advances and they continue to do so. But unfortunately many ignore them.

Another example, and we say it with affection and respect, that Branner has not accessed more updated material, is when he states that the confirmation of the covenant during the last week of the 70 weeks of Daniel 9, has not been explained how it was fulfilled.¹¹⁷ Since he says that each exposition of Daniel 9 he has heard does not refer to those texts.¹¹⁸ It is one thing to listen, and another to read.

Branner says that in the first half of the week of years (27-31 AD), the covenant to the people would have been confirmed by Christ; and for this he quotes several biblical texts (Isa 42: 6, 8, Luk 2:32).¹¹⁹ While in the last half of the week of years, the covenant was given through his disciples, as he confirms with other passages (Act 13:46, 47, Mark 16:20, Heb 2: 3). And it is true, but that interpretation has already been expressed for decades and more recently.¹²⁰

All this explains part of the reason why his interpretations of biblical prophecy depart from what is really in the biblical text.

Conclusion and call

Dear Pastor Arthur Branner, my personal invitation and I know that it is the one of many others who have manifested themselves about this in a peaceful way (I know that not all have done so), is that you return to the healthy biblical interpretation and do not speculate about what the biblical text says by conclusions that seem solid, but that lack more rigor about what the biblical text says. It is at stake, I am afraid to say it and with pain, your own salvation and of those who believe you: many souls that can fall when nothing happens. Humility should characterize us all. Nobody is infallible. Only the Lord is. But the church has long walked on solid ground in these issues that are

¹¹⁴ Seventh-day Adventist Bible Commentary (Review and Herald, 1978, revised), Volume 4, op. cit.

¹¹⁵ (April 22, 2018), "Trodden Under Foot" Pastor Arthur Branner Phx02, Community of Hope SDA Church Phoenix: https://www.youtube.com/watch?v=EGR_0K3jylU&t=36m51s; accessed on December 14, 2018.

¹¹⁶ Alberto R. Treiyeer (September 2012), "Trumpet after Trumpet by Erwin R. Gane", *Adventist Distinctive Messages*, p. 1.

¹¹⁷ (October 10, 2018), "Numbered Days" Pastor Arthur Branner Phx03, Community of Hope SDA Church Phoenix: <https://www.youtube.com/watch?v=RvM4tATcmKs&t=38m31s>; accessed on December 14, 2018.

¹¹⁸ Ibid.

¹¹⁹ Ibid.

¹²⁰ William H. Shea, *Selected Studies on Prophetic Interpretation* (Silver Spring, MD, Biblical Research Institute, Revised Edition, 1992), Volume 1, p. 157; Frank B. Holbrook, *Symposium on Daniel: Introductory and Exegetical Studies* (Silver Spring, MD, Biblical Research Institute, 1986), op. cit; William H. Shea, *Daniel: Una Guía para el Estudiante* (Asociación Casa Editora Sudamericana, Buenos Aires, Argentina, 2009), pp. 167, 168; Antolín Diestre Gil, *El Mesías y su Evangelio en la profecía de Daniel* (Comisión Teológica Servir y Salud, Zaragoza, España, 2012), p. 664; Juan Gabriel Piedra Quirós, *Respuestas Sobre Profecía* (San José, Costa Rica, 2011), pp. 254, 255.

preached today, without denying that we can have more light to strengthen what we believe about apocalyptic prophecies, as well as any pillar of our Adventist faith.

May the Lord bless you and your loved ones, and may you find solace and peace in the truth of the Word of God and in the call of the Spirit of Prophecy through the anointing of the Holy Spirit.

Chapter 3

The eschatological errors of pastor Lynn Bryson

Preamble

During a telephone conversation on December 2, 2018, Pastor David Gates told me that he had received a call from a pastor who had recently obtained [2017] a master's degree from Andrews University for his work on Daniel 12. He told me that he had obtained an A, which is the highest grade that can be awarded to a student. The mentioned pastor would be in Battles of Faith Ecuador that would take place the second week of December 2018.

We knew, as we suspected, from the list of the guests of that campaign, that he was referring to Lynn Bryson.¹ The first concern about this invitation, is that the tenor of what David Gates told me is that he invited him without having studied the position of Lynn Bryson. Simply, as his conclusions went hand in hand with much of what was expressed by Pastor David Gates, he invited him.

Lynn Bryson has a great testimony of how God saved his life. 32 years ago (1986) he was in Mexico on a mission trip, where he had a plane crash in a town in Zacateas.²

The doctors told him that he would not walk again, but by the grace of God and by his kindness, today he walks with crutches.³ His testimony has impacted thousands of people in different parts of the world over the years.⁴

Although Andrews University awarded him his master's degree based on Daniel 12, we must state that Bryson's topics in Battles of Faith Ecuador have a series of very serious theological errors. In addition to an outdated statement about Daniel 12 and another one that is not true.

Battles of Faith Ecuador-December 12, 2018

1. About the supposed murkiness in the Seventh-day Adventist Church over the time periods of Daniel 12: 7, 11 and 12

In his first theme during Battles of Faith Ecuador, Pastor Bryson cited the Adventist Bible Commentary on the 1290 days in Daniel 12:11,⁵ which we quote from its original source:

“Those who hold to the view that the “daily” refers to the continual priestly ministry of Christ in the heavenly sanctuary and to the true worship of Christ in the gospel age (see on ch. 8:11) find no satisfactory explanation of this text. They believe that this is one of those Scripture passages on which future study will shed further light.”⁶

¹ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=25m19s>; accessed on December 16, 2018.

² (December 12, 2018), Batallas de Fe Ecuador – Miércoles 12/12/18, RedADvenir: <https://www.youtube.com/watch?v=w4d4KlArRRO&t=93m1s>; accessed on December 16, 2018.

³ Ibid.

⁴ Sharon Mathiesen (Agosto, 2012), *From Disaster to a Man of Purpose*, *Gleaner*, Vol. 107, No. 8, p. 15; T. Dunlap (May 15, 2017), *Thriving after surviving: Twin Falls pastor recalls 2 near-death incidents that fortified his faith*, *Magic Valley*: https://magicvalley.com/news/local/thriving-after-surviving-twin-falls-pastor-recalls-near-death-incident/article_b0d0ed16-b331-5e0d-9048-5670cc76a719.html; accessed on December 16, 2018.

⁵ (December 12, 2018), Batallas de Fe Ecuador – Miércoles 12/12/18, RedADvenir: <https://www.youtube.com/watch?v=w4d4KlArRRO&t=116m01s>; accessed on December 16, 2018.

⁶ Seventh-day Adventist Bible Commentary (Review and Herald, 1978, revised), Volume 4, op. cit.

With this, Bryson emphasizes that the Seventh-day Adventist Church does not have a clear and definite position not only on the 1290 days of Daniel 12:11, but also on the 1335 days of verse 12.⁷ With this in mind, he says that the traditional historical interpretation of the Church is not correct. And so, unlike the pastors David Gates and Arthur Branner, he does not believe that they have a double fulfillment, but only one in the future. And he tries to reinforce his point by saying that since he was 13 years old, he read books like *God Cares: The Message of Daniel For You and Your Family* and *God Cares: The Message of Revelation For You and Your Family*, by C. Mervin Maxwell. Also *Daniel and Revelation*, by Uriah Smith. *Daniel: A Reader's Guide*, by William H. Shea. *Daniel: Wisdom to the Wise: Commentary on the book of Daniel*, by Zdravko Stefanovic. *Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile*, by Jacques B. Doukhan.⁸ Then he says verbatim that, “*they all ignore Daniel 12 timelines.*”⁹ First of all, let’s say again that the Seventh-day Adventist Bible Commentary is a useful tool that has been outdated for more than fifty years. On the other hand, and that worries in a special way, is that it is not true about the books cited by Bryson, that “*they all ignore Daniel 12 timelines.*” In some it is the case, but it is not the case of the majority: three of five. We will see it later. So for example, it is true in the case of C. Mervin Maxwell, who writes that, “*it is not yet possible to establish with certainty how these two prophecies concerning time will be fulfilled.*”¹⁰

But in the case of Uriah Smith, who although interpreting “the daily” in the book of Daniel as paganism, also supports the historical interpretation of the church on the 1290 and 1335 days:

“We are not told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place to prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away, thirty years before the setting up of the papacy.”

[...]

“From this point they would extend to 1843; for 1335 added to 508 make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.”¹¹

Also, in support of the traditional position, William Shea writes about the 1290 days:

“In this way, the “continuous” [or “daily”], the heavenly ministry of Christ, was removed when it was removed from human sight by this religious power after its consolidation of power in 508 AD.

But this deviation from the sight of the humanity of the true celestial Priest would not last forever. It was to come to an end after 1,290 years, as predicted by the time prophecy in Daniel 12:11. The date for that transition came to pass with the deposition of the pope by the French troops in Rome in February 1798.”¹²

And about 1335 days he also says:

“Since the next period is 1,335 days, it is logical to correlate its start date with the beginning of the previous time prophecy, in the year 508 AD. If we add the 1,335 days-years to 508 AD, we arrive at the year 1843.

⁷ (December 12, 2018), Batallas de Fe Ecuador – Miércoles 12/12/18, RedADvenir: <https://www.youtube.com/watch?v=w4d4KlArRRQ&t=116m01s>; accessed on December 16, 2018.

⁸ Ibid.

⁹ Ibid.

¹⁰ C. Mervin Maxwell, *El Porvenir del Mundo Revelado* (Asociación Publicadora Interamericana, Florida, 3a. Edición: 1990), p. 306. And indeed, he wrote that “the daily”. Ibid., p. 164. (cited the Spanish version).

¹¹ Uriah Smith, *Daniel and Revelation* (Lighthouse Publishing, Inc, Abrams, WI, 1998), p. 255; cf. pp. 254-256.

¹² William H. Shea, *Daniel: Una Guía para el Estudiante* (Asociación Casa Editora Sudamericana, Buenos Aires, Argentina, 2009), pp. 272, 273 (cited the Spanish version).

[...]

In fact, these two periods of prophetic time overlap. The last year of the 2,300-year prophecy of Daniel 8:14 extends from the autumn of 1843 to the autumn of 1844, according to the Jewish calendar from autumn to autumn that the Jews used for their chronological records. We have calculated 1,260 and 1,290 days-years according to the Roman calendar because that was the power exercised by his dominion and authority at that time. These Roman years (Julian-Gregorian) begin in January and extend until December. This means that the last four months (September to December) of the year 1,335 overlap with the first four months of the Jewish calendar of that year. In other words, these two periods of prophetic time end very close to each other, within the same period of twelve months: the twelve months leading up to October 22, 1844.”¹³

But Zdravko Stefanovic says about the 1290 days that, “*It is difficult to come up with a symbolic meaning of this number.*”¹⁴ And about the 1335 days that, “*What is true of the number 1,290 also applies here. It is difficult to come up with a symbolic meaning of this number.*”¹⁵ He quotes only the historical interpretation as a suggestion.¹⁶

For his part, Jacques Doukhan does support the traditional interpretation of the prophetic periods of Daniel 12:

“It is now possible, from the given number of 1335, to finally solve the enigma that had so disturbed the prophet, and to double-check the date of 1844. All the pieces of the puzzle are now at our disposition. Let us now review our conclusions. With 1844 being the endpoint of the 1335 days, we can calculate the starting point of the 1335 days simply by subtracting 1335 from 1843 (and not from 1844, which would include the year in course). The answer is 508 C.E., which confirms our date of 1798 as the endpoint of the 1290 days (508 plus 1290 equals 1798). According to our passage, 508 is then the time of the abolition of the daily sacrifice, clearing the way for the “abomination that causes desolation” (Dan. 12:11).”¹⁷

In other words, three of the five sources cited by Bryson affirm clarity about the time periods of Daniel 12. Why did he claim that they all ignored the timelines of that chapter when they were not? Moreover, with this sincerely false statement, without judging the reasons for that disagreement, we must indicate that the Biblical Research Institute of the General Conference spoke 26 years ago on the veracity of the historical position of the time periods of Daniel 12 with the Daniel and Revelation Committee. William H. Shea wrote about that section, which we quote extensively:

“The “abomination of desolation” (vs. 11) was set up by the same power carrying out that persecution (cf. Dan 11:31 and 8:11-12). Since the dominion of that power was to come to a temporary end at the time the persecution was over (7:25), so also in this parallel prophecy (12:11) the manifestation of the abomination of desolation would end at the same time as the persecution. This is but another way to say that the 3 1/2 times or 1260 days should end together with the 1290 days, both in 1798. Figuring backwards, not forward, means that the manifestation of its power began in 508.

The final time period of Daniel 12, the 1335 days, is given in the same type of time unit as the immediately preceding 1290 days. It is reasonable, therefore, to assume that both run together.

¹³ Ibid, pp. 273, 274.

¹⁴ Zdravko Stefanovic Daniel: Wisdom to the Wise: Commentary on the book of Daniel (Pacific Press Publishing Association, United States, of America, 2007), p. 444.

¹⁵ Ibid, p. 445.

¹⁶ Ibid, pp. 44, 45.

¹⁷ Jacques B. Doukhan, Secrets of Daniel: Wisdom and Dreams of a Jewish Prince in Exile (Review and Herald Publishing Association, Hagerstown, MD, 2000), p. 188; cf. pp. 186-189.

This means the 1335 days extend 45 day-years beyond the end of the 1290 day-years in 1798, or to 1843.

It should be noted here that we are dealing with historical events in western Europe that are measured off by the Roman Julian-Gregorian calendar that begins each year in January and ends in December

The time prophecies of Daniel 8 and 9, however, have been figured according to the Jewish fall-to-fall calendar because that was the calendar functioning in the place and time when these time periods began (Neh 1:1; 2:1). When we come to the 1335th day-year of Daniel 12:12, therefore, its January-to-December year in 1843 overlapped with the 2300th day-year of Daniel 8:14 that extended from the fall of 1843 to the fall of 1844. For practical purposes, therefore, we may say that the 1335 days take us to the same year of 1844 as does the prophetic time period of Daniel 8:14.”¹⁸

But other theologians have expressed their support for the traditional and well-confirmed theological position. Among them Humberto R. Treiyer.¹⁹ Gerhard Pfandl, already retired and who was associate director of the Biblical Research Institute of the General Conference, also supports it.²⁰ Also Antolín Diestre Gil²¹ and many others.

It is surprising that Bryson made a statement about the position of the time periods of Daniel 12 in our church, so contrary to the documented facts.

2. Statements from the Spirit of Prophecy about Daniel 12

Bryson quotes these statements of the Spirit of Prophecy on Daniel 12:²²

“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”²³

“In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire.”²⁴

Regarding the first statement, we already saw in the chapter on Branner’s eschatological errors that according to the context, she did not refer to the whole of Daniel chapter 12, but only to verses 1 to 4.²⁵ And in the second statement, we saw that in her writings, the eve of the great consummation began in 1798,²⁶ and that therefore the time periods of Daniel 12 had already been

¹⁸ Frank B. Holbrook, *Symposium on Revelation* (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, pp. 309, 310.

¹⁹ Humberto Raúl Treiyer, *Enigmas Descifrados: Descubra los Fascinantes Misterios de Daniel 11 y 12* (Antillian College Press, Puerto Rico, Tercera Impresión: 2007), pp. 220-225, 228-230, 233, 234.

²⁰ Gerhard Pfandl, *Daniel: The Seer of Babylon* (Review and Herald, Publishing Association, Hagerstown, MD, 2004), pp. 118, 119.

²¹ Antolín Diestre Gil, *El Mesías y su Evangelio en la profecía de Daniel* (Comisión Teológica Servir y Salud, Zaragoza, España, 2012), pp. 808-810, 823, 824, 445.

²² (December 12, 2018), Batallas de Fe Ecuador – Miércoles 12/12/18, RedADvenir: <https://www.youtube.com/watch?v=w4d4KlArRRO&t=125m49s>; accessed on December 16, 2018; (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=74m2s>; accessed on December 16, 2018.

²³ Ellen G. White, *Last Day Events* (Ellen G. White Estate, Inc. 2010), p. 15; quoting *Manuscript Releases* 15:228 (1903). Originally in Ellen G. White, Letter 161, July 30, 1903.

²⁴ Ellen G. White (September 25, 1883), *The Bible a Means of Both Mental and Moral Culture, The Review and Herald*, Vol. 60, No. 39, p. 609.

²⁵ See pages 70 y 71 of this book.

²⁶ *Ibid*, pp. 71, 72.

fulfilled.²⁷ And we saw quotations that confirm it.²⁸ We invite the reader to see that section in the corresponding pages already referred.

3. A chiasmic structure of Daniel 12

Pastor Lynn Bryson exposes a chiasmic structure that he extracted from Daniel 12, which seems to locate the chapter's time periods in the future. A chiasmic structure or a chiasmus, is a crossed parallel that is extracted from a chapter of the Bible, where there are words or ideas that are repeated and are associated with each other. For example, in the chiasmus described by Bryson in Daniel 12, he associates **the resurrection** that occurs in the time of trouble and when Michael stand up- the beginning of the chapter - (Dan 12: 1-3), with the rising of Daniel (**his "resurrection"**) at the end of the days -the end of the chapter- (vs. 13). In this first section of the chiasmus, Bryson intends to communicate that Daniel will be resurrected when that time of trouble ends.

Then and returning almost to the beginning of the chapter, he associates the closing of the book until the time of the end and the increase of science (vs. 4), with Daniel going his way till the end of the days -after 1290 and 1335 days- ("*final crisis*"- vs. 9-12). His interpretation is that the 1335 days lead us to the resurrection and therefore to the second coming of Christ.

Then he goes forward and relate the question "How long shall the fulfillment of these wonders be?" And the stipulated period of "time, times, and half a time" (vs. 5-7), with the same question that is repeated (vs. 8b). Since the chiasmus suggests from the beginning, that all Daniel 12 is located in the future (just before the beginning of the time of trouble and until the end of it). Thus, the end of "the wonders" would be located in said period.

The center of the chiasmus would be that Daniel hears but does not understand the answer (vs. 8a)

Let's see the structure:

A Michael Stands up, Time of Trouble, Resurrection – Daniel 12:1-3

B Shut up the Book until the Time of End, Knowledge to increase – v 4

C Two men on Riverbank ask how long it will these wonders be?
For a Time, Times, Half a Time when all is finished – vss 5-7

D Daniel hears but doesn't understand the timing – v 8a

C Daniel asks when the end of these things will be? – v 8b

B Daniel to go his way until the Time of the End, the Wise will understand,
Fulfillment after the 1290 Days and the 1335 Days – vss 9-12

A Daniel goes to his rest and will stand to receive his allotted place when he awakens at the end of days. (In the Resurrection) – v 13.²⁹

First of all, we must point out that not all the chiasms that we may try to discover, whether from Daniel or from other books of the Bible, are true. There are ideas that do not always fit in cross-relationships and great care must be taken. And this is the case with the structure of Lynn Bryson. Thus, the resurrection mentioned in verse 2 would not be related to Daniel's rising in verse 13,

²⁷ Ibid.

²⁸ Ibid, pp. 63, 64.

²⁹ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=36m17s>; accessed on December 16, 2018.

because the word stand up or “*āmad*” (מַעֲמִיד) in this last verse, it is not the same one used for the resurrection of verse 2. In verse 2 the word is “*qûts*” (קָיָם).

Instead, “*āmad*” it appears again in verse 1 referring to the rising of Michael. As Seventh-day Adventists, we know that Michael is Jesus Christ.

The presence of the word “*āmad*” in the book of Daniel is very significant because it has an obvious symbolism. For example, in Daniel 8:23, 25, it is used in reference to the lifting of the power of the little horn. In 11: 2, the term is used to indicate the action of a king who “*stir up everyone against the kingdom of Greece.*”; and in 11: 3, 7 and 20, it refers to the emergence of kings. In other words, Michael’s act of rising will be to free his people in the time of trouble (see Dan 12: 1b). For that, he will come to earth again to punish the wicked (see Rev. 1: 7; 6: 15-17; 16: 17-21; 19: 11-21) when he takes off his high priestly garments to put on his clothes of revenge. As confirmed by the writings of the Spirit of Prophecy:

“I saw [...] also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.”³⁰

And since Bryson concludes that the 1335 days end with the resurrection of Daniel 12: 2 (special, accompanied by the general), when Jesus returns, he would not only be setting a date for his return identifying the starting point of said 1335 days, but because the rising of Daniel in verse 13 is not connected with that resurrection, but when Christ finishes his high priestly ministry in the heavenly sanctuary, if we apply Daniel’s rising at the end of the days, that is, the 1335 (cf. vs. 12), then we would have to say that this period of time extends until the end of the time of probation, when Michael shall stand up. Bryson’s conclusions do not fit. Moreover, if the time of probation ends in the spring of 2019, as David Gates and Arthur Branner affirm, it means that the 1260 days or 3 and ½ years as they claim will not be over, but the 1335 days. Who is right? With respect I write it, is it not a Babylon of apocalyptic speculations with “apocalyptic” consequences?

Secondly, cross-relationships in chiasmic structures do not always reveal the same period of time, something that has already been recognized by scholars. Thus, for example, Jacques Doukhan, tells us that the 70 years of Jeremiah's prophecy cited in Daniel 9: 2 and 3 echoes the conclusion of the same chapter with the 70 weeks.³¹ Chiasmus relates the figure 70 with 70 and “years” with “weeks.”³² This relationship allows us, among other reasons, to conclude that the 70 weeks of the prophecy (vs. 24-27) are weeks of years.³³ But the chiasmus does not say that the 70 years of Jerusalem's desolations are the same 70 weeks of the prophecy of 9: 24-27.

In the same way, the chiasmic structure of Daniel 12 does not show that the periods of time (vs. 7, 11, 12) occur in the time of trouble (cf. vs. 1). While Michael stands up, thus concluding with the antitypical Day of Atonement (vs. 1), Daniel “rises up” on his inheritance to receive the blessing of the mediation of the beginning of the antitypical judgment of the atonement of the 1335 days-years (vs. 12, 13) that would begin on October 22, 1844.

In this way, the relationship in the chiasmus about the closing of the book and the future increase of the science of its understanding (vs. 4), with the wise people who will understand it (vs. 9, and which appears related to the end of the 1290 days -prophetic- (1798) and 1335 -prophetic- (1843-44) -cf. vs. 9-12-, is precisely because the time of the end began in 1798, something already studied

³⁰ Ellen G. White, *Early Writings* (Ellen G. White Estate, Inc. 2010), p. 36.

³¹ Jacques B. Doukhan, *Secretos de Daniel: Sabiduría y sueños de un príncipe judío en el exilio* (Asociación Publicadora Interamericana, Florida, 2008), p. 143. (cited the Spanish version)

³² *Ibid.*

³³ *Ibid.*

briefly and thoroughly in Chapter 2 of Branner's eschatology.³⁴ We did it starting from the biblical text and the writings of the Spirit of Prophecy.³⁵ And the end of “the wonders” of which its conclusion is asked, answering with “time, times, and half a time” (1260 days-years), which concluded in 1798, is related to the repetition of the question in 8b and whose answer is given in verse 11 with the 1290 days-years that ended also in 1798. At the center of the chiasmus -8a- Daniel does not understand, because the understanding of this prophecy was for the time of the end (vs. 4 and 9). There is no confusion about it.

Other chiasms are extracted from Daniel chapter 12, but we will not comment on them here because they are not relevant for this particular study.

There is another confusion to what Bryson expressed. He tells us that the 1335 days begin with the speaking as a dragon of the beast with lamb-like horns and deceptive signs and the consequent formation of the image of the beast (Rev 13:11, 14); which at the same time will be the beginning of the national Sunday law in the United States.³⁶ The term of 1335 days, would take place with the blessing of the voice of heaven that says “It is done! (16:17, in the seventh plague).”³⁷ Bryson does not give us an interpretation of the text, but we know that it refers to “the mystery of God” to be consummated-the final revelation of the gospel (Eph 1: 2-10; 6:19; Col. 1: 25b, 26; 4: 3; Mar. 4:11; 1 Tim.3: 9) - on the seventh trumpet with the return of Christ (10: 7, cf. 11:15, 19, cf 16: 18-21). Then he emphasizes that the beginning of the 1260 and 1290 days -beginning those 1260 days or 42 months in Revelation 13: 5- begin after the first 60 days of the 1335 days. We are not told why.

The 1260 and the 1290 literal days would mark the beginning of the universal Sunday law. At the end of the 1260 days, the universal decree of death would begin. After that period of time, there would be 30 days left for the conclusion of the 1290 literal days that would end with the “voices” of calamity (or disastrous events in Revelation 16:18 during the seventh plague).

Bryson takes the “hour” of the kings of the earth “as kings with the beast” in Revelation 17:12 and the “hour” of judgment against the great mystical Babylon in Revelation 18:10, and converts them into prophetic time. One hour in prophetic time total 15 days. Two hours is 30 days. The first 15 days are placed after the 1260 days have ended, coinciding with the end of the 1335 days. And the remaining 15 days would be fulfilled with the disasters prophesied in Revelation 16:18 during the seventh plague. But they also take place after the 1335 days are over.

There is a significant amount of discrepancies in these conclusions. First, the phrase of Daniel 12:12, “*Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.*”, communicate that that “waits, and comes” {“*hā, mēḥakkeḥ wəyaggiʿac*” (הַמְחַכֶּה וַיָּגִיעַ)} an extension of the 1290 days of verse 11 and, therefore, can not be completed before 1290 days.

As for applying prophetic time to the “hour” of Revelation 17:12 and the “hour” of 18:10, I think he believes that the day-year principle is valid after 1844, since it is the system used to calculate those hours and convert them each in 15 literal days. If so, it contradicts Branner in his conclusion that the day-year principle is not applicable after 1844.³⁸ In the critique of Branner's eschatology as well as David Gates's prophetic speculations, an explanation of Revelation 10: 6 and of Ellen G. White's thought about non-time periods after 1844 can be seen.³⁹

On the other hand we already saw in the case of Gates,⁴⁰ that unlike the prophetic time of the sixth trumpet of Revelation 9:15, that the problem of taking the term “hour” as prophetic in the places mentioned by Bryson, is that we would have to say that the investigative judgment announced in the first message angel (Rev. 14: 7) and which began on October 22, 1844, lasted only

³⁴ Ibid., p. 69.

³⁵ Ibid.

³⁶ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=59m40s>; accessed on December 16, 2018.

³⁷ Ibid. Unless otherwise indicated, hereafter refers to the same source.

³⁸ See pp. 62, 66, 67.

³⁹ See pp. 17, 18, 48, 62-64.

⁴⁰ See p. 47.

two weeks in prophetic time, because the phrase says “*the hour of His judgment has come.*” And it would be to say that the time of probation for us and the world ended two weeks after the great disappointment. Also, the phrase “one hour” {“hōra” (ὥραν)} is also used to refer to a specific moment and not precisely at an exact time (Matt 26:40, Joh 5:35, 1 Cor 15:30 (in Greek), 2 Cor 7: 8 (in Greek) Gal 2: 5 (in Greek), Phil 1:15 (in Greek), Rev 3: 3). Bryson's position is not supported by Scripture.

4. The 1843 and 1850 charts

Another error of Bryson on the prophetic periods, is when he refers to the 1843 diagram.⁴¹ He quotes the following statement from Early Writings:

“He visto que el diagrama de 1843 fué dirigido por la mano del Señor, y que no debe ser alterado; que las cifras eran como él las quería; que su mano cubrió y ocultó una equivocación en algunas de las cifras, para que nadie pudiese verla, hasta que la mano de Dios se apartase”.⁴²

Seguidamente, Bryson dijo que, “*Por supuesto, Jesús no regresó en 1844*”.⁴³ Creemos que la mención de esa frase se basó en el diagrama de 1843, ya que no dice después nada alusivo a la frase. Pero no tiene sentido a su vez, ya que el diagrama ubica el fin de los 2300 días-años en 1843. Especulamos que fue un error. Un diagrama posterior, el de 1850, corrigió ese dato y cambió el fin de los 2300 años a 1844.

Branner comete el error de afirmar que las cifras equivocadas del diagrama de 1843 a las que se refirió Elena de White, fueron los 1290 días (508-1798) y los 1335 días (508-1843), ya que en el diagrama de 1850, fueron omitidas.⁴⁴ Pero la omisión de esas fechas en ese diagrama, no significó que estaban fechadas erróneamente. En primer lugar, porque Elena de White se refería a un error en las cifras que conducían los 2300 años a 1843, y no a los 1290 y los 1335 días:

“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—“Though it [the vision] tarry, wait for it”.⁴⁵

The figures referred to are the seventy weeks contained in the 2300 days.

“The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.”⁴⁶

In other words, when examining the figures to corroborate the start and end of the 2300 years, the mistake that the Millerites had in the figures was that the 2300 years did not end in 1843, but actually in 1844.

⁴¹ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=41m25s>; accessed on December 16, 2018.

⁴² Ellen G. White, Early Writings (Ellen G. White Estate, Inc. 2010), p. 93 [74].

⁴³ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=41m25s>; accessed on December 16, 2018.

⁴⁴ Ibid.

⁴⁵ Ellen G. White, Early Writings (Ellen G. White Estate, Inc. 2010), p. 236.

⁴⁶ Ellen G. White, The Great Controversy (Ellen G. White Estate, Inc. 2010), p. 351.

Now, it is true that Ellen White gave words of support for the 1850 chart: "I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all needed it just as much."⁴⁷

And indeed, it omits the prophecies of the 1290 and 1335 days and so, the traditional interpretation does not appear. But this omission did not mean that the traditional interpretation was rejected. Near the middle of the second column of the chart, the phrase "*The daily taken away. Dan. 11:31 508.*" Although the removal of "the daily" is not referenced in Daniel 12:11, where the 1290 days begin, it is clear that being the same element mentioned in 11:31, that means Adventists continued to see the beginning of the 1290 days in the year 508 A.D. Moreover, under the phrase mentioned, it reads: "*Papacy set up. 538*" With this, the diagram places the beginning of the time, times, and half-time of Daniel 12: 7 (cf. 7:25) and of the 1290 days not only together, but also beginning in the traditional dates believed by the Millerites. Another very significant fact is that something further down in that column, appears the phrase "*The abomination that maketh desolate, or papal dominion taken away. 1798*" As if in that location of the column, the papal dominion of the 1290 days (understood) and the time, times and half time (understood) mentioned above in the column was referenced.

Likewise, another chart was developed by James White in 1863, from which we extracted several significant data. Let's see some historical statements first:

"At the General Conference session in May 1863 actions had been taken calling for the production of a new prophetic chart and a chart of the Ten Commandments. The development and production of the charts called for him to spend two or three months in the vicinity of Boston, Massachusetts.

[...]

Learning that they would be welcome in the commodious and comfortable Howland home, James and Ellen White decided that the whole family would go east.

[...]

In addition to working on the charts, James White was eager to join Loughborough and Hull in evangelism in the Eastern cities. Ellen White wanted to put some time into writing *Spiritual Gifts*, Volume III, dealing with Old Testament history."⁴⁸

Taking into account that both Elena and James worked in some jobs then in Boston, look at the following statement:

"On October 21, "having obtained a large trunk full of finished charts," the Whites left Maine for the Newport, New Hampshire, meeting by way of Boston. Their itinerary took them by train, stages, and private conveyance to meet various appointments."⁴⁹

The above statement informs us that Ellen White knew very well its conclusion and, of course, the provisions of the new chart completed in that year (1863). The interesting thing about it, is that in addition to the drawings on apocalyptic prophecies, that the only two periods taken into account of these prophecies are the 2,300 years and the 70 prophetic weeks of the book of Daniel. Does that mean that the omission of the 1260 years (538-1798) in that chart was due to the fact that the traditional Adventist interpretation of that period was an error? Of course not. This summary of the story tells us that not every omission in the prophetic charts was due to an error of interpretation

⁴⁷ Ellen G. White, Manuscript 1 (June 2, 1853), A Vision given at Jackson, Michigan.

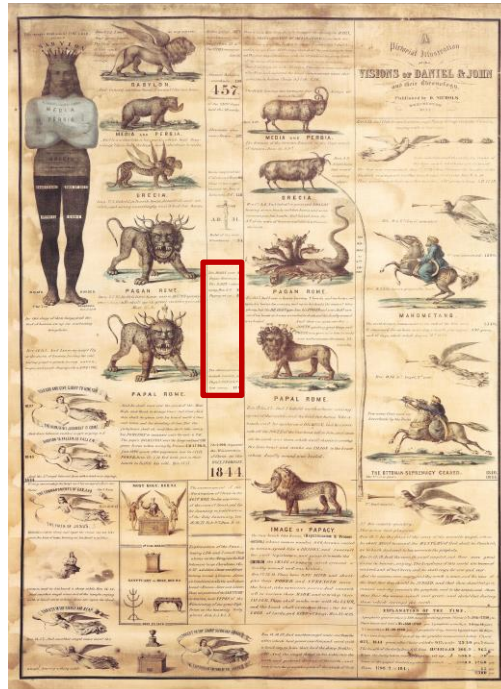
⁴⁸ Ellen G. White, *Ellen White: Woman of Vision* (Ellen G. White Estate, Inc. 2017), p. 131 [98].

⁴⁹ *Ibid.*, p. 132 [99].

over the time periods of the prophecies. The only one that was eliminated by our church because it was accepted that it was a mistake, was the presumed prophecy of the 2520 years.⁵⁰

With all this, everything had a special purpose.

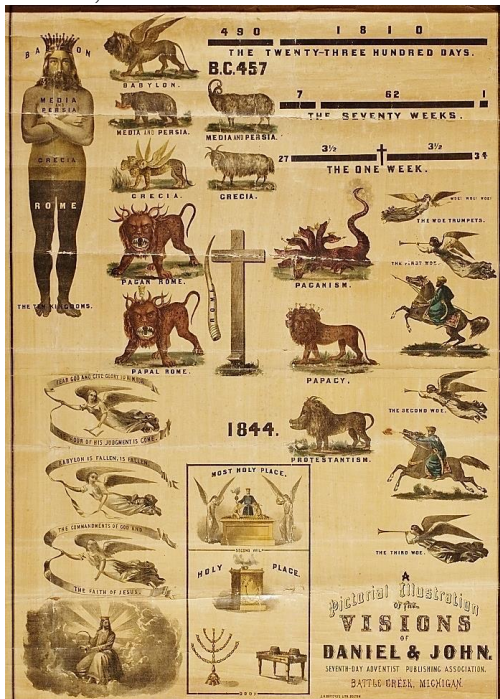
Next, the charts of 1843, 1850 and 1863:



Ten HORNS arose 490
 Pagan Dominion or
 The DAITY taken
 away Dan. II. 31. 500
 Papacy set up. 531

The abomination that
 maketh desolate, or
 Papal DOMINATION la-
 ken away. 1791

Next, the chart of 1863:



⁵⁰ See Gerhard Pfandl (2009), *The 1843 Chart and the 2520 years*, Biblical Research Institute: <https://adventistbiblicalresearch.org/sites/default/files/pdf/1843%20chart%20and%20the%202520%20years.pdf>; accessed on December 21, 2012; Ashook Abdool, *William Miller's 2520 Prophecy: A comprehensive and detailed research exposing the errors of the 2520 prophecy* (Rocima Publishing, Trinidad y Tobago, 2016); Steve Wohlberg, *Prophecy's Blind Date 2520* (Remnant Publications, 2013, East Chicago Road Coldwater MI, 2013).

Furthermore, as documented in the scatological critiques of Branner,⁵¹ Ellen White considered the 1290 days and the 1335 days fulfilled, applying the principle day by year. Let's see it again: we wrote that two quotes from the Spirit of Prophecy, one that tells us that the 1290 and the 1335 days were already over, being in the framework of Revelation when the seal of the book of Daniel is removed, and one that says that when the seal was removed it was proclaimed that "*there should be time no longer*", tell us:

"The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?"

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. [...] The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history".⁵²

Note that the seal of the book is removed after the indicated 1290 and 1335 days; and according to Ellen White, when the seal was removed, it was proclaimed that "*time shall be no longer*":

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."⁵³

And taking into account that Daniel would rise in his inheritance at the end of the days - from 1335 -, Ellen White indicated that this prophecy was fulfilled:

"Let the book of Daniel be read, and its instruction heeded.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.... Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Daniel is today standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth."⁵⁴

⁵¹ Ibid, pp. 65, 66.

⁵² Ellen G. White, Testimonies to Ministers and Gospel Workers (Ellen G. White Estate, Inc. 2010), pp. 114, 115.

⁵³ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 2, p. 105.

⁵⁴ Ellen G. White (March 11, 1907), *To Our Church-members in Australasia, Australasian Union Conference Record*, paras 8-10.

We said in this book that the term “arise” in Daniel 12:13, which is the Hebrew “‘āmaq” (אָמַץ), appears symbolically in the text. Daniel rose up in the sense that his prophecies were clearly and widely exposed to the people. And that is what this statement tells us.

All this documentation allows us to conclude that Bryson's claims that the suppression of the 1290 (not true in itself) and the 1335 prophetic-days of the prophetic chart of 1850, does not communicate that the church rejected the traditional position of those periods of time in Daniel 12: 11-13.

There are only two statements that seem to suggest that the 1335 days had yet to be fulfilled. Let's see the first of them, of an event happened in 1850:

“One week ago, last Sabbath, we had a very interesting meeting. Brother Hewitt from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.”⁵⁵

With this statement, some people conclude that it was a mistake to say that the 1335 days had ended in 1843-1844, as taught in the traditional position. However, if that is what Ellen White was saying, it would conflict with previous statements that that period and the 1290 days were over. Therefore, the above quote could be understood as that of the several errors of Hewitt in the past, they told him that the 1335 days had already concluded -contrary to his belief-, in addition to other errors believed by him. Alberto R. Timm rightly writes, in support of this conclusion:

“If Ellen White's intention was really to correct Brother Hewitt for believing that the 1,335 days were already fulfilled, then we are left with the following questions: Why did Ellen White limit herself to correct, in 1850, in a partial and biased form, only the personal position of that brother, without any rebuke to other Adventist leaders who also believed that this prophetic period was already fulfilled in 1844? Why did she not reprove her own husband (James White) who stated in the Review, still in 1857, that “the 1,335 days ended with the 2,300, with the Midnight Cry in 1844”? Why did she not reprove him for continuing to publish in the Review several articles of other authors advocating the very same idea?”⁵⁶

On the other hand, if Ellen White was referring by Brother Hewitt to Oren Hewett of Dead River, Maine,⁵⁷ it would be an additional but not necessary aspect of the subject. This is due to the fact that Oren Hewett wrote several letters of support for the newspaper *The Bible Advocate* in 1847, which repeatedly established new dates for the second advent of Christ.⁵⁸ Often those dates coincided with the end of 1335 days-years (eg Blakeslee, Wilcox, and Bates).⁵⁹ By such influence, it would be understood that Hewett believed that the 1335 days had not yet concluded.⁶⁰

And the second quote is read (after quoting Daniel 12: 9, 4, 10 and 13):

⁵⁵ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), Volume 16, [Nos. 1186-1235], pp. 176, 177 [208]; quoting Letter 28, 1850.

⁵⁶ Alberto R. Timm (June 5, 2002), *The 1,290 and 1,335 Days of Daniel 12*, Biblical Research Institute General Conference of Seventh-day Adventists, p. 7.

⁵⁷ Ellen G. White, *Ellen G. White Letters & Manuscripts with Annotations* (Review and Herald, Publishing Association, Hagerstown, MD, 2014), Volumen 1 (1845-1859), ob. cit.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

“The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth’s history.”⁶¹

The idea that is extracted from this quote, is that Daniel was about to resuscitate since his rising was placed after 1844 (the quotation is from 1898). However, notice that it does not refer to rising in the resurrection, but to its teaching because for the phrase that tells us that “*The time has come for the light given him to go to the world as never before.*” The same thing that we saw in the previous page and, therefore, this quote only tells us that the teaching of his prophecies should be further extended.

Let's continue: in his second presentation, Pastor Bryson also praised the book by Marian G. Berry (now deceased), entitled *Warning!*⁶² Let's say that in an extensive document we have already responded to the postulates of that book and, that some scholars have done as well.⁶³

A final argument to consider is his interpretation of the word "time" in Daniel 12: 7 for the phrase “time, times, and half a time”,⁶⁴ or the 1260 days / years of papal supremacy, actually. Bryson tells us that the Hebrew term for “time” is “mô‘ēd” (מוֹעֵד), which is used for certain or specific times or moments.⁶⁵ While the word “time” for the phrase “time, and times, and halftime” in Daniel 7:25 is the Aramaic “‘iddān” (ܝܕܢܐ), which is used for periods of time.⁶⁶ This difference, according to Bryson, would make a difference: the "time, and times, and half time" would be the 1260 years of papal supremacy (from 538 to 1798). While that time in 12: 7 would be literal and in the future. But before we see by ourselves the use of those words, let's look at the biblical examples cited by Bryson. For the word “mô‘ēd”, he quotes first Genesis 1:14:⁶⁷

“Then God said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years;” (Gen. 1:14).

Bryson is right when he says that “mô‘ēd” is the word translated by “seasons”.⁶⁸ For Bryson, that exemplifies specific moments. However, “seasons” mark a period of time, and not a specific time, as he erroneously says.

He finally quotes Exodus 13: 3, 10, which tells us:

⁶³ Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”

⁶⁴ Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.” (Exo. 13:3, 10).

The word “mô‘ēd” is translated by “time” in verse 10, and it is linked to the “day” in which the Israelites left Egypt and the Passover was celebrated. Here it alludes to a specific time. The word has that use in several passages (Exodus 9: 5, Deut 16: 6, 2 Sam 24:15, Psa. 75: 1, 2, 102: 13, Jer 8: 7, Os 2: 9); but in others it refers to periods of time (1 Sam 13: 8, Exo. 34:18, 1 Sam 13: 8, 11, 2

⁶¹ Ellen G. White, Manuscript 176 (Rockhampton, Queensland, Australia, November 4, 1898), Diary.

⁶² (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=45m7s>; accessed on December 16, 2018.

⁶³ Juan Gabriel Piedra Quirós, *Respuestas Sobre Profecía* (San José, Costa Rica, 2011), pp. 375-498; Gerhard Pfandl (mayo, 2005), *Time Prophecies in Daniel 12, Biblical Research Institute*; Antolín Diestre Gil, *El Mesías y su Evangelio en la profecía de Daniel* (Comisión Teológica Servir y Salud, Zaragoza, España, 2012), pp. 820-823, note 45.

⁶⁴ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=47m29s>; accessed on December 16, 2018.

⁶⁵ Ibid.

⁶⁶ Ibid.

⁶⁷ Ibid.

⁶⁸ Ibid.

Kgs 4:16, 17, Dan 11:27, 29, 35 ; 12: 7; Hab. 2: 3). Bryson is wrong to assign only one sense to “mō‘ēḏ” in the Bible.

About the word “‘iddān” from Daniel 7:25, let's say that it refers to certain moments (Dan 3: 5, 15), but also to short periods of time (Dan 2: 8, 9) or longer (7:12, 2: 21; 4:16 [13], 23 [20], 25 [22], 32 [29]). Bryson himself accepts that “mō‘ēḏ” in Daniel 12: 7 and “‘iddān” in 7:25 refers to “year” as a period of time. If he meant that “mō‘ēḏ” in 12: 7 refers to the “year” as a certain “moment,” he fails because in any case it is translated as “year.” And we saw that both the Hebrew term “mō‘ēḏ” as well as Aramaic “‘iddān” also refer to periods of time. Therefore, Bryson is wrong in stating that the “time, times, and half a time” (1260 days or 3 and ½ years) of Daniel 12: 7 does not represent the same “time, and times, and half a time” of the 7: 25 They are the same 1260 prophetic days or years of papal supremacy, from 538 to 1798.

Again and more: about the linguistic connections between Daniel 11: 32-35 and Daniel 12

We will not refer the reader to the chapter on Branner's eschatological errors where this aspect of Daniel 12 was discussed, because we believe it is imperative not to deviate and follow the line of what was commented by Lynn Bryson here. In addition to presenting other linguistic elements between Daniel 11: 32-35 and chapter 12.

We already said in 'Branner', that the time of the end began in the year 1798. And although its power comes from before, the papacy appears in Daniel 11:30 onwards doing its ungodly work during its centuries of apogee. Verse 35 tells us in the context of the Protestant Reformation (cf. v. 32b-34), that *“some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.”* The expression “time of the end” in Hebrew is “‘ēṭ qēṣ” (עֵת קֵץ) or “time of the end.” While the sentence “appointed time” is {“lammō‘ēḏ” (:לְמוֹעֵד)}, and it is translated as, “for the fixed [period of] time.” Therefore, Daniel 11: 35b should be read better as “until the time of the end, because there is a set time for this.” That is to say, that time fixed for the time of the end would occur when the papacy would stop persecuting the people of God according to the context already mentioned. Daniel 7:25 explains that this persecution would happen during a period of “time, times, and half a time” or 1260 years from 538 to 1798. And indeed, returning to Daniel but this time in verse 40, we read in Hebrew “‘ūbə‘ēṭ qēṣ” (וְבֵעֵת קֵץ), or what is the same, “And in the time of the end ...” At that time, there is an attack by the king of the south (civil power) against the papacy or false king of the north before the latter's onslaught against him again in 11: 40a.⁶⁹ This happened in the year 1798, when the French power inflicted the deadly wound on the papacy (Rev 13: 3). With this we are informed, that the time of the end began in 1798. Ellen White wrote:

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.

[...]

But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.”⁷⁰

⁶⁹ Humberto Raúl Treiyer, *Enigmas Descifrados: Descubra los Fascinantes Misterios de Daniel 11 y 12* (Antillian College Press, Puerto Rico, Tercera Impresión: 2007), pp. 153, 154, 156, 158.

⁷⁰ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 356.

On linguistic connections, let's say first, that in the question, *“How long shall the fulfillment of these wonders be”* (Dan. 12:6) and that verse 7 answers with *“time, times, and half a time”* (1260 days), that the word “wonders” is “happēlā’ōtī” (הַפְּלֵאוֹת), or *“the wonders.”* Or some wonders that were already mentioned in the vision. And the only time they appear mentioned is in 11:36 {“niplā’ōtī” (נִפְלְאוֹת)}, which is the same word but conjugated in a different way. In Daniel 11:36 it reads:

“Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.” (Dan. 11:36).

That is, it refers to the wonders that the papacy would speak against God. It is the same as *“a mouth speaking great things (KJV)”* in Daniel 7: 8 and 20; and the *“speak great words against the most High”* (vs. 25), whose blasphemous work would extend according to the same passage by, *“time, and times, and half a time”* or from 538 to 1798. The wrath to be accomplished of which 11:36 speaks, would then be inflicted with the deadly wound to the papacy in 1798. Confirmed in Daniel 12: 7, so that *“time, times, and half a time”*, is the same known prophetic period. And it is not in the future. Daniel did not understand the answer, as reflected in verse 8: *“Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?””* The question is the same but in a different way. But Daniel is answered that, *“the words are closed up and sealed till the time of the end.”*: referring again to 1798. How do we additionally know that it is not the final part of the time of the end? Because verse 11 adds that, *“And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.”* The expression *“And from time,”* is a construction that also possesses the Hebrew {“ūmē‘ēl” (וּמֵעַתָּה)}, and it indicates to us that the time and the facts to which the text is going to refer are linked with the context of Daniel's question: the end of these things. And the answer is, again: *“And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.”*

The word “sacrifice” is added, it does not belong to the text. “The daily” {“hattāmîd” (הַתָּמִיד)} from Daniel 12:11, appears also in Dan. 8: 11-13. And it represents “the continuous” priestly ministry of Christ in the first compartment of the sanctuary (or holy place); linked with the cleansing of sins (see Num. 4: 7, 16, 28:10, 15, 23, 24, 31, 29: 6, 11, 16, 19, 22, 25, 28, 31, 34, 38; Neh 10:33, etc.) In such passages, “daily” is preceded by the article “the” (“ha”) in Hebrew. Only in the sense of the daily ministry of the holy place does the phrase “the daily” appear in the Bible. What tells us that Daniel 11:31 reveals to us that this sanctuary would be defiled, when the papacy removed the daily ministry of Christ in the heavenly sanctuary, and put in its place the abomination of desolation. How it did? By placing himself as a high priest in the place of Christ as the guarantor of the forgiveness of sins. As we read in 2 Thessalonians 2: 3 and 4:

³ Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, ⁴ who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (2 Tes. 2:3, 4).

Thus, since the daily ministry of Christ in the first department of the heavenly temple ended on October 22, 1844, and that the day of atonement was an annual service and not daily, we can not place “the daily” from that date or later. And therefore, the 1290 days of Daniel 12:11 are the 1290 years of that action of the papacy, ranging from 508 to 1798, as reflected in the story. Although we will not go into details about this prophecy here. This is how the abomination of desolation represents the papacy (Dan. 12:11 {“šqūš šōmēm” (שִׁקּוּשׁ שׁוֹמֵם)}; 11:31 {“:הַשְּׁקוּשׁ מְשׁוּמֵם”}

(haššiqqûš məšômēm)); 8:13 {“הַפְּשָׁע שׁוֹמֵם” (happéšaš šômēm) “the transgression of desolation”}).

On additional linguistic aspects, we read in 12:10:

“Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”

This, in the context of the sealing of “the words [...] till the time of the end” (vs. 9). Words that refer to “time, times, and half a time” of verse (7b):

“[...] time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.”

Thus, about the holy people being completely shattered that is related to the “time, times, and half a time” in Daniel 12: 7, William H. Shea aptly says:

“Unless this question and answer are completely unrelated to what Gabriel had been previously telling the prophet, there should be some evidence in the body of the prophecy as to when this shattering of the power of the holy people occurred. Indeed there is. There is precisely one place where the persecution of the saints is described in the body of the prophecy and that is in Daniel 11:32-35. According to the nature of the contents of the passage, unique in all of Daniel 11, this is where the time period of Daniel 12:7 should be applied. The linguistic links between Daniel 11:32-35 (body) and Daniel 12:7-10 (conclusion) [...]”⁷¹

While we will explain the linguistic relationships of the table embodied by William Shea, we will first read Daniel 11: 32-35:

³² “Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. ³³ “And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. ³⁴ “Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. ³⁵ “And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.” (Dan. 11:32-35).

Bearing in mind, according to the above, that these passages are before 1798, when the time of the end began (vs. 40), notice that “Those who who have violated” {“‘ûmaršî‘ê” (וּמַרְשִׁיעִי)} “the covenant” (11:32), are the same as “the wicked” {“rəšā‘îm” [רְשָׁעִים]} that “will continue to be wicked” {“wəhiršî‘û” [וְהִרְשִׁיעוּ]} in Daniel 12:10.⁷² “Those who are wise {“‘ûmaškîlê” (וּמַשְׁכִּילֵי)} “will instruct many” {“yābînû” (יְבִינּוּ)} (vers. 33) it’s related to: “None of the wicked {“rəšā‘îm” (רְשָׁעִים)} “will understand” {“wəlō yābînû” (וְלֹא יְבִינּוּ)} with the phrase “but those who are wise {“wəhammaškîlîm” (וְהַמְשַׁכְּלִים)} will understand” {“yābînû” (יְבִינּוּ)} (12:10).⁷³

⁷¹ Frank B. Holbrook, Symposium on Revelation (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, p. 336.

⁷² Ibid, p. 337

⁷³ Ibid.

It also relates to “Some of the wise {“hammaškîlîm” (הַמְשִׁכִּילִים)} “will stumble so that they may be refined” {“lišrôp” (לְצַרְוֶה)}.⁷⁴ The “purified” {“ûləbārēr” (וּלְבָרֵר)} “and made spotless” {“wəlabbēn” (וּלְלַבֵּן)} in 11:35, is related to the words, “Many will be purified” {“yitbā_rārū” (יִתְבַּרְרוּ)} and “made spotless” {“wəyi_tlabbənū” (וַיִּתְלַבְּנוּ)} in 12:10.

And all this would happen according to verse 35, “for the appointed time.”⁷⁵ That is the time of the end, which began as we said in 1798, coinciding with the lapse of the 1260 years of papal supremacy of “time, times, and half a time” (12: 7). All these linguistic connections are solid and there are more;⁷⁶ but we will not comment them here.

Bryson has a book called The Pink Elephant Standing in the Middle of Bible Prophecy, whose content is the same as his themes in Battles of Faith Ecuador.⁷⁷

Futuristic interpretation of Revelation 13

At the end of the campaign day of Battles of Faith Ecuador on December 13, 2018, it was announced that due to the lack of time to finish their topics, Pastor Bryson left the Power Point slides with Red Advenir, and that they were already on the website of Battles of Faith.⁷⁸

What is first pertinent to the first and second presentations (slides 225-244 and 113-132, respectively), was a futuristic application of already fulfilled events of Revelation 13, including the 42 months of verse 5 (1260 years of papal supremacy). He did it based first on a statement already discussed in Branner,⁷⁹ but here we will analyze it again due to the context that Bryson adds to an incorrect use of the Greek language in verse 5.

He quotes this statement from the Spirit of Prophecy, which tells us in part:

“In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator’s prophecy. [Revelation 13:4-18, quoted.]”⁸⁰

Considering that the 42 months of Revelation 13: 5 are the same 1260 years of papal supremacy (538-1798), we can understand that “the final fulfillment of the Revelator’s prophecy. [Revelation 13:4-18, quoted.]” will occur through the healing of the deadly wound of the first beast with the rise of the United States (vs. 11-18); making an image of the papal beast and putting the mark of the beast. That verse 4 (after the healing of the deadly wound) be taken into account in the statement in question does not mean that Ellen White communicated that the 42 months of verse 5 were literal days in the future, since the verses 5-10 represent the explanation of the previous verses; while verses 11-18 represent a progressive recapitulation that explains how the beast will recover from its deadly wound: the emergence of the United States of America, which will exercise all the authority of the first beast in its presence, through the image of it. From this consideration, the Daniel and Revelation Committee has declared:

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid., pp. 400-402.

⁷⁷ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=27m2s>; accessed on December 16, 2018.

⁷⁸ (December 13, 2018), Batallas de Fe Ecuador – Jueves 13/12/18, RedADvenir: <https://www.youtube.com/watch?v=uZRxNC1tZ90&t=163m51s>; accessed on December 16, 2018. See the next link: <https://drive.google.com/drive/folders/1jPhJE717hkIBwAthU4nt39ODP9XARKJM>; accessed on December 23, 2018.

⁷⁹ Ibid, p. 67.

⁸⁰ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), Volume 19, [Nos. 1360-1419], p. 240 [282].

“The organizing principle of the Revelation 13:1-10 vision is parallelism of thought. This is a common idiom in Hebrew poetry that also spills over into Hebrew prose and prophecy. Verses 1-4 are the descriptive aspects of the vision that describe in terse phrases the rise and career of the beast, its wounding, and intimates its future revival. Verses 5-10 presents the second member of the thought parallel. It is the explanatory section and explains the activities of the beast before its wounding. The period of these specified activities (42 months or 1260 years) is part of the explanation. It informs the reader of the lime period during which the beast would carry out its persecuting and blasphemous rule until its near-fatal wounding. It then follows with more information on its revival. The biblical indicators are clear that 13:1-10 is one unit and speaks about the same period of lime as given in Daniel 12 and Revelation 12.”⁸¹

We said that the use of recapitulation is common in the Bible, as we saw in this book.⁸² We specify that the creation in six days is recorded in Genesis 1. Notwithstanding the pinnacle work of creation: male and female, is mentioned again but this time in detail in 2: 7, 8, 15, 18-25. Similarly in Revelation 3: 7 and 8 the door to the most holy place is opened, but its work is recapitulated in Revelation 4 and 5. The content of the sealed book appears in Revelation 6, culminating the sixth seal with the second advent of Christ (vs. 14-17), but in chapter 7 recapitulate that seal to show the people of God that they will remain alive until the second coming of Christ (chapter 7: 1-8). The first six trumpets appear in chapter 8: 7-chap. 9. And in chapter 10 we have the emergence of the Adventist movement. But in chapter 11: 1, 2, we are told about the investigative judgment that would take place for that people of chapter 10. And in the rest of chapter 11, we have part of the reason why papal Rome receives the punishments of the sixth and seventh trumpets. Chapter 13 of Revelation, returns to the end of time, and times, and half a time of Revelation 12:14 to explain that at the end of that period, the beast receives a deadly wound (13: 3). Wound of which recovers in that verse 3; and who is then worshiped by the wicked of the whole world (vs. 4). But for this, verses 5-8 detail the blasphemous work of the beast and its persecution against the saints and then point out that this is the reason for the deadly wound (vs. 10), etc. This list is not exhaustive, but it should be enough.

Ellen White herself tells us in *The Great Controversy* about the 42 months:

“Power was given unto him to continue forty and two months.” And, says the prophet, “I saw one of his heads as it were wounded to death.” And again: “He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.” The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7 - - the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity.”⁸³

“The periods here mentioned—“forty and two months,” and “a thousand two hundred and threescore days”—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward

⁸¹ Frank B. Holbrook, *Symposium on Revelation* (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, p. 328.

⁸² *Ibid.*, p. 68.

⁸³ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 439.

elected, the papal hierarchy has never since been able to wield the power which it before possessed.”⁸⁴

“In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast “his power, and his seat, and great authority.” Revelation 13:2. And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5-7.”⁸⁵

See that in the previous quote, Ellen G. White cites in fulfillment of the 1260 years both Daniel 7:25 and Revelation 13: 5-7. And in verse 5 the same period is cited but as forty-two months.

Regarding the Power Point slides of the first presentation, Bryson exposes (256 and 257) that when we read in 13: 5 that to the beast “*was given authority to continue for forty-two months*”, the word “continue” {“*poiesai*” (ποιῆσαι)} appears in aorist mode or infinitive past, but, that is not limited only to the past, but also to any point in time. That is true, and therefore the location of these forty-two months must be at the point of history that fits with what the biblical text tells us. And we have said that this was the period of supremacy of the antichrist (538-1798).

Conclusion and call

Dear Pastor Lynn Bryson, my personal invitation is for you to reconsider your eschatology. Daniel 12, Revelation 13 and I do not know what other sections of both apocalyptic books, if that is the case. A healthy study of the biblical text should lead us to a sound and solid interpretation of the Bible.

However you reduced the use of the Hebrew terms to a unique meaning and not open to their total spectrum. Even in the same texts by Daniel

Getting out of context the quotes of Ellen White, as well as having an incorrect impression that God had not given enough light on these biblical passages for their prophetic understanding in history is not correct. That leaves the believer drifting about what happened in the past in those sections of the apocalyptic books, and leaves a sense of an uncertain future, because something is predicted that will not happen based on a futuristic approach to biblical prophecy. An unsafe anchor leaves an uncertain sense of the future. And that should not be allowed in our lives.

We believe that we have much to learn, but not on the basis of external approaches to Scripture that do not help us advance in our mission as a church and movement. Hence my call to reconsider your methods and conclusions, dear pastor Bryson.

God bless you and your loved ones, and may the Word of God and the writings of the Spirit of Prophecy always be your guide for your life.

⁸⁴ Ibid, p. 266.

⁸⁵ Ibid., pp. 49, 50 [52].

Chapter 4

The eschatological errors of pastor Marc Chambers

Preamble

Pastor Marc Chambers is one of the founders and current president of Loud Cry Missionary Society, described as a ministry based on a special focus on pioneer evangelism. His ministry is based in Bolivia, where he currently serves as a volunteer missionary.

In Battles of Faith Ecuador, held in mid-December 2018, Chambers gave a subject on the apocalyptic prophecies of the timelines of Daniel 12, whose method of study and conclusions were totally wrong.

We will see the arguments presented based on the Bible and the Spirit of Prophecy.

“Preterism, historicism, futurism and time no longer”

On Saturday, December 15, 2018, Marc Chambers gave a subject whose title was, “*Preterism, historicism, futurism and time no longer.*”¹ He began by talking about futurism and preterism as schools of interpretation of the prophecies developed by the Jesuits.² These schools were part of the Counter-Reformation; that is, to counteract the Protestant Reformation and, in this particular case, to neutralize the interpretation of the prophecies that the Protestants made by concluding that the papacy was the Antichrist predicted in the Bible.³ Chambers said that some evangelicals have adopted preterism, while others have adopted futurism.⁴ But that the Protestants were historicists.⁵ Reading a definition of historicism, he indicates that “*it includes a perspective of continuous and progressive fulfillment of prophecy. Covering the periods from biblical times, until the second coming of Christ.*”⁶ That is correct, but then he claimed that an example of the above is the double application existing in Matthew 24: one on the destruction of Jerusalem and the other on the events of the end.⁷ However, we already said in Branner⁸ that when in Matthew 24: 3b the disciples asked Jesus, “*Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?*”, that the phrase “these things” refers directly to the destruction of the temple (vs. 1 and 2). And because the second part of the question is about the signs of the end of the world, it is clear that there is a description of both events in a double sense. Because the question of the disciples required it.⁹ But that does not happen with the prophetic periods of Daniel and Revelation. Daniel 12: 5-7.¹⁰

However, Chambers presents a correct analogy at the beginning between Daniel 12 and Revelation.¹¹ Without going into great details, we know that the angel of Revelation 10: 1 is Jesus Christ, because of its characteristics (compare Psa. 104: 2-4, Act. 1: 9, Rev. 1: 7, 14:14, cf. Lev 16:

¹ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde), RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ See page 64 of this book.

⁹ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde), RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

¹⁰ Ibid.

¹¹ Ibid.

4, 23, 32, cf. 1:13, 14, cf. vs. 11-16).¹² It is confirmed by the Spirit of Prophecy.¹³ And the man clothed in linen from Daniel 12: 6 and 7, who is asked “*How long shall the fulfillment of these wonders be?*” (vs. 6), is also Jesus Christ because of its description. This interpretation is shared by Marc Chambers.¹⁴ The problem is, when he says that “the wonders” of verse 6 that would happen for “time, times, and half a time” (vs. 7), are “the wonders” of the book of Daniel, which would be opened and removed the seal (vs. 9) at the end of the 1260 years of papal persecution: Daniel 7:25, which correctly relates to the power of the holy people finally being broken (Dan. 12:7) at the end of the “time, times, and half a time” of verse 7.¹⁵ That final relationship is correct. Then he adds that “the wonders” that intrigued Daniel, were also the end of the 2300 days of 8:14,¹⁶ something that he explains and we will see shortly.

However, “the wonders” do not refer to the understanding of the book of Daniel, which we have already seen in criticisms of Branner's and Bryson's eschatology.¹⁷ As the text shows us, it refers to the wonders that the papal power would speak during its period of supremacy: 1260 years (538-1798).¹⁸

But Chambers wrongly interprets that when Christ “*swore by Him who lives forever and ever [...] that there should be time no longer (KJV)*”, that he was referring only to the 1260-year period of Daniel 12: 7, because it is associated with closing and sealing those words until the time of the end (vs. 9).¹⁹ Besides that said period of Daniel 12: 7 is linked to the oath about the duration of “the wonders”, as well as the oath that “there should be time no longer” of Revelation 10: 6.²⁰ Therefore, this text would not allude to the other time periods of the prophecy (vs. 11 and 12).²¹ That is a mistake that we already discussed in Branner.²² In addition to this, let us quote again three quotes from the Spirit of Prophecy that have allowed us to conclude that the 1290 and 1335 days are part of the times that the angel (Christ) said that “there should be time no longer”:

“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?”

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

¹² Ibid.

¹³ Ellen G. White, *Christ Triumphant* (Ellen G. White Estate, Inc. 2010), p. 344; *Manuscript 59, 1900 (Manuscript Releases 19:319-321)*.

¹⁴ (December 15, 2018), *Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde)*, RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ See pages, pp. 68, 99.

¹⁸ Ibid.

¹⁹ (December 15, 2018), *Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde)*, RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

²⁰ Ibid.

²¹ Ibid.

²² See page 62.

Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. [...] The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history".²³

Note that the seal of the book is removed after the indicated 1290 and 1335 days; and according to Ellen White, when the seal was removed, it was proclaimed that "*time shall be no longer*":

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."²⁴

Another complementary statement to these, says:

"This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, ***the people will not have another message upon definite time***. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."²⁵

We believe that with this clarifying context, it is enough. However, there are principles of interpretation that Chambers uses and that are alien to the biblical context. So for example, he tells us that if we do not accept that the time that would not be more than Revelation 10: 6, it refers only to the 1260 years, and instead we interpret that it refers to all the prophetic periods in general, that that would make us interpret verse 7²⁶ wrongly in a general way, where it reads:

"but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets." (Rev. 10:7).

For Chambers, that mystery refers to the 2,300 days of Daniel 8:14, since it is on the seventh trumpet that the door to the most holy place of the heavenly temple is opened (Rev. 11:15, 19a).²⁷ However, we already saw in Bryson that "the mystery of God" to be consummated is the final revelation of the gospel (Eph 1: 2-10; 6:19; Col. 1: 25b; 26; 4: 3; Mar. 4: 11; 1 Tim 3: 9) - on the seventh trumpet with the return of Christ (10: 7, cf. 11:15, 19, cf 16: 18-21).²⁸ Link the word "mystery" with the purpose and meaning of the 2300 years only because in Revelation 11:19 the opening of the most holy place of the heavenly sanctuary is mentioned, it is pure speculation. Chambers also says that if we take the phrase "*there should be time time no longer*" (Rev. 10: 6) in general or referring to all periods of time and not only to the 1260 years of papal supremacy, we are also in danger of interpret "*the mystery of God*" (vs. 7) as general.²⁹ That way of interpreting the text is unsustainable. Can not a text change from a general context to a singular one, without contradicting itself? Revelation 10: 6 announces the end of prophetic time (singular form for the

²³ Ellen G. White, Testimonies to Ministers and Gospel Workers (Ellen G. White Estate, Inc. 2010), pp. 114, 115.

²⁴ Ellen G. White, Selected Messages (Ellen G. White Estate, Inc. 2010), Book 2, p. 105.

²⁵ Ellen G. White, Manuscript 59, Daniel and Revelation (August 16, 1900). The emphasis is ours.

²⁶ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde), RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

prophetic periods), and then we are told that the consummation of “*the mystery of God*” (the gospel) through the return of Jesus, will not depend on any prophetic time (general). There is no contradiction.

However, Chambers invites us to be careful not to put words in the mouth of Christ, because the time that would be no longer was only the “*time, times, and half a time*” of Daniel 12: 7 (cf 7:25). We believe with sincerity, that he has intricated the biblical text.

Subsequently, Chambers expressed something very worrying. He said, “*I’m happy for what Pastor Berry shared this morning, when he said, who has more authority, Christ or Ellen White?*”³⁰ It seems to suggest that Ellen White’s writings contradict the Bible itself...

Marc Chambers subsequently stated that if we interpret Revelation 10: 6 as if there were no longer periods of prophecy for the future, that it would be to act like the Pharisees, who closed the kingdom of heaven to others with the writings of Moses; leaving thus sealed Daniel 12:11 and 12.³¹ A wrong conclusion of the biblical text, as we have already seen.

We quote extensively, what the Daniel and Revelation Committee expressed many years ago regarding Revelation 10: 6:

“These commentators, whether they have written in the nineteenth or twentieth centuries, have made a direct connection between the end of time in Revelation 10:6 and the 31/2 times in Daniel 12:7. While this general conclusion is undoubtedly correct, there is one flaw in making the application so specific. This flaw has arisen from a failure to give attention to the specific Greek word employed. In the Septuagint of Daniel 12:7 (the third-second century B.C. Greek translation of the Hebrew Bible, commonly designated as the LXX) the word used for 31/2 “times” is *kairos*, whereas the word used in Revelation 10:6 is *chronos*.

[...]

This is one instance in which we can be quite sure that a distinction was intended by the author. This is evidenced by the fact that the identical time period, drawn from Daniel 12:7, appears in Revelation 12:14 and employs the same word *kairos* as found in the LXX of Daniel. It seems clear, therefore, that John intended to use a different word in Revelation 10:6 than he used in 12:14 or the LXX used in Daniel 12:7. But John still used a word that referred to time (*chronos*). Why should this distinction be present in the text?

An answer to this question may be inferred from other data in Daniel 12. Following the oath about the 31/2 times, the angel takes up the subject of the abomination of desolation. Its duration, he said, would last 1290 days (vs. 11). And he continues by pronouncing a blessing on those who will come to the 1335 days (vs. 12).

Thus, at the end of Daniel 12 two additional time periods are mentioned by the same angel. In the latter instances, however, the time periods are given in different units; instead of “times,” the unit employed is “days.”

If the angel of Revelation 10 had intended to refer only to the 31/2 times of Daniel 12:7, he should have used the word *kairos*. But Daniel 12 contains two longer prophetic time periods in addition to the 31/2 *kairoi*. To accommodate these other references to time (given in “days”), a different word from *kairos* would have to be used. While *kairos* could refer to only one of the three time periods in Daniel 12, *chronos* fits well as an overarching term, covering both the time units given in *kairos* and those given in “days.” Thus, the distinctiveness for *chronos* in Revelation 10:6 is that it functions to incorporate the three time periods of Daniel 12 into its frame of reference”.³²

After concluding with the analysis of Revelation 10: 6, misinterpreted by Chambers, he himself stressed that it would be contradictory to affirm that there are no more future prophetic times, since

³⁰ Ibid.

³¹ Ibid.

³² Frank B. Holbrook, Symposium on Revelation (Biblical Research Institute, dist by Review and Herald Publishing, 1992), Book I, pp. 308, 309.

in Revelation 17:12 we read that the ten kings will have “one hour” authority together with the beast.³³ And that in “one hour” the plagues will be spilled against the Babylonian harlot (18:10, 17, 19).³⁴ He also pointed out the “half an hour” of 8: 1, which according to “our own prophet and all Adventists; students of the prophecies agree,” that it is a prophetic period that applies to the return of Jesus.³⁵

However, we have already said the following in Gates: that unlike the prophetic time of the sixth trumpet of Revelation 9:15, if we take the term “hour” as prophetic in the places that Chambers also alludes, we would have to say that the investigative judgment announced in the message of the first angel (Rev. 14: 7) and which began on October 22, 1844, lasted only two weeks in prophetic time, because the phrase says “the hour of His judgment has come.” It would be to say that the time of probation for us and the world ended two weeks after the great disappointment.

Regarding the “hour” of judgment against the great Babylonian harlot, if we must interpret it as seven days in prophetic time (18:10, 17, 19), because in verse 8 we are told that, “*her plagues will come in one day*”, will it be in a year, and not seven days as it is supposed to infer later, when saying that it is “one hour”?

The word “day” {“hēmera” (ἡμέρα)}, Does it also mean that in Revelation 6:17 when Jesus appears in heaven, he will be suspended in the air at the sight of the resurrected and the 144,000 for a year without taking them to heaven, since we are told in that verse that, “*Because the great day of His wrath has come; and who is able to stand?*” (cf. vs. 14-17) All these aspects tell us that the phrase “one hour” can not refer to prophetic time (except for the period in Revelation 9:15).

We said in Gates, that the phrase “one hour” {“hōra” (ὥρα)} it is also used to refer to a specific moment, and not precisely at an exact time (Matt 26:40, Jn 5:35, 1 Cor 15:30 (in Greek), 2 Cor 7: 8 (in Greek), Gal 2: 5 (in Greek), Phil 1:15 (in Greek), Rev 3: 3).

Revelation 8: 1 is not a prophetic time, since it says {“hōs hēmiōrion” (ὥς ἡμιώριον)}, that is, “for about half an hour.” That is, it is not an exact half an hour. It is what John felt, and therefore does not represent a future prophetic time. Chambers is also wrong in stating that “*our own prophet*” applied that half an hour as a prophetic time for the return of Christ. There is no such quotation and we invite the reader to check it. Although Chambers then quotes Early Writings saying, “*We all entered the cloud together, and were seven days ascending to the sea of glass*”,³⁶ is not conclusive in order to assert that it is the same time that Christ will delay returning to earth after concluding his high priestly ministry in the heavenly temple. It’s just conjecture.

For his part, Pastor Maurice Berry presented in Ecuador, a prophetic chronology of Daniel chapters 11 and 12, showing that the time periods of that last chapter begin before being unsealed and opened those words in the time of the end (1798).³⁷ And defending the traditional position of the church.³⁸

Francis in the prophecies of Daniel

In the question and answer panel of Battles of Faith Ecuador, someone asked if the Bible was talking about a last king on earth and, if so, what characteristics it would have and if it would be in

³³ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de tarde), RedADvenir Television: <https://www.youtube.com/watch?v=xEvUigqZN98>; accessed on December 24, 2018.

³⁴ Ibid.

³⁵ Ibid.

³⁶ Ellen G. White, Early Writings (Ellen G. White Estate, Inc. 2010), p. 16.

³⁷ (December 15, 2018), Batallas de Fe Ecuador – Sábado 15/12/18 (de mañana), RedADvenir Television: <https://www.youtube.com/watch?v=NIGLpq2yVNM&t=28m15s>; accessed on December 26, 2018.

³⁸ Ibid.

the power scenario at present.³⁹ Marc Chambers answered that Daniel 8: 23-25 prophesied about that king.⁴⁰ Let's read the text:

²³ "And in the latter time of their kingdom, When the transgressors have reached their fullness, A king shall arise, Having fierce features, Who understands sinister schemes. ²⁴ His power shall be mighty, but not by his own power; He shall destroy fearfully, And shall prosper and thrive; He shall destroy the mighty, and *also* the holy people. ²⁵ "Through his cunning He shall cause deceit to prosper under his rule; And he shall exalt *himself* in his heart. He shall destroy many in *their* prosperity. He shall even rise against the Prince of princes; But he shall be broken without *human* means." (Dan. 8:23-25).

Chambers tells us that we usually interpret this text as the end of the four Greek horns (cf. vs. 21, 22), after which the proud king emerges as Imperial Rome, who then evolves into the papal Rome;⁴¹ but that in 2015 he was forced to vary that interpretation.⁴² He says that this king is Pope Francis, since he appropriately fulfills the characteristics: "A king shall arise, Having fierce features, Who understands sinister schemes," etc.⁴³ We will not say more about his interpretation, since it is refuted in a simple way in two key points: 1. The phrase "And in the latter time of their kingdom", {"û,ḅə'ahārīt malkūtām} (וּבְאַחֲרֵית מַלְכוּתָם)}, has to be literally translated as, "And towards the end of their reign"... what tells us that before the reign of the four Greek horns mentioned has ended, that this "Having fierce features, Who understands sinister schemes" would emerge. The four Greek horns were the kingdoms of Cassander, Lysimachus, Ptolemy and Seleucus. The first two disappeared, subtracting only the reigns of the dynasties of Ptolemy and Seleucus.

By then, Rome already had enough political intelligence and military strength to dominate the Greek territories. Especially when these were weakening.

The Seleucid dynasty gradually lost the eastern lands of the Euphrates River, until they were expelled from Asia Minor. This earned them the end of their reign, when Pompey removed the aspirants to the throne of Syria, the capital's territory of the kingdom; so it was annexed to the Roman Empire in 64 B.C.

As for the Ptolemaic dynasty, it was declining because of subsequent kings who did not have enough strength to dominate their kingdom. This, happening between centuries I and II B.C., facilitated the increasing intervention of Rome in the Egyptian questions, central headquarters of the Ptolemaic dynasty. In the year 30 B.C. Egypt was annexed by Augustus to the Roman Empire. This is how Rome was arised "towards the end of their reign". That is to say, it remained as the only power of the time. The papacy, which emerges from the same Roman trunk, is mentioned as the king "Having fierce features, Who understands sinister schemes". And we can not make that quantum leap until Pope Francis because we deal with kingdoms in apocalyptic prophecy; and for the following reason:

2. The visión or "ḥāzōn" (חֲזוֹן) of chapter 8 (cf. vs.1-2), that goes from verses 1-12 and whose prophetic time appears in verse 14, is explained {"mar'eh" (מַרְאֵה): explanation of the "vision": vs. 16} from verses 17-25 (cf. vs. 26). If we take seriously the interpretation of Marc Chambers, it breaks the scheme that helps us locate in history the 2300 years, which lead us to October 22, 1844.

In this way, the king can not be located in the future because prophecy does not allow it; and because it is confirmed by history.

³⁹ (December 21, 2018), La Abominación Desoladora, Dilo Al Mundo: <https://www.youtube.com/watch?v=s-SE1Ubth-Y&t=51m51s>; accessed on December 25, 2018.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

Conclusion and call

Dear Pastor Marc Chambers, I extend to you the invitation made to the other speakers of Battles of Faith Ecuador: please focus on what the Bible and the Spirit of Prophecy indicate in their true context. Expanding the focus of biblical prophecy in its proper context will allow you as well as us to reach real conclusions about prophetic fulfillment. And then, to have a firm anchor that will really help so many to believe in our message and that that they go to the feet of Jesus Christ.

Blessings to you and yours, dear pastor Chambers. The Lord is coming!

Chapter 5

“Be ready in season and out of season”

Message from Paul to Timothy and to us

The apostle Paul wrote to Timothy the following words that resonate up to our time:

¹ I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn *their* ears away from the truth, and be turned aside to fables.” (2 Tim. 4:1-4).

Although we will not go into great detail in this text, we call attention to two words. The first is “doctrine,” whose Greek word is “didachē” (διδασκαλία) and that is translated as “instruction” or “doctrine.” It appears to describe Jesus' teaching of the Scriptures (Matt. 22: 31-33; Luk. 4: 16-27, 31-32; Jn. 7: 14-16) and of the apostles, which comes from the Bible itself (Act. 2: 14-36, 42). That is, Paul exhorted Timothy to preach the Word of God “in season and out of season,” because “*the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables*”. This brings us to the second word, which is “fables.” And whose Greek word “muthos” (μῦθος), is used in the sense of human inventions that come to replace sound doctrine (Tit. 1:14; 1 Tim. 1:4; 4:6-7; 2 Pet. 1:16). For example, in 2 Peter 1:16, the word appears in the sense of inventions that replace the Word of God to explain the power and first coming of Christ:

“For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.” (2 Pet. 1:16).

The same can happen with his second coming. And it is happening right now, with what happened for example in Battles of Faith Ecuador, which began with the “Even at the Door” subject from David Gates in October 2018.

Ellen White tells us about Paul’s exhortation to Timothy:

“At this time we need in the cause of God spiritually minded men, men who are firm in principle and who have a clear understanding of the truth.

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practice the truth, men who understand and obey the charge given to Timothy: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” 2 Timothy 4:2-5.

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon anyone the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep

these things out of your teaching. Do not allow them to enter into your experience. Let not your lifework be marred by them.”¹

As for the study of Revelation, she wrote that, “*Ignorance will not increase the humility or spirituality of any professed follower of Christ.*”² And he added in another writing about the subject:

“Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.”³

Se han vertido fábulas a un gran sector de la iglesia mundial, pero cuando Cristo vino, no fue para predicarle fábulas al pueblo, sino para darles la Palabra de Dios.

Link between the first coming of the Messiah, the unity in fulfillment of the mission, and the second coming of Jesus

Have the reader at hand a Bible to compare the respective passages that will be associated with this chapter of the prophet Isaiah while we advance in the study of it:

“¹ Behold! My Servant whom I uphold, My Elect One *in whom* My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. ² He will not cry out, nor raise *His voice*, Nor cause His voice to be heard in the street. ³ A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. ⁴ He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.” ⁵ Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: ⁶ “I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, ⁷ To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.” (Isa. 42:1-7).

The first four verses make reference to the first coming of Christ, whose work would also be expected by the Gentiles (those of “the coastlands”), and which was clearly fulfilled:

“¹⁵ But when Jesus knew *it*, He withdrew from there. And great multitudes followed Him, and He healed them all. ¹⁶ Yet He warned them not to make Him known, ¹⁷ that it might be fulfilled which was spoken by Isaiah the prophet, saying: ¹⁸ “Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles. ¹⁹ He will not quarrel nor cry out, Nor will anyone hear His voice in the streets. ²⁰ A bruised reed He will not break, And smoking flax He will not quench, Till He sends forth justice to victory; ²¹ And in His name Gentiles will trust.” (Matt. 12:15-21).” (Matt. 12:15-21).

Verses 5-8 reveal more details of his mission: Jehovah the Father would hold him; and he would keep him and give him as a covenant to the people (vs. 6). And indeed, Daniel 9:27 tells us that Jesus would confirm the covenant with many (cf. v. 26), according to the prophecy of the seventy weeks of that chapter.

The covenant that would confirm the Messiah with “many” would have to do with his blood “*shed for the remission of sins*” (Matt. 26:28; Mar. 14:24; Luk. 22:20; Heb. 10:29; 12:24; 13:20, 21). Therefore, the covenant had to do directly with removing the impiety of the people of God through the Liberator, Jesus Christ (Rom. 11:26, 27). The covenant, being the center of its essence -

¹ Ellen G. White, *Counsels for the Church* (Ellen G. White Estate, Inc. 2010), p. 325.

² Ellen G. White, *Testimonies for the Church* (Ellen G. White Estate, Inc. 2010), Volume 3, p. 160.

³ Ellen G. White, *The Great Controversy* (Ellen G. White Estate, Inc. 2010), p. 342.

Christ Himself to save “many” - makes the mediating work of Jesus in the heavenly sanctuary in favor of those “many” a central part of that covenant (Heb. 22-25, 10: 12-18, 12:24). In this way, by removing the Messiah the impiety of his chosen ones, that tells us that the pact is related to the renewal of man; a son of God guided by the power of the Holy Spirit in loving obedience to his precepts (8; 9: 15-18; 10: 12-18; 13:20, 21).

This covenant would be confirmed by Christ through the Holy Spirit, who would be sent in His Name (Jn. 14:26). Doing, among other things, the work of convincing the world “*of sin, and of righteousness, and of judgment*” (Jn. 16: 7-11). And the last thing would be a central part of the covenant as we have already seen. By that means -that is to say- the Holy Spirit, his followers would preach that covenant or gospel of salvation and redemption (Matt 28: 18-20; Act. 8; 10:36; 11:20; 13: 32-34; 14 21-23, 20:24, Rom. 1:16, 17, 15:18, 19, 29, 1 Cor 1: 21-24, 2: 1-5, 15: 3-8, 2 Cor. 2 : 12; 10:14; Eph. 1: 11-14; 3: 8; Col. 1: 3-6, 23; 1 Thess. 1: 4, 5; 2: 1-9; 2 Tim 8: 1 -11; 2: 8; 1 Pet. 1: 18-25, etc.).

That covenant was confirmed by Jesus in the sermon on the mount (Matt. 5: 1-13); communicating that this covenant was much more spiritual than the Israelites had understood it at the foot of Mount Sinai (Exo. 20: 1-17; 24: 7, 8).

Through the apostles and other faithful of the Lord Jesus, He was able to confirm the covenant with many in the last half of the remaining week of the prophecy.

As the reader may have noticed, the covenant is the message given by the messengers of God for the salvation of souls, which raises a question about the covenant and its relationship with the prophecy of the 70 weeks of years, whose approach we also expose: the pact was preached even after 34 AD when the seventy weeks ended and not just before that year. And it has continued to be preached until today and will be until shortly before the second coming of Jesus (Matt. 24:14). In other words, the covenant would be finalized with the “many” Jews who wanted it, until the end of their period of probation as the chosen people. But we know that it extends to those who wish to follow him whether they are Jews and / or Gentiles. Isaiah 42: 6 continues indicating that He would be light to the nations. In fact, He is the light of the world (Jn. 8:12, 1: 4, 3:19, 9: 5, 12:35, 36, 46, Luk. 2: 27-32, etc.)

Verse 7 reveals that Christ was made a covenant to the people (cf. v. 6), “*To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.*” Such a description is very similar to that of Isaiah 61: 1, 2 and that Jesus himself confirmed as being fulfilled in Him in the days of his mission (Luk. 4: 16-21). Who would be in darkness? Those who are not interested in the gospel (2 Cor 4: 3, 4). As well as those who do not study the prophetic word (2 Pet. 1:19, cf. Ps 119: 105; 1 Thess 5:19, 20; Revelation 3: 17b; cf. 1 Sam 9: 9; Act. 26:18). In short, those who do not study the Word of God (Ps 119: 105). This lack of interest means that we do not know how to live according to Christian principles and norms, meaning that we are in a sinful condition (Acts 26:18, see Isa. 59: 9, 10, 12, 13).

Therefore it is not surprising that in verse 8 of the text under study (Isa. 42), it is said: “*I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images.*” With all this in mind and taking up some aspects of the study so far in Isaiah 42: 1-7, let us remember that the covenant has to do with accepting the message and atoning sacrifice of Jesus Christ on our behalf; while being a light to the nations to open the eyes of the spiritual blind has to do with the gospel itself and the apocalyptic prophecies: the Bible as a whole. When we consider these aspects, we see that they are a thematic allusion to the messages of the three angels of Revelation 14: 6-12: the first angel-s message describes the proclamation of the gospel, the hour of judgment and the Sabbath (vs. 6, 7- the pact to the people and light for the nations). While the messages of the second and third angels warn about the fall of mystical Babylon, against worshipping the beast and its image and receiving its mark; the results of that false worship; and the patience of the saints: those who keep the commandments of God and the faith of Jesus (vs. 8-12, light for the nations). Jesus did not preach all the content of the aforementioned messages, but the

theme related to these messages was addressed by him in his time and, as we shall see, it would be expanded on the three angelic messages as we know them today, for the return of Jesus.

In this way, in Isaiah 42: 9, the Lord promises his people that just as the first things that he proclaims new were fulfilled; and that before they come to light He will make them known. As we will see below, verses 10-17 deal with the final preaching of the gospel, the second coming of the Messiah Jesus for his people, and his punishment against those who will not accept Him.

Next, an association between the first nucleus of passages (first coming of the Messiah), and the second nucleus (related to, and the same second coming of the Messiah):

a. When Christ came, his mission would be to preach to the coastlands (the Gentiles):

⁴ He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law.” ⁵ Thus says God the LORD, Who created the heavens and stretched them out, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: ⁶ “I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles, ⁷ To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house.” (Isa. 42:4-7).

b. The believers would sing a new song; whose praise would be heard throughout the land, even the inhabitants of the coasts of the sea (the Gentiles). That is, this is the fulfillment of Matthew 24:14, that “*will be preached in all the world as a witness to all the nations, and then the end will come.*”:

¹⁰ Sing to the LORD a new song, And His praise from the ends of the earth, You who go down to the sea, and all that is in it, You coastlands and you inhabitants of them! ¹¹ Let the wilderness and its cities lift up *their voice*, The villages *that* Kedar inhabits. Let the inhabitants of Sela sing, Let them shout from the top of the mountains. ¹² Let them give glory to the LORD, And declare His praise in the coastlands.” (Is. 42:10-12).

a1. At his first coming, Jesus performed his mission without shouting; not raising the voice and without letting it hear in the streets: it would be a coming with a pacific character:

² He will not cry out, nor raise *His voice*, Nor cause His voice to be heard in the street. ³ A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth.” (Isa. 42:2, 3).

b1. After the praise of the righteous was heard throughout the earth (the Gospel finished to be preached), Jehovah (Jesus) will cry out; that is, he will shout aloud (figuratively). He will come out as a giant, as a man of war to make an effort on his enemies (time of probation ends, because everyone has already heard the message and made their decisions). It is his second coming.

³ The LORD shall go forth like a mighty man; He shall stir up *His zeal* like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. ¹⁴ “I have held My peace a long time, I have been still and restrained Myself. Now I will cry like a woman in labor, I will pant and gasp at once.” (Isa. 42:13, 14).

How will the punishment be?

¹⁵ I will lay waste the mountains and hills, And dry up all their vegetation; I will make the rivers coastlands, And I will dry up the pools. ¹⁶ I will bring the blind by a way they did not know; I will lead them in paths they have not known. I will make darkness light before them, And crooked places straight. These things I will do for them, And not forsake them. ¹⁷ They shall be turned back, They shall be greatly ashamed, Who trust in carved images, Who say to the molded images, “You are our gods.” (Is. 42:15-17)

It is the final rescue with the seven last plagues.

What we have here is that as a result of accepting Jesus Christ as the only and sufficient personal Savior, the righteous long to fulfill the mission He did so that others will experience the joy of salvation and be prepared for the return of Jesus. Here we have veiled the messages of the three angels of Revelation 14: 6-12.

All this tells us that for Jesus to return for his people, they must remain anchored in this message. To remain united together (Acts 1: 12-14, 2: 1). Indeed, what kept the disciples so united that the Holy Spirit would pour out in Pentecost so marvelously and thousands were added in one day (vs. 14-47), was his desire to see his Lord return soon:

⁶ Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?" ⁷ And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority. ⁸ "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." ⁹ Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰ And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹ who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (1:6-11).

Therefore, how can we defend a message based on speculation and thereby destroy the faith of so many who put their trust and energy in something that has no solid foundation in the Word of God and in the Testimonies? Our preparation regarding God's message must be thorough, because time demands it and will do it much more. We read in the writings of Ellen White:

"Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's commandment-keeping people. Every soul will be tested. Oh that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children.

Every position of our faith will be searched into and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us."⁴

But if we do not follow this wise advice and instead offer human inventions to the people, Jesus said that, "It is impossible that no offenses should come, but woe *to him* through whom they do come!" (Luk 17: 1). Again the Lord told us through the prophet Isaiah: ""But on this *one* will I look: On *him who is* poor and of a contrite spirit, And who trembles at My word." (66: 2)

Is it not time to awake out of sleep, to abandon human reasoning and let God explain himself in His Word? Thus the true revival and reformation arises.

⁴ Ellen G. White, Manuscript Releases (Ellen G. White Estate, Inc. 2017), [Nos. 19-96], Tomo 1, p. 44 [48]; Letter 65, 1886, p. 3. (To a "Sister," December 31, 1886.)

Battles of Faith Ecuador, has generated an avalanche of support on the one hand and criticism on the other. Many believe that it began particularly, though not only, on October 17, 2018 with the YouTube topic "Even at the Door" by Pastor David Gates. But the reality is that it goes back much earlier.

Inspiration tells us:

“Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.”

– *Manuscript Releases, Vol. 10.*

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth.”

– *Testimonies to Ministers and Gospel Workers.*

The present book, exposes an analysis of the ministry of David Gates and his speculations about the time of the end. It also presents an examination of the different arguments used by the speakers of Battles of Faith Ecuador.

The truth must be contextualized in its proper place and this has been grounded in the Bible and harmonized in the Spirit of Prophecy.

