



The Times of the Gentiles 1

Luke 21:24

John 14:3 (AV) — 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 2:16, 17 (AV) — 16 But this is that which was spoken by the prophet Joel; 17 *And it shall come to pass in the last days*, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Hebrews 1:1, 2 (AV) — 1 God, who at sundry times
and in divers manners spake in time past unto the
fathers by the prophets, 2 Hath *in these last days*
spoken unto us by his Son, whom he hath appointed
heir of all things, by whom also he made the worlds;

Hebrews 9:26 (AV) — 26 For then must he often have suffered since the foundation of the world: but now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself.

Philippians 4:5 (AV) — 5 Let your moderation be known unto all men. *The Lord is at hand.*

1 Corinthians 16:22 (AV) — 22 If any man love not
the Lord Jesus Christ, let him be Anathema
Maranatha.

2 Thessalonians 2:3 (AV) — 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2 Thessalonians 2:7 (AV) — 7 For the mystery of
iniquity doth already work: . . .

1 John 2:18 (AV) — 18 Little children, *it is the last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

John 6:39, 40 (AV) — 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at the last day*.

John 6:44 (AV) — 44 No man can come to me,
except the Father which hath sent me draw him:
and I will raise him up *at the last day*.

And, what is of very deep interest, the point of time at which Paul's warning expires, is the commencement of the time of the end, – the very point to which the visions of Daniel were closed up and sealed. Compare Daniel 11:33, 35 and 7:25, and the fact that the 1260 years' persecution of the saints terminates with the commencement of the time of the end, will appear obvious. (J. N. Andrews, *The Three Messages of Revelation*, 14:6-12, p. 19)

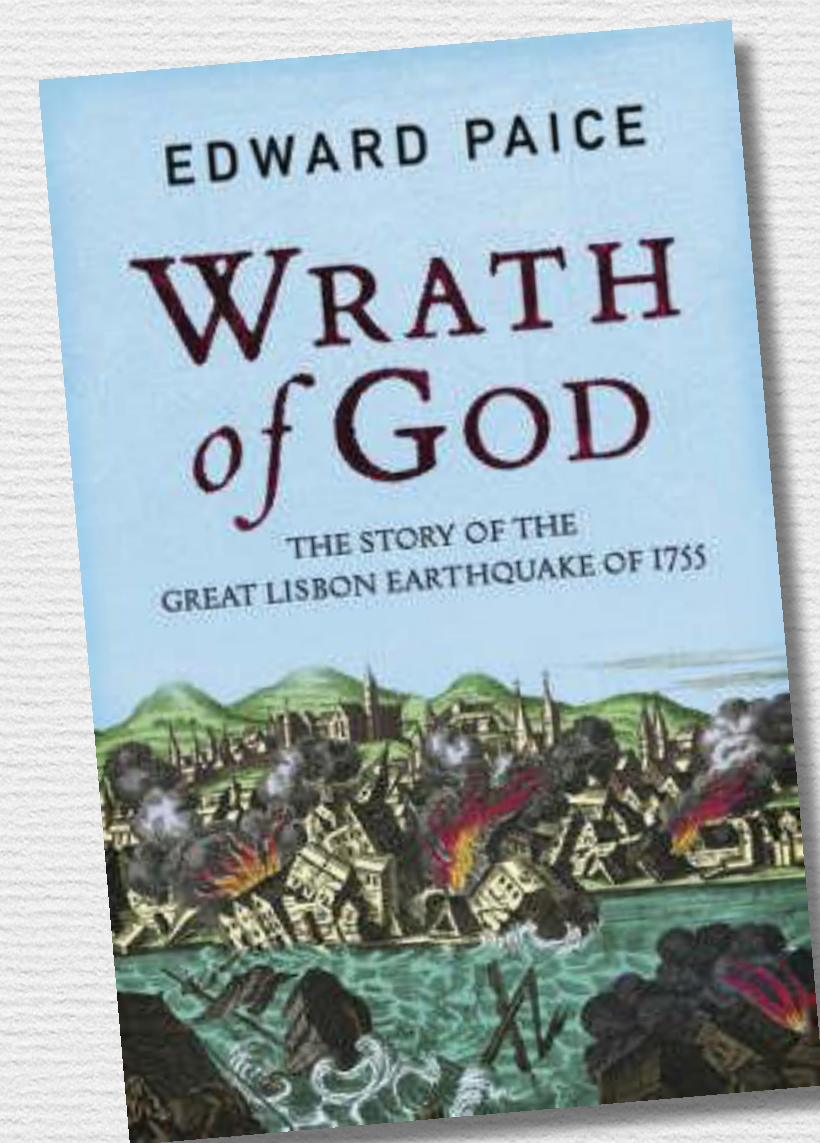
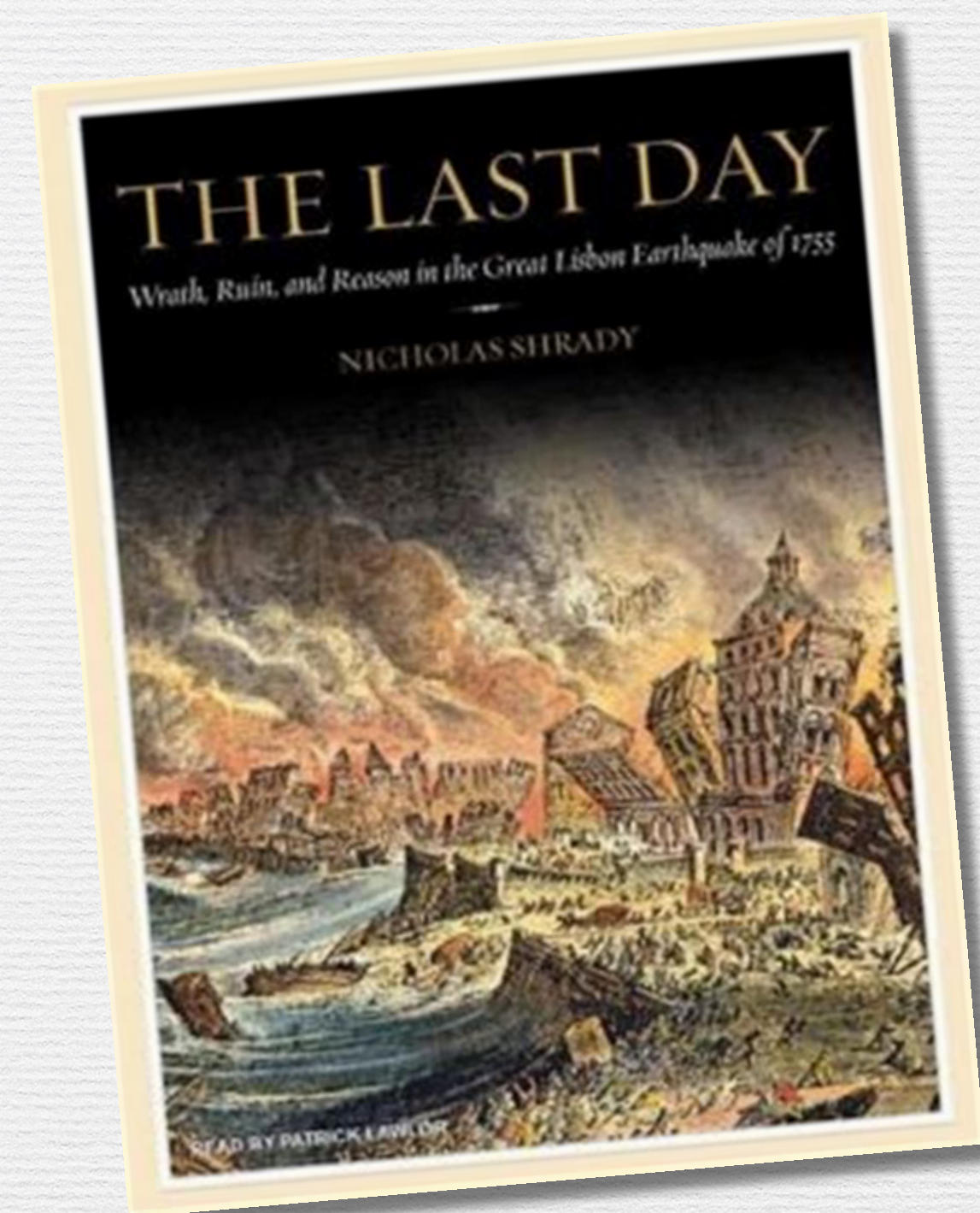
According to Dan.11:35 the time of the end is when that power is overthrown which had been persecuting the people of God, that power whose time was “appointed.” In 1798 the civil authority was taken from that power which had been, for the twelve hundred and sixty years, the time appointed, persecuting the people of God. This marks 1798 as the time of the end.

(J. N. Loughborough, *Heavenly Visions*, p. 23)

We think the expression “the time of the end” here means the same as when found in other passages; namely, a period of time commencing in 1798, and extending to the end, in which the main prophetic periods should terminate, and those events and movements transpire which were to warn the world and prepare a people for the end. (Uriah Smith, *The Biblical Institute*, pp. 54, 55)

“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.” Dan.12:4.

The time of the end noted in the text is not the end itself. It is evidently a period of time just prior to the end. In the time of the end many were to run to and fro, and knowledge upon the grand subject before the prophet’s mind, was to be increased. (James White, *Bible Adventism*, p. 70)







Revelation 6:12, 13 (AV) — 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Because time is short, we should work with diligence and double energy. Our children may never enter college. (*Testimonies for the Church*, vol. 3, p. 159.1 – written in 1872)

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come so many would be found unready. (*Testimonies for the Church*, vol. 2, p. 193.3 – written in 1868)

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years. (Manuscript 4, 1883, published in *Evangelism*, p. 696.2)

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. (Letter to P. T. Magan, December 7, 1901, published in *Spalding and Magan Collection*, p. 202.4)

In the twenty-first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. (Letter 20, 1901, written to Dr. J. H. Kellogg, published in *Counsel to Writers and Editors*, pp. 233)

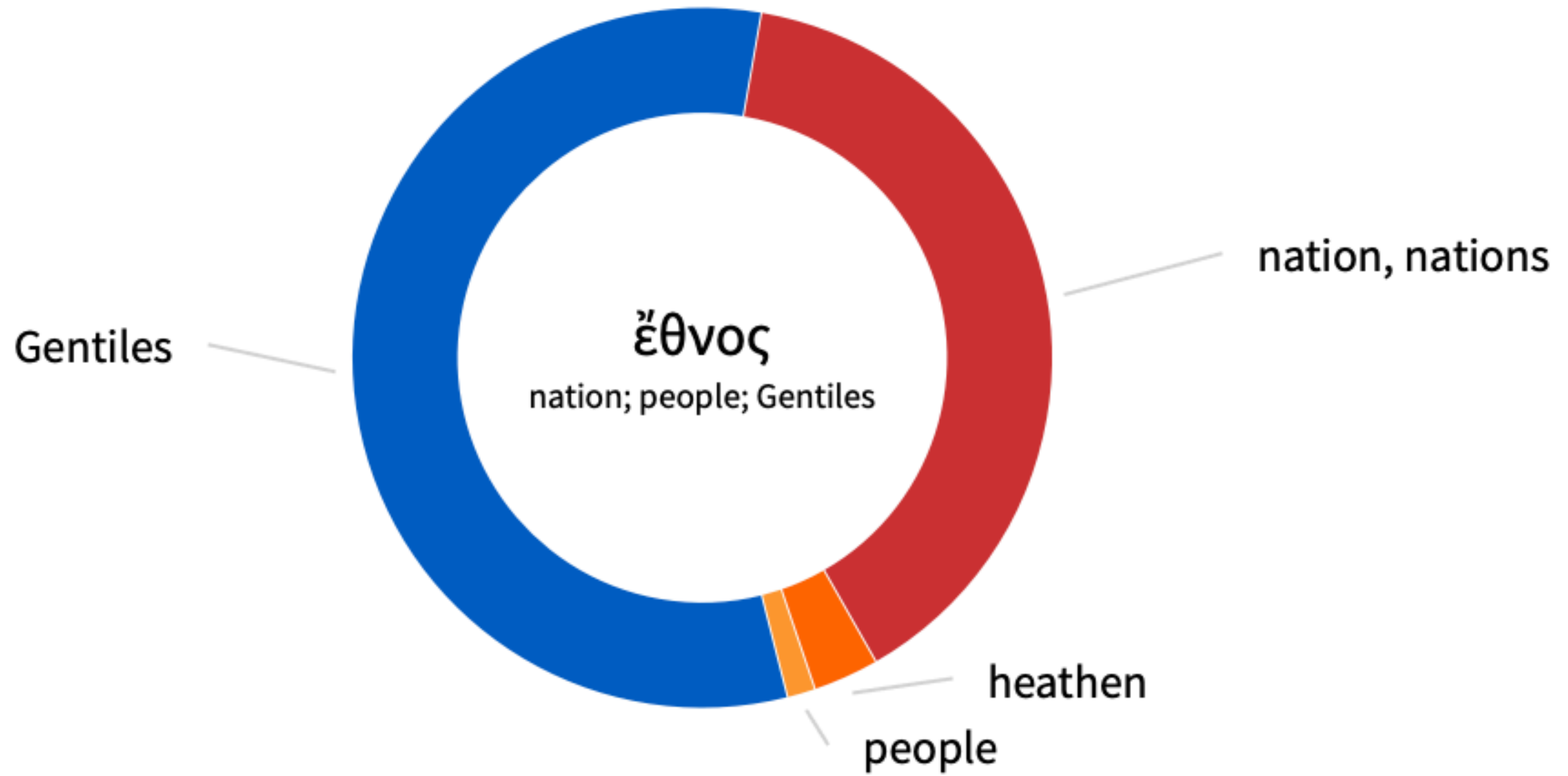
Luke 21:20–22 (AV) — 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.

Luke 21:23, 24 (AV) — 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.



How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. (William Miller, *Rules of Interpretation*, p. 22)

The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: “If any man will do His will, he shall know of the doctrine” John 7:17. (*The Great Controversy*, p. 598.3)



Romans 3:29 AV — 29 Is he the God of the Jews only? is he not also of the Gentiles (*ethnōn* — genitive form of *ethnos*)? Yes, of the Gentiles (*ethnōn*) also

πατέω *pateō*: to harm severely by subjugation, . . .

to conquer and keep under subjection: (Louw
Nida, *Greek-English Lexicon of the New Testament
based on Semantic Domains*, vol. 1, p. 230, 499)

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. “When ye shall see Jerusalem compassed with armies,” said Jesus, “then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.” Luke 21:20, 21

After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people.

The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians.

Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them.

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. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan. (*The Great Controversy*, pp. 30.2)

Coming events cast their shadows before.
(The Desire of Ages, p. 636)



US embassy was officially opened in Jerusalem

Luke 21:32 (AV) — 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.