



The Times of the Gentiles 2

Luke 21:24

Luke 21:24 (AV) — 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.

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

Genesis 15:16 (AV) — 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

“He cried also in mine ears with a loud voice, saying,
Cause them that have charge over the city to draw
near, even every man with his destroying weapon in
his hand.” (*Testimonies for the Church*, vol. 5, p. 207.2)

“And he called to the man clothed with linen, which had the writer’s inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.” (*Testimonies for the Church*, vol. 5, p. 207.3)

Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor (*Testimonies for the Church*, vol. 5, pp. 207.4)

Of the Amorites the Lord said: “In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.” Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them. (*Testimonies for the Church*, vol. 5, pp. 208.1)

With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf. (*Testimonies for the Church*, vol. 5, pp. 208.2)

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God (*Testimonies for the Church*, vol. 5, pp. 208.3)

Colossians 1:19–20 (AV) — 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: “Found wanting.” By the light bestowed, the opportunities given, will she be judged. (*Testimonies for the Church*, vol. 8, p. 247.2, section entitled, “Shall We Be Found Wanting?”)

As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. (*The Review & Herald*, March 11, 1890)

It is not wise to choose one man as president of
the General Conference. (*Special Testimonies*,
series A, number 8, p. 28.4)

Now the Lord wants his Spirit to come in. He wants the Holy Ghost king. (*Spalding and Magan Collection*, p. 166.3)

The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed.
(General Conference Bulletin, April 3, 1901, par 32)

The minority of your Committee on Plans and Constitution beg leave to submit that the Constitution proposed by the majority of the Committee appears to us to be so subversive of the principles of organization given to us at the General Conferences of 1897 and 1901 that we can not possibly subscribe to it. (1903 *General Conference Daily Bulletin*, April 10, p. 146.22)

The proposed new Constitution reverses the reformatory steps that were taken, and the principles which were given and adopted as the principles of reorganization, in the General Conferences of 1897 and 1901, and embodied in the present Constitution; and this before that Constitution or the organization according to it, has ever had adequate trial. (1903 *General Conference Daily Bulletin*, April 10, p. 147.3)

We therefore recommend that the Constitution of 1901
be given a fair trial before it be annihilated (1903
General Conference Daily Bulletin, April 10, p. 147.2)

The minority report expresses in a word the feelings which actuated the minority in making the report, because we believe that the constitution proposed by the majority of the committee appears to us to be so subversive of the principles of organization given to us at the General Conferences of 1897 and 1901. Those principles were given to us by the Spirit of God. In my judgment, and in the judgment of the minority of the committee, this constitution is absolutely subversive of those principles.

(1903 General Conference Daily Bulletin, April 10, p. 150.9)

Further: The proposed new constitution reverses the reformatory steps that were taken, and the principles which were given, and which were adopted as the principles of reorganization, at the General Conferences of 1897 and 1901, and which were incorporated in the constitution of 1901. (1903 *General Conference Daily Bulletin*, April 10, p. 150.10)

Now, I am not here for a moment to state that the constitution of 1901 is a perfect one. To my mind, in many respects, it is very imperfect. To my mind, in many respects it is very clumsily drawn. But I have learned this, that all reforms come gradually; and in that constitution, clumsy though you may call it, defective though you may mark it, there are principles of reformation and reorganization for the head of this work which are right; and those principles are absolutely subverted and swept aside in the proposed new constitution. (1903 *General*

Conference Daily Bulletin, April 10, p. 150.11)

It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it; but I want to say to you that any man who has ever read “Neander’s History of the Christian Church,” Mosheim’s, or any of the other of the great church historians, --any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made. (1903

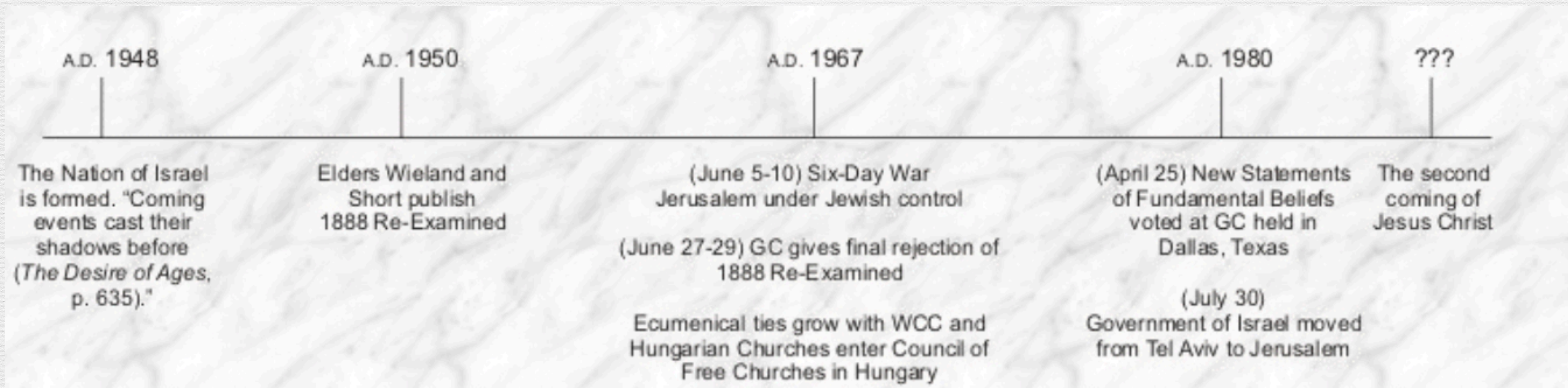
General Conference Daily Bulletin, April 10, p. 150.11)

Now I want to say, in all candor and sincerity, this afternoon, that this question will never, and can never be, settled until it is settled right. This whole new constitution may pass this body, I do not know, but that will not settle it. This thing will keep on coming up until the principles of the gospel, approximated and aimed at in the last constitution, are given their full and free place in this church. And any human device that may be adopted to forestall that thing will fail as utterly of forestalling it as did the attempt of the enemy to forestall Christianity by crucifying Jesus Christ. (1903 *General Conference Daily Bulletin*, April²⁴ 10, p. 151.1)

I do not know that I need to take much more time now, as I, of course, will have the right which every other brother has, as the different items are considered, to state my views on each item as it is considered. I simply wanted to make that point clear and plain in principle, and it will come out in detail as we go along in the consideration of the constitution, --this one point that the adoption of this means the rejection of the principles of organization given us by the Spirit of God two years ago, and the discussion of each provision of this, and of the major provisions of this, will abundantly reveal that that is so, when read in connection with the writings given at that time, and with the discussions of that period. (1903 *General Conference Daily Bulletin*, April²⁵ 10, p. 151.2)

Now, it makes no difference whether the different things in this are brought in in a different form to what they were previously, it is the same old idea of the world-wide administration of a few men being able to form a quorum, to carry out what they think is the mind of the whole.

(1903 General Conference Daily Bulletin, April 10, p. 151.3)



In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. (*Testimonies for the Church*, vol. 8, p. 247.2)

Who can truthfully say: “Our gold is tried in the fire; our garments are unspotted by the world”? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: “Can you not see how they have pretentiously covered up their defilement and rottenness of character? “How is the faithful city become an harlot”
(Testimonies for the Church, vol. 8, p. 250.2)

Prophetic Parallels

