

FUTURE NEWS

Volume 17, Issue 1

January 2013

Suffering Under the Curse of God

The Spirit of Prophecy, volume 2, 55

The Lord pronounced, by the mouth of Moses, blessings upon the obedient, and curses upon the disobedient. "Ye shall make you no idols," was the command of God. "Ye shall keep my Sabbaths, and reverence my sanctuary. I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Many and great blessings are enumerated, which God would bestow; and then, above all the other blessings, he promised, "I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain; for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall reign over you, and ye shall flee when none pursueth you."

The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire.

Future for America mails a monthly newsletter, produces prophetic DVDs and audio CDs, and works with a variety of prophecy schools throughout each year.

Speaker & Writer – Jeff Pippenger
Office Manager – Kathy Pippenger
Circulation & Future News Studio – Jason, Bronwyn, Austin, & Autumn Peck

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Ministries affiliated with this work:

Futuro de America – Spanish

Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada

Roland Temple
3-348 Bronte St. S.
Milton, ON L9T 5B6/ Canada
Phone: 416 -560 -9704
info@futurenews.ca
www.futurenews.ca

Future is Now – Germany

Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
info@future-is-now.net
www.future-news.net

The Little Book Ministries

South & Central America
Marco Barrios – La Paz/Bolivia
Aurelio Barrios – Sao Paulo/Brazil
hola@little-book.org
www.little-book.org

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:

www.future-news.org

MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Future for America

is a self-supporting 501c3 nonprofit corporation.

We are funded by readers like you.

The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.

Your donations are greatly appreciated.

20/20 VISION CAMPMEETING

Southern California

June 9-16, 2013

Lodge - Three or More

2nd Floor \$431.70

3rd Floor \$463.20

The west coast camp meeting is back by popular demand! The 20/20 Vision Camp meeting will be in the beautiful mountains of Southern California June 9-16, 2013, at well-known Camp Cedar Falls in Angelus Oaks. Our guest speakers will be *Advent Times'* Errol Scott from Great Britain, Pastor Anthony Chornes of *IHBS Ministries* and Andre Knight, M.M.E. of *Messengers of the Covenant*. Plus, *Path of the Just's* own Darrio Taylor, Jamal Sankey, Manuel Carrasco, and Kevin Howard.

Information & Accommodations

The following prices include 7 nights, 20 meals, and study materials (if any). Ages 2-3 deduct \$20 per stay. Ages 1 and under stay free. Reservation deadline is Thursday, May 9, 2013. Payments made after May 9 will incur a late payment fee of 10% of total camp cost. We are operating on a first come, first served basis. Reserve your spot with a non-refundable \$50.00 deposit for each individual in your party — 1 & under are FREE. According to Camp Cedar Falls policy, no refunds will be issued due to cancellations made after Tuesday, April 9, 2013 (60 days prior to camp). If flying, please plan to arrive in Ontario, CA at Ontario International Airport (ONT) on the morning of Sunday, June 9, 2013 and plan to depart on the evening of Sunday, June 16, 2013. Shuttle service is arranged for these days, so please contact us with your flight itinerary ASAP. Shuttle service provided for Ontario Int. Airport ONLY. Roundtrip transportation fee of \$25.00 is due at pickup.

Lodge - Double Occupancy

2nd Floor \$478.50

3rd Floor \$510.00

R.V. - \$365.00

Recreational Vehicles must be self-contained.

Restrooms nearby.

Rustic Cabins - Bunk beds, twin beds, heaters, electricity. Bath/showers nearby.

Bring linens.

Large - \$258.00

Small - \$289.50

Contact Maria Sankey at (661) 821-2153 or camp@pathofthejust.org

Greetings,

We have received thousands of emails over the past years. Many of them are questions, some are brief articles, others are extensive studies, and some are meaningful quotes from the Bible, Spirit of Prophecy, and various news agencies. We have been working on these emails to develop a database of reliable information for the benefit of those studying the truth for this time. The idea is to have a FAQ page on our website organized by topic with a simple search engine. This project is quite large and has not yet been completed. In the meantime, we intend to begin sharing some of the dialogues that have been taking place on email, social networking sites, and through the mail for the benefit of our readers. With such a wide variety of material we are hoping that there will be something for everyone to learn and grow from. As always, we appreciate your feedback and look forward to serving each of you this upcoming year.

Sincerely,

Future for America

Not a Figure of It Should be Altered Except by Inspiration

Hi Jeff. There is a video that is attached with this message that I need you to see (YouTube video with Mike Bauler). I know there has been quite a controversy on the 2520 and the 1843 chart. I admit I am being pulled back and forth here. I just want to stay in the truth. The pastor on this video has many good and valid points. I really need your response to this. It is important to me and my beliefs, and my understanding of prophecy. It is a lengthy video, however you can fast forward it many times. Most of this pastor's points are made near the end of the video presentation. Thanks, R.

Dear Brother R.,

Have we ever met? I do not typically take time to listen to these attacks, but I did so with this, for what reason I do not know. The presentation is riddled with erroneous assumptions and misrepresentations. Some are relevant, some not . . .

1. It wasn't the year zero that was the Millerite mistake. This is insignificant, but does show that he is unwilling to investigate, for in *Early Writings*, 235-237 we are informed of the mistake. When we view the parallel pioneer commentary of the mistake it is called the "fullness of the year mistake," not the year zero. It wasn't and isn't that you have to account for another year when changing from BC to AD; it is that you must add the portion of the first and original year that precedes the starting point of the prophecy to the end of the prophecy. Because the third decree started in the fall of the year 457 there was only a few months of 457 that is to be included in the prophetic calculation, so that which was left off of 457 must be added to the final year of the prophecy to make up the total of the prophetic time. This misunderstanding is common, but

Bauler holds to it, thus demonstrating that he did not consider *Early Writings*, 235-237. (See appendix at end.)

2. He claims that there are "many errors" and many "time prophecy errors," and in so doing is subliminally preparing his audience to follow his logic, but this logic is diametrically opposed to inspiration, which states that "the Lord held His hand over a mistake" in the singular. There is never one time in the several times Sister White refers to this mistake that she is not consistent that it was a mistake in the singular. Once Bauler has placed this false premise in his audience's mind he has opened the door to claim errors here and errors there in order to downplay the Divine evaluation of the 1843 chart.

Don't misunderstand me. I know some people that believe what Sister White states concerning the chart to mean that it is error free except for the singular mistake that impacted some of the figures, but I do not believe that.

According to Sister White in several passages, the singular mistake was purposely designed by God.

I understand the reason the chart is not to be changed except by Inspiration is not endorsing any perfection beyond the singular mistake, but because the chart was a fulfillment of Habakkuk two and is an historical and prophetic document.

There are dates on the chart that have been better understood as history progressed, but the applications of the prophecies on the chart are still correct. What do I mean?

I mean two important points: Identifying 158 as the league with the Jews, whereas we now understand 161 or 162 does not mean that Miller was applying the prophecy in Daniel 11:23 incorrectly, for he had most

certainly marked the league with the Jews correctly, he just didn't have the best historical records available.

Secondly, and unlike the inferences of Bauler, there are no errors concerning the time prophecies, with the exception of the one Sister White identifies and then explains later in *Early Writings*, 235–237. The time prophecies in this regard are all correct, as are the prophetic applications.

3. At minute 43:20 or so he claims Miller identified the “little horn” as Antiochus Epiphanes. This is not true. He opposed that teaching consistently. In fact his and the Millerites opposition to this false teaching is the reason they mark it on both charts. It was the major error they opposed, in some respects, and is the only error that they so aggressively opposed that it is represented on the charts. This is no doubt simply a slip in his understanding, but it demonstrates he has not looked closely at these things.

4. At minute 43:34, roughly, he stumbles through August 11, 1840 and suggests Miller and the Millerites were wrong on this date, though I admit he was being so unclear here that I did not follow his argument, he is the one that introduced it as an argument. They held that date (August 11, 1840) and it's on both charts, and Sister White upholds that date in *The Great Controversy*. I don't know his point for sure there, but he is wrong.

5. At about minute 50 he begins to misrepresent the truth, whether purposely or out of ignorance. He builds a series of false premises to mislead his audience. Notice about minute 51 or so. He leads his audience to think that because the 2520 is in the lower right hand corner that it is less prominent than

on the 1843 chart. Yet he does not identify that the column down the center of the 1850 chart is the column of the 2520. He emphasizes the fine print and then ignores the center truth of this subject, while suggesting that the 1850 chart had been changed by Inspiration.

I say he “suggests” the 1850 chart was a change of the 1843 chart because of Inspiration. The 1850 chart was this very thing, but he brings forth none of the passages in the Spirit of Prophecy to identify this fact. In several places Sister White refers to the 1850 chart, identifying that “God is in the publication” of that chart, and more than once she identifies that just as the 1843 chart, the 1850 chart was a fulfillment of Habakkuk two.

Here he was leading his audience to believe and accept that the 1863 chart was produced under the same Inspiration as the 1843 and 1850, yet there is not one place that Sister White states that the 1863 or any other chart beyond the 1843 and 1850 were a fulfillment of Habakkuk two.

In this passage he undermines God and Ellen White when he states that James White was the main driver of the 1850 and 1863 charts. James was involved with both charts, true enough, but Ellen White associates God with producing the 1850 chart, not James White. Bauler places the Divine on the human level.

6. At approximately 1 hour 1 minute he goes to *The Great Controversy*, 351 and tries to say Ellen White claims the 2300 years is the longest time prophecy. When all she says is the Millerites proclaimed the “longest and last time prophecy.” In *Early Writings*, 235-237 Ellen White is clear that when God removed His hand from the chart the Millerites recognized that the same evidence that had first led them to believe the prophetic periods (plural) that

ended in 1843 were then recognized to mark the ending of the prophetic periods in 1844. Anyone who has read the pioneer evaluation of this identical period of history understands that the prophetic periods represented on the 1843 chart, that were thereafter recognized as ending in 1844, were the 2300 and the 2520. If Ellen White then claims in *The Great Controversy*, 351 that the 2300 is the longest time prophecy she there and then disagrees with her previous writing. What does that say about making the Spirit of Prophecy of none effect?

7. He, as others have done recently, misrepresents what is being taught today and tries to do so by using the Millerites to uphold his attack. The Millerites knew that there were five kings, as he states, after Manasseh, but they never claimed what he says they claimed. What they taught was that the “pride of power” was to be broken when the 2520 started in fulfillment of the curse of Leviticus 26. Verse 19 states: And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

The Millerites taught that Israel’s pride was their king, and that from the carrying away of Manasseh there was never a time when Judah had national sovereignty again, for each king from then on was in subjection to another power. That is what they taught and what history confirms. Bauler’s argument on this point is simply a straw man.

8. He claims an angel must provide a starting point to every time prophecy? Really? Where was the angel in Abram’s prophecy, or Ezekiel 4:6, or Isaiah 7:8?

He also claims that 723 and 677 are totally disconnected while feigning great respect for Miller. The starting point for both prophecies,

according to the Millerites, is in one verse: Isaiah 7:8. How is that disconnected? Of course he did not introduce his audience to this passage of the Millerite understanding of the 2520.

Brother R., I don’t know where you are at with your studies, or if you are actually sympathetic to the 2520 or simply trying to draw me out publically in an attempt to expose my heretical bent as men have sometimes tried to do. But in either case, I will tell you in all honesty and Christian love, this Bauler man is patently wrong from the beginning to the end. There is not one accusation that he brings forth which is not already a matter of public record, and which has already been fully demonstrated to be a false accusation. If he is correct then you need to run from any further investigation of the truths connected with the 2520, but if he were correct he would not have needed to misrepresent and avoid so many points connected with this subject.

Finally, he sets his audience up for his next presentation where is going to explain why (among many other things) that to identify a fulfillment of prophecy such as the collapse of the Soviet Union in fulfillment on Daniel 11:40 is time-setting. Time-setting is making a prediction of a future event and then attaching a time and date to that fulfillment. The identification of 1989 was after the fact and so is not time setting.

Also, inferring that God’s people are not going to know when the latter rain arrives is an attack against God’s word. How can Zechariah counsel you and I to pray for the latter rain in the time of the latter rain, if you and I do not know it is the time of the latter rain? “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright

clouds, and give them showers of rain, to every one grass in the field.” And why is it that Ellen White repeatedly informs us that only those that recognize the latter rain can receive it? “Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers*, 507.

“Unless those who can help in — are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” *Testimonies to Ministers*, 300.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity,

and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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’ [Revelation 18:1–2].

“Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.” *Sermons and Talks*, volume 1, 142.

Without hearing his next sermon, it seems to me that he believes it is fanatical to expect to know when the latter rain arrives. How about you?

I am attaching Hiram Edson’s articles on the 2520. I do not agree with every premise that Elder Edson sets forth in his article, because he was living well before our day and age, but it would be fairly easy to see that what Bauler presented as the pioneer and current understanding of the 2520 is an unbalanced presentation of those facts at best.

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to

prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.

“They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. 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.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not

hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 236–237.

Jeff Pippenger

Appendix

The fullness of year mistake in conjunction with *Early Writings*, 235–237—

James White:

"Says an objector, 'I do not believe that the midnight cry has yet been given.' Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matthew 25:6, 'Behold the bridegroom cometh,' is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it

would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen. The error was in taking 457 full years from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the Advent Herald of November 13, 1844.

"Our minds were directed to that point of time, [1843,] from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the 'seven times,' or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers BC677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting BC677 from 2520 years there remained AD1843. We, however, did not observe that as it would require 677 full years BC and 1843 full years AD to complete 2520 years, that it would also oblige us to extend this period as far into AD1844 as it might have commenced after the beginning of BC677. The same was also true of the other periods. The great jubilee of 2450 years [not represented on either the

1843 or 1850 charts], commencing with the captivity of Jehoiakim BC607; and the 2300 days, commencing with the 70 weeks BC457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain AD1843, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of AD1843, as they respectively began after the commencement of the year BC from which they are dated.

“While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.’

“The right application of Habakkuk 2:2–3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets, ‘Write the vision and make it plain upon tables.’—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made ‘plain on tables,’ which was to be for ‘an appointed time.’

“‘Though it tarry, wait for it; because it will surely come, it will not tarry.’ Here is a seeming contradiction, which can only be explained by

facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the vision did not really tarry, but seemed to tarry. ‘Though it tarry, [beyond the period of expectation,] wait for it,’ for at the real point of time for the termination of the 2300 days, 1844, the vision ‘will speak, and not lie.’ It is said that the message of the 7th month, 1844, was a ‘lie,’ because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month.

“The types of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

“The Advent people scripturally sought, and earnestly plead, for the ‘bread’ of life in 1843, and we are loath to believe that our heavenly Father gave us a ‘stone,’ or that he gave us a ‘scorpion’ in 1844. And we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake. Let others call it ‘a lie.’ But we fully believe that then was experienced the fulfillment of the words of the Prophet ‘at the end [of the 2300 days] it shall speak, and NOT LIE.’ True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that ‘cast their garments in the way,’ and cried ‘Hosanna to the Son of David,’ as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zechariah 9:9. The Pharisees said, ‘Master, rebuke thy disciples,’ Jesus answered, ‘I tell you, that if these should hold their peace, the stones would immediately cry out.’

“If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it ‘Mesmerism.’ Our ‘mistake,’ as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent.

“No doubt but many who joined in the general shout of ‘Hosanna to the Son of David,’ were afterwards ashamed of it, and perhaps made their ‘confession’ to the Pharisees. Adventists should not be ashamed of the very experience

that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name.”

James White, *Review and Herald*, volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews.

Samuel Snow:

“The seven times of Gentile domination over the church of God, spoken of in Leviticus 26, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, BC677. See Isaiah 10:5–12, Jeremiah 15:3–9, 2 Chronicles 33:9–11. This is the date assigned by all chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Revelation 12:6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of BC677 it would have terminated with the first day of AD1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in AD1843. But as a part of BC677 is left out, a corresponding part of AD1844 must be taken in to make the period complete.

“It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea 5:5; Isaiah 7:8; Isaiah 10:11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isaiah 7:8, is correctly dated BC742; 65 years from that point bring

us to BC677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings 17. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of BC677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of BC677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of AD1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved.” Samuel Snow, *The True Midnight Cry*, August 22, 1844.

Uriah Smith:

“As time continued beyond AD1843, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. It was then seen, that commencing all the prophetic periods in the years BC, where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until sometime within the year 1844. Thus, of the seven times, or 2520 years, commencing in BC677—the great jubilee, or 2450 years [not represented on either the 1843 or 1850 charts.], commencing in BC607—and the 2300 years of Daniel, commencing in BC457—as a portion of each of those

years, from which the prophetic periods were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that they should extend as far into AD1844, as they respectively commenced after the beginning of the years BC from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years BC, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked.” Uriah Smith, *Advent Review and Sabbath Herald*, August 27, 1857, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce Editors.

Uriah Smith, James White, J.N. Andrews, J.H. Waggoner, R.F. Cottrell, Stephen Pierce, Samuel Snow, Joseph Bates, and S.W. Rhodes all marked the 2520 and the 2300 as the prophetic periods that were recognized as concluding in 1844 after the Lord removed His hand from the 1843 chart and provided the explanation of the fullness of the year mistake. Jeff

Hi Brother Jeff,

Jeff, when showing the 2520 on the 1850 chart you always use the center column that begins with 677 BC and ends in 1844 below where it says the 2300 days terminate. I agree whole-heartedly that the 2520 of the southern kingdom ends in 1844 also. But when people ask about how it says the 2520 ends in 1843 down in the lower right hand corner, what do you say to them? Thanks in advance! A.F.

Dear Brother A.F.,

The chart is not teaching that the 2520 ends in 1843 in the lower corner. It is explaining

the fullness of the year mistake and illustrating that it required 677 full years in addition to 1843 full years to equal 2520 years, but they understood that those 2520 full years terminated in 1844.

Where it is referencing 1843 in the lower box it is explaining the addition required to explain the mistake of the 1843 chart. Jeff

Jeff,

I really appreciate your quick reply and the explanation. I looked at it again after reading your explanation and I do believe that you are correct! Thanks again! A.F.

The Sanctuary and the Host

Greetings You Two,

We're listening to the DVDs you sent, Kathy, and can't thank you enough. They're pretty fast paced and broad. We'll have to listen again and again. Believing what we're getting so far.

Question: Why is knowing this a salvational issue? What we comprehend is that we are repeating history, and from these details we can see where we are, but we've always believed we are repeating the history of the Jews. And that's not good. And we are steadily retreating to Rome. We believe in the SOP with all our hearts and are reformers as far as the standards go. Not legalistic, but with joy and pleasure. Our message and standards are the beautiful way.

So what is the spiritual application to all of this? We're not being combative at all! Far from it. We find it all very intriguing. Just looking for the bottom line, since there is SO much information. We want to understand it all, but want to know what the point is. Why is it salvational? It is escaping us at this point. We can see the spiritual in the 2300 days and the sanctuary, but not in this. Hope you understand the question and can help us out in a brief and concise way.

Jeff - Do you still travel? We don't have internet. We're at the library now. We'd like to meet you and attend some of your meetings.

Sadly, we don't have a church family and are so very hungry for real fellowship. We appreciate you and thank you for this delicious food. B.C.T.

Dear B.C.T.,

I, of course, am not sure what particular presentation that you are asking about being salvational, so find it a bit hard to provide an answer in the context of the DVDs you are watching. I assume you are questioning the 2520? The year/day principle presentation on the 2520 is a study that is best understood after someone has come to understand the 2520 time prophecy. I do not remember how much time I spent in the series you are watching providing an overview of the 2520, but when one studies the 2520 in detail they find that in Daniel 8:13 there is a question raised. In verse 14 the answer is partially provided. You state that you understand that the 2300 days and the sanctuary is salvational, but may not understand that if you do not have the 2520 then 1844 is meaningless. Here is the logic, briefly:

Verse 13 asks how long paganism and papalism (the daily and transgression of desolation) were going to trample down the sanctuary and the host. There are two entities trampled down, i.e. the sanctuary and the host.

The word translated as "cleansed" in verse 14 means to "make right;" and yes it can also mean "cleansed" and or "justified," but it also means to be made right. The answer of verse 14 says that in 1844 (at the end of 2300 years) the sanctuary will be made right.

In the Bible the purpose for the sanctuary is that God might dwell among His people, and whenever the sanctuary is mentioned in the Bible it is understood that God's people are connected with it. As an example, when we

identify the sanctuary we automatically know there is a seven-branched candlestick in the Holy Place. We sometimes do not recognize that it is identified with God's people (Rev. 1:20). When the sanctuary is mentioned God's people are recognized as certainly as the candlestick of gold.

So the question in verse 13 speaks of the sanctuary and the host being trampled down, and verse 14 informs us when the sanctuary was going to be made right. But in order for the sanctuary to be made right a "host" needed to be established. The trampling down of the host needed to end just as certainly as the trampling down of the sanctuary.

The 2520 is the prophecy of the scattering and the gathering of God's people, the host. The 2300 was fulfilled in 1844 when the sanctuary was restored (made right), and the 2520 was fulfilled in 1844 when the host was restored (gathered). If the 2520 had not been fulfilled in 1844 then the "making right" of the sanctuary would not have taken place either, for in order for the sanctuary to be right it needed a host connected with it. If the 2300 is salvational then its counterpart (the 2520) is also salvational.

The fact that Adventism does not understand these issues is no different than the Jews not understanding that Jesus was the Messiah. A Jew could have argued that he knew full well that the truth concerning the Messiah was salvational, (and Jews still think that today); but by not understanding that Jesus was the Messiah they rejected the Truth by hiding behind a truth.

Christ is now opening the Bible to those who desire to know these things, but prophecy teaches that very few will feel compelled to test these things and see if they are so. Jeff

Jeff,

Can you please answer a question that I have? What does the 2520 have to offer that I cannot understand through a study of the 2300 days?

I am very confused with why there is a debate over the 2520 and the 2300 days. What is there in the 2520 that is different than the 2300 days? It appears to me that these are argued as if they disagree, but both (while having different beginnings) have the same end point. So I am left to say, Who cares, and what is this to me? I don't wish to waste my time in useless arguments of idle study or irrelevant histories, but if there is some clear truth that can be obtained please make it plain and in a nutshell for me as I am new to these arguments. From my simple biblical studies both times (2520 and 2300) can be argued but the weight of the evidence lies in Daniel where God specifically gives a vision and an angel to interpret the vision - letting me know that He wanted us to understand exactly what the 2300 days were. This is clear to simple-minded bible students like myself the world over and needs no major explanation or intense study of original Hebrew. Now this does not mean that the 2520 does not have a biblical basis, but it appears to support the 2300. So why the argument and why should I look at it? What does this 2520 offer me anything that the 2300 days does not?

I don't care about "he said, she said" or what the pioneers said. They had to make their defenses on a biblical ground and that is the only place that I feel we can be safe. To the law and to the testimony not to James White, William Miller, Steve Wohlberg, Eugene Pruitt, Ty Gibson, William Shea, Jeff Pippenger, myself, or any other person. While I believe many of these men are honest, God fearing, devout men, all must be brought before the Word of God. Therefore please provide me with scripture to support your answer, that way I can understand clearly the importance of this.

Thank you for your time and consideration on this matter, J.

Dear Sister J.,

The word cleansed in Daniel 8:14 means to make right.

Cleansed—H6663: tsa[^]daq: A primitive root; to be (causatively make) right (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

Unto 2300 days (1844) then the sanctuary will be right. In order for the sanctuary to be right there must be a host (a covenant people of God) raised up in connection with it. The purpose of the sanctuary is that God might dwell with His people. “And let them make me a sanctuary; that I may dwell among them.” Exodus 25:8.

In verse thirteen of Daniel eight there is a question raised that is answered in verse fourteen.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Both the sanctuary and the host are trampled down. The answer to the dilemma of both the sanctuary and the host being trodden under foot requires that both entities (sanctuary and host) be restored. The restoration of the sanctuary is identified as taking place in 1844 in fulfillment of Daniel 8:14, and the restoration of the host is identified as taking place in 1844 in fulfillment of Daniel 8:19, at the end of the last indignation. “And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.”

The cleansing of the sanctuary is the central pillar and foundation of Adventism.

“The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

In order for the sanctuary to be made right it required that the sanctuary be restored, and a host established. The 2300 is the restoration of the sanctuary, and the 2520 is the gathering of a covenant-people (host). Without both entities the sanctuary cannot be cleansed. Without understanding this truth you cannot fully understand the central pillar of Adventism.

The fact that the famous men you referred to are unwilling to acknowledge this truth does not make it error, and just because someone does not understand all the implications of truth does not provide them a legitimate excuse for not accepting that truth. Jeff

Jeff:

I have been watching your presentations from Tennessee last year. In the message, “The Sanctuary and the Host & the Two Indignations” you spend some time talking about the passage from Sister White in *The Great Controversy*, 351. Your points are well made. One thing you could have added or at the least brought more attention to was the last sentence of the paragraph. “The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

Sister White is stating in plain English, that both the 2300 day prophecy and the seventy week prophecy are each a portion of a longer time prophecy, that is, the seven times of Leviticus chapter twenty-six. This can only be what she means by referring to the “longest and last prophetic period” earlier in the paragraph. The prophecy of the evenings and mornings cannot be a portion of itself. Both 490 years and 2300 years are portions of the 2520-year

prophecy proclaimed by Father Miller. This is how the Millerites understood it and how we are to understand it now. Here is a great quote from Apollos Hale;

“The first grand period, which includes all the rest, and expresses the whole time of the usurpation and triumph of the different forms of worldly power, together with the depression of the visible kingdom of God, begins where every one would suppose it must begin, at the passing away of independence from the Theocracy- an event predicted centuries before it took place, and deplored as the opening of the full tide of all their troubles for centuries after. It terminates with the overthrow of all worldly power, and the restoration of the visible kingdom of God on earth, with Him upon its throne whose right it is to reign, to order and to establish it with judgment and with justice henceforth, even forever. The zeal of the Lord of hosts will perform this.” Apollos Hale, 1843, *The Second Advent Manual*, 93. Apollos Hale agrees with Sister White.

Those who are opposed to this message can't see what is clearly there. We often hear that Sister White never mentions the 2520 prophecy. She may not mention it by name but there is no doubt that she not only refers to it, but endorses it, and that not in some minor letter, but in the very book that Satan did not want her to write and which is arguably the most important book to come from her pen. We do not see it because we are not willing to set aside our preconceived ideas.

I will continue to pray for you and your work. T.J.T.

Hi Brother Jeff,

I have a question for you in regards to Daniel 8. If you could manage to spare a few moments of your valuable time to help answer my query, I would be most appreciative. I recently listened to Brother E. give his thoughts that the chazon vision refers to the 2520, and the mareh is referring to the 2300, within the context of Daniel 8. I do see much logic in what he is saying, but I'm confused as to which 2520

it refers. In Dan 8:17 we are informed that, “at the time of the end shall be the vision.” Now if we go along with other parts of Daniel, the time of the end is 1798. That would make the chazon refer to the first 2520, unless of course this time of the end refers to 1844, as the end of the last great time prophecy, the second 2520. In verse 19 we are told that we are to “know what shall be in the last end of the indignation,” which I understand to be the end of the second 2520. I am confused because of the question that arises in verse 13 “How long shall be the vision (chazon), concerning the Daily (paganism), and the transgression of desolation (papalism), to give both the sanctuary and the host to be trodden underfoot? I am confused because these two desolating powers finished in 1798, and if the mareh is a snapshot of the chazon, the 2300 goes on to 1844, which is not part of this vision. Could you give some clarity to this for me please, it is probably something very simple I am overlooking, or fail to understand? With kind regards,

Brother M.

Dear Brother M.,

Of course it is always better to ask the one who teaches a thing what he means, rather than another, but I see the issue you are identifying, so I will give it a shot.

The Millerites saw both 2520's but struggled on how to apply them. Some chose to apply only one, and Miller, seeing both, had some misconceptions about their relationship to each other. Therefore the Millerites discovered this truth, but the clarity concerning them is only being opened up to us now.

One thing that was not initially recognized, and may not even now be recognized by some is that the 2520, though at one level is two distinct prophecies against two kingdoms, at another level is also just one prophecy. By that I mean that they should be identified in their singular applications, but also as a

whole. When we approach them as a whole, then we find that from 723BC to 677BC was the scattering process, and from 1798 to 1844 was the gathering process. The initial forty-six years and the ending forty-six years represent the scattering and then the gathering.

When we find Daniel 8:17 representing the time of the end in 1798, and also emphasize that this is the chazon vision, we should probably go the extra mile and explain that there are two “times” of the Gentiles, one ending in 1798 and the other in 1844. Therefore, for Gabriel to mark the time of the end in 1798, and identify that as the chazon vision, does not deny the 2520 as the chazon, for the trampling down of the sanctuary and the host ended in 1844 according to Daniel 8:14 in agreement with the “second” time of the Gentiles, and the trampling down also ended in 1798 according to Revelation 11:2 in agreement with the “first” time of the Gentiles. 1798 is the time of the end when the forty-six year period of the gathering arrived.

It is easy for us to see and understand a single day or single year for the beginning or the end of a prophecy, but what I am saying is that the forty-six year period that marks the beginning and ending of this prophecy can be correctly applied as Gabriel did in 1798, even though the full period of the gathering did not end until 1844. The forty-six years at the beginning is marking the scattering of two nations and the forty-six years at the end is marking the gathering of one nation.

I, of course, am uncertain how Brother E. would answer you, so I am sending our dialogue to him, for he is generally willing to defend his own thoughts. Jeff

Dear Jeff,

Good answer. The only thing I would add is to remember that Daniel 8:13-19 are all in the same context, therefore the two desolating powers, the trampling down of the sanctuary and the host, the time of the cleansing of the sanctuary, and the last end of the indignation, are all connected themes as brought out by these verses. The angel Gabriel instructed Daniel that these things would be understood at the time of the end when his little book would be unsealed, and that the wise would understand. The wise virgins who have recognized these things since 1989 are today being instructed by the angel Gabriel in regard to the chazon and mareh visions. God bless. Brother E.

James White’s Rejection of the 2520

Hi Jeff,

Do we have any rebuttal to James decision to abandon the 2520 by Ellen White? What was his reasoning? Sometimes it seems that Mrs. White will just give truth and then just not go there again. She finally moved away from the daily. I guess if you can’t get through you just have to use what is best to get the message out. Our son is wondering about what all this means. Thanks for putting up with me. I wish God’s Blessing on you and the ministry. C.T.

Dear Brother C.T.,

1863, when James rejected the 2520, contains many prophetic insights that contribute to understanding his decision.

First: The 2520 was the first prophecy discovered by Miller, so prophetic logic suggests that it would be the first to be sealed up in fulfillment of his dream and in fulfillment with the truth that every reform line begins with a prophecy being unsealed. The prophecy that is sealed up for our generation is the foundational truths, so in between the Millerites and the end of time the foundational truths would need to be sealed up.

Second: In connection with the previous insight, i.e. Miller's dream and every reform line; it would require that when the 2520 was sealed up it would need to be accomplished by someone who possessed a certain authority or influence within Adventism to make it stand. It would not have been sufficient for "Joe Smith—the unknown pioneer" to decide he rejected the 2520, so it would logically need to be someone who held an executive influence, which of course both Uriah Smith and James White had.

Third: The 2520 is a chiasm. In 742 Isaiah 7:8 marks the beginning of both 2520's. The first began nineteen years later in 723 and then the second forty-six years later in 677. When the prophecies were proclaimed it was in the beginning of a civil war between north and south. In 1798 the first 2520 ended and forty-six years later the second ended in 1844. Then, nineteen years later in 1863, in a civil war between the north and the south the chiasm ended.

Fourth: In the beginning of Isaiah's prophecy the king of Judah (Ahaz) is represented as in rebellion to the counsel of Isaiah. Ahaz refuses the opportunity to choose a sign. See Isaiah 7:10-14. The 2520 is the "sign" and James White represents someone who rejects or sets aside the sign at the end of the chiasm, just as did Ahaz at the beginning. The 2520 is a biblical "sign" for it is connected with the resting of the land in Leviticus 26, and in Exodus 31:13 and other places we are informed that the "sabbaths", in the plural, are "signs". In Isaiah's story with Ahaz the birth of Christ was marked as the "sign," and it also marked the "time of the end" in the reformline of Christ. In the Millerite time 1798 was the

"sign", and it also marked the "time of the end" in the reformline of the Millerites (which was also the end of the first 2520). For us, the end of Miller's seven scatterings in his dream is the "time of the end" which began in 1863. Therefore both 1798 and 1863 are "signs" of a prophetic "time of the end".

Fifth: The Millerites and Christ and the disciples were all proclaiming a prophetic message from Daniel 9. (See *The Great Controversy*, 351 and other places.) Yet the book of Daniel had been sealed up in Daniel 12. In order for Christ and the disciples to proclaim a message from Daniel 9 it had to be unsealed for their generation, and it was at the birth of Christ. But in order for the book of Daniel to be unsealed for the Millerite history it had to be sealed again at the conclusion of the reformatory history of Christ. The re-sealing of the book of Daniel is noted in Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

The seventy weeks ended with the stoning of Stephen in 34 AD, at which point the vision and prophecy was sealed up. The point here is that in 34 AD the Lord began the Christian Church as He divorced ancient Israel. Therefore when He re-seals the prophecies after the Millerite reformatory history, He does so when they begin a church, which of course we know the Adventist church began in 1863.

Sixth: There is another point, perhaps not specific to your question about 1863 and the 2520 (but to me is much more relevant

though I never seem able to clearly explain it). Habakkuk 2 is fulfilled with the charts of 1843 and 1850, but with the 1843 chart and Habakkuk 2 we find a test that was purposely designed by God. The chart and Habakkuk represent the first disappointment and the arrival of the tarrying time in Millerite history. The Millerite mistake, and subsequent tarrying time, was designed by God, and Ellen White often says so.

Connected with this is her commentary on the 1843 chart in *Early Writings*, 74. Thereafter, *Early Writings*, 74 became the focus of the argument in the alpha apostasy time period of the early twentieth century. Any honest historian will admit that the controversy over the “daily” was the controversy over her comments in *Early Writings*, 74. She explained *Early Writings*, 74 in the same book in pages 235–237. In explaining *Early Writings*, 74, she also upholds the 2520, though she does not state “2520” directly. OK, so what is my point?

In the alpha apostasy, *Early Writings*, 74 (which is explaining the mistake of Habakkuk 2 and the 1843 chart), those on the wrong side of the story manipulated the historical record to uphold their erroneous view of the “daily.” Today, in the omega apostasy, those on the wrong side of the 2520 issue are once again forced to manipulate the historical record. In both histories the fulfillment of the following warning is accomplished:

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our

past history.” *Life Sketches*, 196.

The first disappointment is based upon a misunderstanding of God’s teachings and it demonstrated how the Lord leads us. The past teaching that produced the first disappointment was applying the 2300 and 2520 to 1843, and then when He removed His hand they recognized 1844. This purposeful mistake created a tarrying-time test that was part of His leading of the Millerites.

That history then became the point of controversy in the alpha apostasy. That same history is now the point of controversy in the omega apostasy. In the alpha the wresting of the historical record was attempted to uphold the false view of the “daily”, and today the wresting of history is being employed to uphold the false view of the 2520. So what am I saying?

My point is this: You and others infer that it would have been convenient if Sister White had plainly stated “the 2520 is valid.” Others argue she doesn’t even mention it, though she does, but not directly. My position on either claim is that this is a parallel to the purposeful mistake of the Millerite history that brought about the tarrying time and the first disappointment. Therefore it is purposeful that the Lord forbade Sister White from directly stating “2520”, because this test has been designed by Him.

There are other points to bring in this discussion, but perhaps these will suffice.

Jeff

In Defense of the 2520

Jeff.

Sabbath afternoon I was asked to present my understanding of the 2520 and its relevancy to a group of elders of my church. For the most part I was not threatened by their questions. However, this email sent a day later, which I have sent to you, does beg some answers.

There are several arguments here that can't be overlooked and need a thorough reply.

The seeming succession of severity of punishment in Leviticus 26 with the seven times: The longest time prophecy quote does not include the 2520. The times of the gentiles in Luke 21 needs more substance to prove it refers to both prophetic lines. What this article does not explain is the prophetic periods, fullness of the year statements, the reason why God allowed the 2520 on the chart to begin with, the last end of the indignation in Daniel 8:19 and Daniel 11:36 1st end.

Could you explain your thoughts on the giving by Gabriel the commencement of prophecies with one being the 677 BC?

Lastly, for now, what do you think Isaiah 40:2 means, that she has received of the Lord's hand double for all her sins? Two indignations, two times, somehow parallel to Revelation 18:6. I have viewed this associated with the 2520 end of the indignations.

I want to know for myself so I can pursue what Jesus wants me to do in this vineyard. My position as elder is in jeopardy as well as my job. The conference has sent out the letter that churches are to remove those who insist on speaking of the 2520. I am not threatened by this, as long as I am sure of what I speak.

I believe there was a scattering and that it began at the captivities. In *Prophets and Kings*, 295-296 she said when both kingdoms were taken captive the prophecy "met a more complete and literal fulfillment." I believe they end according to Daniel. I have a hard time with showing the seven times as 2520 or the times of the gentiles being the two kingdoms. EGW says little directly about the 2520, the trumpets, 508, etc. so do we discard all those? But the Bible and history do. Well I am beginning to ramble so any help will be appreciated if you can reply. I try and listen every chance I can to the live stream. Pray for God to give me understanding. C.

Dear C.,

I have numbered your questions:

Questions

1. The seemingly succession of severity of punishment in Leviticus 26 with the seven times.

2. The longest time prophecy quote does not include the 2520.

3. The times of the Gentiles in Luke 21 needs more substance to prove it refers to both prophetic lines.

4. What this article does not explain is the prophetic periods, fullness of the year statements, the reason why God allowed the 2520 on the chart to begin with, the last end of the indignation in Daniel 8:19 and Daniel 11:36 1st end.

5. Could you explain your thoughts on the giving by Gabriel the commencement of prophecies with one being the 677 BC?

6. Lastly, for now, what do you think Isaiah 40:2 means she has received of the Lords hand double for all her sins? Two indignations, two times, somehow parallel to Revelation 18:6. I have viewed this associated with the 2520 end of the indignations.

7. I believe there is a scattering and it begins at the captivities. In *Prophets and Kings*, 295-296 she says when both kingdoms were taken captive "met a more complete and literal fulfillment." I believe they end according to Daniel.

8. I have a hard time with showing the seven times as 2520 or the times of the gentiles being the two kingdoms.

Answers

1. If we allow those who are unwilling to accept the message to "frame" the discussion we will find it difficult to defend the truth. By this I mean that to accept the false premise that "seven times" means severity of punishment

makes it impossible to correctly explain the “seven times,” for the context of the passage denies that understanding. It is a false premise to teach the “seven times” represents severity of punishment. There are times when the Hebrew word translated as “seven times” can be understood as intensity, but this is not always the case in the Scriptures, and Leviticus 26 is the blessing or curse that is premised upon the statutes of Leviticus 25. If we insist on taking a limited definition of the Hebrew word translated a “seven times,” while disregarding the cause and effect relationship of the statutes of chapter 25, and the blessing or cursing associated with that statute in chapter 26 we are missing the truth.

Context is something that any reader can ascertain, whereas the Hebrew definition is only recognized by the Hebrew scholars. The Hebrew needs to be addressed, but never should the Hebrew definition be applied while denying the context. To do so is to use the theology of the “grammatical/historical method of biblical interpretation,” which is the counterfeit of Miller’s proof-text method.

The statute teaches that the land was to rest every seventh year, and that this process was to be repeated through seven cycles of seven years. Therefore in 49 years the land was to rest seven years. Therefore also the land would rest for seven years times 360 days in the forty-nine year period. Therefore in the forty-nine years cycle the land was to rest for 2520 literal days. The curse for breaking this cycle was based upon the day-for-a-year principle as identified by William Shea (a famous Adventist theologian). Leviticus 25 and the statue of the land resting is identifying the year-day principle when viewed in connection with the Sabbath commandment. The seventh-day

Sabbath (the fourth commandment) possesses the identical Hebrew words and structure as does the statue of the resting land in Leviticus 25. So Leviticus 25 is based upon the year-day principle, and is identifying the statute that determines either a blessing or a curse in chapter 26.

Therefore to identify the “seven times” as 2520 years is in agreement with the year-day principle, and also the relationship of cause-and-effect. By allowing those that are fighting against this message to make the argument over the supposed definition of the Hebrew word translated as “seven times” to be exclusively and only identifying severity or intensity as they often claim, is to allow them to produce an argument that disallows the consideration of the context of both chapters.

2. If you claim that Sister White is stating that the Millerites proclaimed the longest and last prophetic period as the 2300 years then you are making Sister White out to be in error. There is no evidence whatsoever that any Millerite ever claimed the 2300 years was the longest time prophecy. No one denies the Millerites proclaimed the 2520, though there are some who claim they were wrong in doing so, but no one claims that they did not present the 2520 in that sacred history. When the Millerites identified the longest time prophecy they only identified that as the 2520. So when she states, “so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire” the only prophecy that Miller and his associates would state was the longest was the 2520. The Millerites knew that 2520 is longer or greater than 2300! They would never have claimed the 2300 was the longest!

So is Sister White in error concerning the

history? Even if Sister White did state that the 2520 was an erroneous understanding (which she of course never did), she still would have been accurate to history when she stated, “so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire,” but that would still mean that even though the Millerites were inaccurate about the truth of the 2520 they still taught the people that the 2520, which they believed was the longest prophetic period, was about to expire.

So Ellen White is either wrong about history and is sweeping away the reality of the Millerites identifying the 2520 as the longest prophetic period, or she is right and is endorsing the 2520 as the longest prophetic period. Grammatically and historically she can only mean that the Millerites, “proclaimed that the [2520 is the] longest and last prophetic period brought to view in the Bible.”

There are other ways to show she is endorsing the 2520 in this paragraph, but first we need to ask whether her historical analysis is accurate, or subject to revision by the modern theologians. I have asked in connection with this faulty argument (and have never received an answer from anyone yet), for one (just one) reference where any of the Millerite preachers ever claimed the 2300-year prophecy was the longest prophetic period. The only supposed inference that the 2300 years is the longest prophetic period is the paragraph we are considering in *The Great Controversy*, and it is not an inference at all, it is a direct endorsement of the 2520; if you accept that the prophet’s testimony must agree with the historical record.

3. I haven’t looked closely at the pioneer logic for the “times of the Gentiles” because I

came to this conclusion for myself well before I knew of the 2520. I saw in the word “times” a plural. It is not the time of the Gentiles, but the “times”. In verse 24 of Luke 21 it states, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

I found that Daniel and Revelation mark two treading downs of the sanctuary and host. Daniel 8:13 and Revelation 11:2. The treading down of Daniel 8:13 ends in 1844 at the end of the 2300 years, and the treading down of the Holy City in Revelation 11:2 ended at the conclusion of the forty-two months in 1798. Years later I was confronted with the pioneer understanding of the “times of the Gentiles” being the two 2520’s and I did not need to do a great deal of research into pioneer logic on that subject. They were scattered to the Gentiles, and while they were scattered, Jerusalem, the sanctuary, and the host were trampled down.

4. When you say “the reason God allowed the 2520 on the chart” it sounds as if it should not have been there in the first place. The chart was directed by God and at the right time He corrected it with a second table, in which He also included the 2520. He placed the 2520 on both tables thus establishing it upon two testimonies.

I am assuming in this question you are referring to Edson’s articles. I have no idea why Edson chose not to address the various subjects you would desire to find therein. The two indignations against Gods’ people are marked as concluding in 1844 (Daniel 8:19) and 1798 (Daniel 11:36).

Deuteronomy 29:27–29 states:

And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord

rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

The other land the Lord cast them into is also called the nations:

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. Deuteronomy 4:27.

The nations are the Gentiles. While they were under Gentile control it was the time of the Gentiles, the time when they were scattered because of God's indignation. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isaiah 66:19. The indignation was when God cast out (scattered) Israel to the other nations (the Gentiles).

5. The following statement is where we find that the "commencement of the chain of truth" was given to Miller, and that it was Gabriel that gave it to him, for in the Bible and Spirit of Prophecy, "his angel" is Gabriel.

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he

looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 230.

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' Revelation 1:1. And to John the angel declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men." *The Desire of Ages*, 99.

Here is where Miller identifies the "commencements" he was given.

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the

setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . .” William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

6. I see the inference between Isaiah 40 and Revelation 18, but have never had a clear insight on the relationship if there is one. The doubling in Isaiah 40 may have something to do with the two indignations, but what appears more clearly for me is that Isaiah 40:1–5 is addressing 9/11, for it is placed in verse five at the point in time when the earth (all flesh) will see God’s glory.

7. I agree (sort of). I have heard some emphasize the scattering begins with captivity and they focus on the captivity of Hoshea in 723BC and then say little about Manasseh. But Manasseh was carried into captivity, though he repented and it was not until sometime later that Judah went into captivity. For me I like to identify that when the Hebrews “pride of power” is broken the scattering begins. I understand the pride of power to be their political power. This was their pride, for they had chosen against God’s will to have kings,

thus this was their “pride” and the power is the political authority associated with the king. Hoshea was carried away and ended the pride of Israel, and though Manasseh repented Judah was never again a fully sovereign nation. If we use the word captivity there are some that then argue the captivity of Judah did not begin until they were all carried to Babylon.

8. Both kingdoms broke the covenant, so they were both to be punished by the same measure.

Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 2 Kings 21:12–13.

I am sorry that time is short for me right now, and I know these answers are probably not what you are seeking, but you are in our prayers and I trust the Lord can settle these concepts for you. Let me know what else I need to address if you think I can help. Jeff

Jeff:

I know you are busy. I have been watching your sermons. I have been presenting the prophetic mirror that is brought to light in the connexion between Isaiah 7 and Leviticus 26. I found in listening to your explanation of the chiasm there are some differences in my and your positions regarding the conditions in 742 BC and 1863. My exposition happens at the end of my attached article. If you have time I wouldn’t mind a critique and some suggestions Thank you for your time. Theodore Turner

Exposition by Theodore Turner

“If your faith in the word of God is strengthened, if you will fully accept the truths that have called us out of the world, and made us a people denominated by the Lord as his peculiar treasure, if you will unite with your brethren in standing by the old landmarks,—then there will be unity. But if you remain in unbelief, unsettled as to the true foundation of faith, there can be no more hope of unity in the future than there has in the past.” *Spalding and Magan*, 341.

The Starting Point

Isaiah 7:8-9 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. (9) And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son. If ye will not believe, surely ye shall not be established.

In Isaiah 7 we have a history of a civil war between the northern kingdom of Israel (Ephraim with its capital Samaria) and the southern kingdom of Judah. Israel is confederate with Syria. The conditions and structure of this prophecy imply that this is to be in fulfilment of some early prophecy.

“Threescore and five ... not a people

— As these words break the symmetry of the parallelism in this verse, either they ought to be placed after “Remaliah’s son,” in Isaiah 7:9, or else they refer to some older prophecy of Isaiah, or of Amos (as the Jewish writers represent), parenthetically; to which, in Isaiah 7:8, the words, “If ye will not believe ... not be established,” correspond in parallelism. One deportation of Israel happened within one or two years from this time, under Tiglath-pileser (2 Kings 15:29). Another in the reign of Hoshea, under Shalmaneser (2 Kings 17:1-6), was about twenty years after. But the final one which utterly “broke” up Israel so as to be “not a people,” accompanied by a colonization of Samaria with foreigners, was under Esarhaddon, who carried away Manasseh, king of Judah, also, in the twenty-second year of his

reign, sixty-five years from the utterance of this prophecy (compare Ezra 4:2, Ezra 4:3, Ezra 4:10, with 2 Kings 17:24; 2 Chronicles 33:11) [Usher]. The event, though so far off, was enough to assure the people of Judah that as God, the Head of the theocracy, would ultimately interpose to destroy the enemies of His people, so they might rely on Him now.” from *Jamieson, Fausset and Brown Commentary*

Leviticus 26 connected to Isaiah 7

We make the case that the prophecy being referred to is that which is in the 26th chapter of Leviticus. It is the first prophecy in the Bible that explicitly deals with the deportation of God’s people from the Promised Land by their enemies. Though these can be implied in the blessings of the sons of Jacob, they are here laid out in detail. From the captivity of the northern kingdom to the destruction of Jerusalem under the Roman siege, the language is clear.

Blessings and Curses (Prophetic Mirror)

Verses 1-13 of Leviticus 26 describes the blessings that God will pour out upon His people if they follow the statutes just presented in the previous chapter. Not only will the land be blessed but they will be blessed with God’s presence and be His people. Verses 14-17 describe the curses that will ensue if they do not keep His statutes. These mirror one another and set up the idea of the prophetic mirror that we will see later as we go through the fulfilment of this prophecy.

Conditions in 742 BC

One needs to point out the conditions that existed at the time (742 BC) of the giving of the prophecy in Isaiah 7:8, 9 and the conditions that it consists of; there is a civil war between the north and the south the north being confederate, the prophecy is proclaimed; Ephraim will be broken (referring to the taking away of the kingship); it will not be a people; it will not be established; As well, the prophecy is given to literal Israel.

The Land Keeps Sabbath

Leviticus 26:32-35 And I will bring the land

into desolation: and your enemies which dwell therein shall be astonished at it. (33) And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. (34) Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. (35) As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

The 70 Years of Jeremiah

Jeremiah 25:11-13 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. (12) And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. (13) And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

2 Chronicles 36:20-21 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: (21) To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Leviticus 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while

she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Why did Israel not allow the land to rest?

1 Samuel 8:10-18 And Samuel told all the words of the LORD unto the people that asked of him a king. (11) And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. (12) And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. (13) And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. (14) And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. (15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. (16) And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. (17) He will take the tenth of your sheep: and ye shall be his servants. (18) And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

How long was Israel under a king?

“From Saul to Zedekiah is Saul anointed king 1096/1095 1 Samuel 10; Jerusalem in captivity seventy years, Jeremiah 25:12; beginning of captivity 606/605 2 Kings 24:1.1096 to 606 equals 490 years.” *Clark's Commentary*.

The Sabbath rest for the land was 70 years because for 490 years the land was unable to keep Sabbath because of the demands of kingship.

The ‘Seven Times’ of Leviticus 26

Leviticus 26:18-28 And if ye will not yet for all this hearken unto me, then **I will punish**

you seven times more for your sins. (19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: (20) And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. (21) And if ye walk contrary unto me, and will not hearken unto me; **I will bring seven times more plagues upon you according to your sins.** (22) I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. (23) And if ye will not be reformed by me by these things, but will walk contrary unto me; (24) Then will I also walk contrary unto you, and **will punish you yet seven times for your sins.** (25) And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. (26) And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. (27) And if ye will not for all this hearken unto me, but walk contrary unto me; (28) Then I will walk contrary unto you also in fury; and I, even I, **will chastise you seven times for your sins.**

Intensity or Duration?

Let us look at the Hebrew in Leviticus 26:18 and compare it with the English.

אל H428 הלא H428 דע H5704 מא H518 הרסיל H3254 יתפסיו יל H8085 ועמשת H3808 לע H7651 עבש H853 מכתא H3256 מכיתאטח H5921 H2403

And if H518 ye will not H3808 yet for H5704 all this H428 hearken H8085 unto me, then I will punish H3256 you seven times H7651 more H3254 for H5921 your sins. H2403

First, you see that the order is different, as is common with foreign languages. This can be misleading when comparing the English with the Hebrew. Since the language has been

switched around due to the translation it can be difficult to put it back into Hebrew. Let us place it in Hebrew order.

And if H518 yet for H5704 all this H428 ye will not H3808 hearken H8085 more H3254 unto me, then I will punish H3256 (untranslated) H853 you seven times H7651 for H5921 your sins. H2403

We can see that the English doesn't make as much sense but it will help us to do our own translation.

If H518 as long H5704 as this H428 ye will not H3808 hearken H8085 then I will prolong H3254 chastisements H3256 even H853 to you seven H7651 for H5921 your sins. H2403

My translation: If as yet for all this you will not hearken, then I will prolong your punishments even seven for your sins.

We have translated yasaf as 'prolonged', which is its usual meaning. It never has the meaning of 'more' as in 'intensity' in this context. I am preparing a paper with the help of one of the leading Hebrew scholars in Canada. Dr. Russell Nelson received his doctorate from Harvard and is a personal friend of mine. He states that we have a strong case linguistically for our position that the use of 'sheba' in Leviticus 26 is unique and refers to duration rather than intensity.

The Sabbatical Cycle is a Type

"If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for **at the end of seven years they must go free**, or there would be no force in the type, and of course no fulfilment in the antitype. **Seven prophetic years would be seven times 360, equal to 2520 years.** This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and

exercise authority upon them.

Mark x.42: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. Acts iii.20-24: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."

And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes." 1842, William Miller, *Lectures on the Typical Sabbaths and Great Jubilee*, 16.

When did the 2520 begin?

"When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. **In the twenty-second year of Manasseh's reign, in the year before Christ 677**, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of Isaiah, vii.8: "For

the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." **Isaiah prophesied this in the year 742 before Christ**, which prophecy was literally fulfilled in **sixty-five years afterwards, in the year B. C. 677**.

Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings of God began upon his people. 2Kings xxi.10-14: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies."

Also, xxiv.3,4: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon."

And although Josiah, who was king of Judah after Manasseh, did many good acts, yet the Lord turned not from the fierceness of his wrath against Judah. 2Kings xxiii.26-27: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I

said, My name shall be there.”

The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv.4, - “And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,” - tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, **722 B. C. [corrected to 723 B.C.], and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years.**

How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period.

Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843 [corrected to 1844]. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, **until the year 1843 [1844], will be the end of the seven years,** when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus xxvi., and Jeremiah xv.; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release.”

1842, William Miller, *Lectures on the Typical Sabbaths and Great Jubilee*, 18.

Comparison with Nebuchadnezzar's Seven Times

We compare the symbols, language and concepts that are used in Nebuchadnezzar's punishment in Daniel 4 with those used in Leviticus 26.

- 'seven times' is mentioned four times.

Leviticus 26 <> Daniel 4

Pride of your **power** <> Is not this great Babylon, that **I have built** for the house of the kingdom by the might of my **power**, and for the honour of my majesty?

heaven as **iron**, and your **earth** as **brass** <> a band of **iron** and **brass**, in the tender grass of the field; and let it be wet with the dew **of heaven**, and let his portion be with the beasts in the grass of the **earth**: for your land shall not yield her **increase**, neither shall the **trees** of the land yield their **fruits**.

fruits <> The **tree** grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the **fruit** thereof **much**,

I will also send wild **beasts** among you <> let his portion be with the **beasts**

I will **scatter** you among the heathen <> **scatter** his fruit

Nebuchadnezzar's Seven Times Was Fulfilled as 2520 Literal Days

Dan 4:29-34 At the end of twelve months he walked in the palace of the kingdom of Babylon. (30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (31) While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. (32) And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(33) The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Nebuchadnezzar's 2520 is an Analogue to Judah's 2520

Both Manasseh and Nebuchadnezzar were returned to their throne after their repentance. Manasseh's captivity is an earnest of what was to be given at the end of Judah's 2520 - an undoing of the chastisements, a gathering 2520.

"As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital. This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.'" 2 Chronicles 33:11-13." *Prophets and Kings*, 382.

Belshazzar's 2520 is an Analogue to Israel's 2520

Daniel 5:18-30 O thou king, the most high God gave **Nebuchadnezzar thy [grand] father** a kingdom, and majesty, and glory, and honour: (19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. (20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and

they took his glory from him: (21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. (22) And thou his son, **O Belshazzar, hast not humbled thine heart, though thou knewest all this;** (23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: (24) Then was the part of the hand sent from him; and this writing was written, MENE, MENE, TEKEL, UPHARSIN. (26) This is the interpretation of the thing: MENE; God hath **numbered thy kingdom, and finished it.** (27) TEKEL; **Thou art weighed in the balances, and art found wanting.** (28) PERES; **Thy kingdom is divided, and given to the Medes and Persians.** (29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. (30) **In that night was Belshazzar the king of the Chaldeans slain.**

H4484

מנא (Aramaic)

menê'

BDB Definition:

1) (Peal) mina, maneh

1a) a weight or measurement; usually 50 shekels but maybe 60 shekels

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number:
passive participle of H4483

Same Word by TWOT Number: 2835a

H8625

תקל (Aramaic)

teqal

BDB Definition:

1) to weigh (verb)

1a) (Peil) to be weighed

2) tekel, shekel (noun masculine)

2a) (Peal) tekel - a unit of weight, shekel

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number:

corresponding to H8254

Same Word by TWOT Number: 3063, 3063a

H6537

פרס (Aramaic)

peras

BDB Definition:

1) (Peal) to break in two, divide (verb)

2) half-mina, half-shekel (noun masculine)

2a) a unit of measure and weight

Part of Speech: see above in Definition

A Related Word by BDB/Strong's Number:

corresponding to H6536

Same Word by TWOT Number: 2945

Lev 27:25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

From Wikipedia: A gerah Hebrew “הרג” is an ancient Hebrew unit of weight and currency. One gerah is one-twentieth of a shekel. A shekel being 180 barleycorns or 60 carob divided by 20 = 3 carob. This is 0.568 grams.

Agerah is in Aramaic a ma'ah “העמ” (pl. ma'ot “תועמ” which means “money”). It was originally a fifth of a Denarius/Zuz as seen in Exodus (“20 gerah is a shekel”), then became a sixth of a denar/Zuz, such as the Yehud coins which came in two denominations, approximately .58 gram as a ma'ah and approximately .29 gram as a half ma'ah (chatzi ma'ah), and (.58 X 6 = 3.48) which is about the weight of a Zuz/Denarius based on a 14 gram Shekel.

The Jerusalem Talmud Shekalim in the Mishnah, debates if a “kalbon” which was added when giving annually a half shekel to the Temple in Jerusalem, if it was a “ma'ah” or a “chatzi ma'ah” (half ma'ah).

Mene 50 Shekels = 1000 Gerah

Mene 50 Shekels = 1000 Gerah

Tekel 1 Shekel = 20 Gerah

Peres 1/2 Mina = 500 Gerah

..... = 2520 gerahs

The ten northern tribes were scattered never to be gathered. Israel's 2520 is the scattering 2520.

Declaring the End From the Beginning

As mentioned earlier, there is a suggestion in Leviticus 26 of a prophetic mirror or chiasm.

Beginning 742 BC – 19 years – 723 BC – 46 years – 677 BC

Ending 1798 – 46 years – 1844 – 19 years – 1863.

This is not a day-for-a-year prophecy nor is it a predictive time prophecy. This is an observation after the fact. More than this however, we see that the conditions that existed at the time of the giving of the prophecy of Isaiah 7:8.9 are mirrored at the end of the two 2520's.

Conditions in 742 BC as Compared to the Conditions in 1863.

prophecy proclaimed <> prophecy rejected
civil war N (confederate) vs. S <> civil war
N vs. S (confederate)

kingship broken <> kingship unbroken

not a people <> denominated people

not established <> SDA church established

literal Israel <> spiritual Israel

scattered <> gathered

Christ's 2520

The 2520 for Israel is divided into two halves. The first consists of 1260 years of pagan domination (The Daily) which extends from 723 BC to 538 AD. The second consists of Papal domination (the transgression of desolation) which extends from 528 to 1798. Paganism is Satan's counterfeit of the earthy sanctuary, while Papalism is Satan's counterfeit of the heavenly sanctuary. Christ ministered (confirmed the covenant) for seven literal years or 2520 literal days, 1260 of which he ministered on earth and 1260 of which he ministered in heaven. Theodore Turner

The Scattering and the Gathering

Hi Jeff,

I need to know how the start date of 723 BC for Israel's scattering was arrived at. Thank you, C.T.

Dear C.T.,

Hiram Edson, *Times of the Gentiles*, page 19 and 20 says this: In verse 4 we learn that the king of Assyria took Hoshea king of Israel and shut him up and bound him in prison. Verses 5 and 6 read, "Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Verse 24. "And the king of Assyria brought men from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." In verses 22, 23, it is written, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight AS he had said by ALL his servants the prophets. SO was Israel carried away out of their own land to Assyria unto this day." Thus in 2 Kings 17, is found the inspired record of the fulfillment of what God has said by his servant Isaiah, Chapter 10:5, 6, and by Moses in Leviticus 26, and by David in Psalms 78:59-62, and 1 Kings 14:15, 16. It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets." The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point.

This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to reckon the 2520 years captivity. Instead of reckoning from the taking of Mennasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C.

This was 19 years after Isaiah's prophecy, recorded in Chapter 7:8, which was 742 B. C.; hence Ephraim was broken from being a people literally within three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. The year 723 B. C. is the true beginning, and 1798 is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.

It is a truth known and read of all men that in the year 1798 the Papal yoke was broken off, the dominion of the little horn, Papacy, [Daniel 7:26,] was taken away to consume and to destroy it unto the end; and free toleration the heaven born boon of religious liberty has been the result. The saints are no longer under the Papal galling yoke. They are not under, but are free from, the dictation of the Papal see. God has been faithful to fulfill his word; viz., "I will deliver thee out of the hand of the (or that) wicked, I will redeem thee out of the hand of the terrible." Jeremiah 15:21
Jeff

Jeff,

Concerning the affliction of Joseph in Amos, did you know that it is recorded seven times, that Joseph wept? G.C.