

FUTURE NEWS

Volume 12, Issue 5

May 2008

THEN I CAME TO THE 2300 DAYS

“This system, of which William Miller may be considered the father, and with whom it was original, so far as he knew at the time of his embracing it, except as he found it in the word of God, had been held and advocated in substance by others, both in Europe and America. This is especially true respecting his interpretation of the prophetic periods, and the time of their termination. . . . The manner in which he was led to the discovery of his system was thus related by himself in a public lecture:

‘In the month of May, 1816, I was brought under conviction; and O, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes; and O, my soul, what a Saviour I discovered Jesus to be! My sins fell like a burden from my soul: and then how plain the Bible seemed to me; it all spoke of Jesus, he was in every page and every line. O, that was a happy day, I wanted to go right home to heaven; Jesus was all to me, and I thought I could make everybody else see him as I saw him, but I was mistaken.

‘During the twelve years I was a deist, I read all the histories I could find; but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired in rather a significant manner, “What do you think of this text, and that,” referring to the old texts I had objected to while a deist. I understood what he was about, and replied, “If you will give me time I will tell you what they mean.” “How long time do you want?” “I don’t know, but I will tell you,” I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me, “Suppose you find a passage that you cannot understand, what will you do?”

‘This mode of studying the Bible then came to my mind: “I will take the words of such passages and trace them through the Bible, and find out their meaning in this way.” I had Cruden’s Concordance, which I think is the best in the world, so I took that and my Bible, and set down to my desk, and read nothing else except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches I will hold on to it.” *Review and Herald*, April 24, 1856.

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

Future News

PO Box 7

Bonnerdale, AR 71933

Phone: 888-278-7744

Fax: 870-356-3767

www.future-news.org

Author & Speaker – Jeff Pippenger

jeffpippenger@msn.com

Circulation – Kathryn Pippenger

kathrynpippenger@hotmail.com

Editor – Bronwyn Peck

bronwynpeck@gmail.com

The following ministries are affiliated with this work.

Futuro de America – Spanish

Al & Lupe Perez

PO Box 353

Glenwood, AR 71943

Phone: 870-356-7049

aperez77@alltel.net

Future News – Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Phone: 613-473-5332

Fax: 613-473-5630

pvallieres@gmail.com

Future for America – Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London E-11-4-QE

Phone: 0044-208-279-6903

judicium1844@hotmail.com

Future is Now – Germany & Portugal

Marco Barrios & Wolfgang Blaesing

Brahmsweg 15

D 20144 Hamburg, Germany

Phone Germany: 49-40-226-905-90

Phone Portugal: 351-236-551166

wb@future-is-now.net

www.future-is-now.net

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.

RESTORING THE FOUNDATIONS

In our last newsletter we identified that the foundations of Adventism have been destroyed, though they are as secure as ever. The leadership of the Seventh-day Adventist church has directly rejected most of the foundational truths and indirectly destroyed others by denying the biblical evidence necessary to uphold them. The laity of the Adventist church has destroyed the foundations, in the sense that they by and large do not know what those truths are.

The Biblical Research Institute has taken a position that rejects not only the foundational truths represented upon the 1843 pioneer chart, but they also reject the inspired endorsements of those truths through the writings of Sister White. Compare once again Gerhard Pfandl's letter with the endorsement of the pioneer understanding that the fifth and sixth trumpet of Revelation nine are Islam:

"Most current Adventist interpreters do not identify Islam with the 5th and 6th trumpet. See J. Paulien, R. Stefanovic, and J. Doukhan on these texts. While Islam is a current issue, we must avoid interpreting Scripture with the newspaper. In the 60s and 70s communism was the great evil; well, it is gone. At the moment it is Islam, for how long? We don't know! For now, Islam does not appear in my interpretation of Scripture.

"With kind regards and best wishes, Gerhard Pfandl, Ph.D. Associate Director Biblical Research Institute."

But what does Ellen White state about the pioneer understanding of the fifth and sixth trumpet?

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations.

The event exactly fulfilled the prediction.

When it became known, multitudes were convinced of the correctness of the principles

of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 335.

Sister White identifies that the collapse of the Ottoman Empire was a perfect fulfillment of the time prophecy of the sixth trumpet and Josiah Litch's expression of the pioneer understanding of the sixth trumpet includes the understanding that the power there represented is Islam. The pioneer understanding of the sixth trumpet also included the recognition that the sixth trumpet was directly connected to the fifth trumpet, which is also identifying Islam. The fifth trumpet has a time prophecy of "five months" which equals one-hundred and fifty years and the starting point for that time prophecy was July 27, 1299. One hundred and fifty years later we find not only the conclusion of the one-hundred and fifty year time prophecy, but also the starting point for the three-hundred ninety-one year fifteen day prophecy of the sixth trumpet. In other words, not only are the fifth and sixth trumpets representing the work of Islam, but the two time prophecies set forth in the fifth and sixth trumpet prophetically connect both trumpets together. Yet the modern theologians of Adventism point out that "current Adventist interpreters do not identify Islam with the 5th and 6th trumpet." The foundations have been removed!

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. 'Other foundation can no man lay than that is laid.' [1 Corinthians 3:11.] In

the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Gospel Workers*, 306.

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

“**God is not giving us a new message.** We are to proclaim the message that in **1843 and 1844** brought us out of the other churches.” *Review and Herald*, January 19, 1905.

Not only does the Biblical Research Institute reject the correct understanding of the trumpets of Revelation, but they reject the 2,520 time prophecy of Leviticus 26. Pfandl states:

“The 1843 chart was used by the Millerites with good success, but not everything on the chart is correct. One of the issues concerns the 2520 years. Please note, Judah was not taken into captivity in 677; King Manasseh was taken to Babylon for a period of time, but he was restored to the throne and cleaned house before he died (2 Chronicles 33:14-16). Judah continued as a kingdom until 586 when Jerusalem was destroyed by the Babylonians.

“The year-day principle cannot be used in Leviticus 26:28. The New American Bible correctly translates “I will increase the chastisement for your sins sevenfold.” The Hebrew text only

has the word “seven” there is no reference to a time period. “Seven (fold or times)” is a proverbial expression for the full, complete measure of discipline (it is also used in 26:21, 24, 28, Psalms 79:12). Seven was an appropriate number of completeness in view of the importance of “seven” in the Israelite religion. The year-day principle should only be used for time periods in apocalyptic texts (Daniel and Revelation). Outside of these books God always clearly spelled it out when he applied a day for a year (Numbers 14:34; Ezekiel 4:6).

“With kind regards and best wishes, Gerhard Pfandl, Ph.D. Associate Director Biblical Research Institute.”

It is true that “not everything on the” 1843 “chart is correct” for inspiration informs us that the Lord held His hand over a mistake in some of the figures on the chart.

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

This statement however, does not give us license to reject the 1843 chart. The mistakes in the pioneer understanding that was represented upon the chart had to do with the Lord’s providence in testing His Millerite people with the first disappointment that occurred on March 21, 1844. The first disappointment was brought about through a misunderstanding of the year zero in the calculations of the time prophecies upon the chart. This misunderstanding reflected an incorrect conclusion that was represented upon the chart in both the 2,300 year and the 2,520 year time prophecies. The Millerites believed these prophecies concluded in 1843, but when the correct understanding of the year zero was factored into the understanding of the

prophecies, it was understood that these prophecies conclude in 1844. Sister White clearly identifies what was misunderstood on the chart:

“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 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 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.—If the vision tarry, wait for it.—In their love for Jesus’ 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.” *Spiritual Gifts*, volume 1, 138.

There is no rejection of the pioneer understanding of the fifth and sixth trumpet in the inspired commentary on what mistake had been covered up by the Lord’s hand on the 1843 pioneer chart. If we look to the lower right hand corner of the 1843 chart we find the fifth and sixth trumpet illustrated and identified as Islam—in spite of what Gerhard Pfandl, “J. Paulien, R. Stefanovic, and J. Doukhan” may teach “on these texts.” There is also no repudiation of the pioneer

understanding of the 2,520 time prophecy, other than the mistake of the year zero.

Pfandl casually rejects the work of William Miller while consistently pointing Adventism to the modern theologians, but inspiration has placed an endorsement on not only William Miller, but on the type of study which Miller employed.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion

consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And 'what,' says the prophet, 'is the chaff to the wheat?'

"None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the 'path of the just is as the shining light, that shineth more and more unto the perfect day.'" *Review and Herald*, November 25, 1884.

Here Miller's rules of prophetic interpretation are endorsed by the Spirit of the Lord. It was those rules that Miller employed to establish the foundations of Adventism, which also include the 2,520 time prophecy of Leviticus 26. Pfandl suggests a few arguments against this foundational truth when he states, "Judah was not taken into captivity in 677" and the "year-day principle cannot be used in Leviticus 26:28," and that the "year-day principle should only be used for time periods in apocalyptic texts (Daniel and Revelation)." We shall consider his arguments.

Sister White evidently did not understand the rule set forth by Pfandl when he states that the "year-day principle should only be used for" "Daniel and Revelation" for she identifies that when Christ stated in Matthew 24:22 that "except those days should be shortened, there should no flesh be saved," that "those days" are the 1,260 years of papal rule. How is it that those "days" are to be understood as years when they

have been set forth in the book of Matthew, not Daniel or Revelation?

"The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266.

How can we limit the year-day principle to "Daniel and Revelation" when Sister White does not do so, and when we also understand that all the books of the Bible are represented in the book of Revelation?

"In the Revelation all the books of the Bible meet and end." *Acts of the Apostles*, 585.

If all the books of the Bible are concluded in the Revelation, then the year-day principle is in force throughout all the books of the Bible. Restricting the year-day principle to "Daniel and Revelation" may call into question Miller's presentation of the 2,520 prophecy, but we have been plainly taught that we are to view the Bible as a "whole" and when men begin to restrict God's word in order to establish their own interpretations the student should beware.

"The student should learn to view the word as a whole and to see the relation of its parts." *Education*, 191.

William Miller's primary argument for the 2,520 was not the year-day principle. His primary argument is based upon the prophetic application of type and antitype in connection with "the acceptable year of the Lord" to release the captives. Notice Miller's logic:

"II. I will now show what is meant by the acceptable year.

"1st. It is the year when captives go free, and those bound in prison are loosed. The prophet

evidently alludes to the sabbatical year among the Jews, which was a type of this year spoken of in our text. Isaiah alludes to this time, in chapter 49:8–13. We have an account of this typical year, first, in Exodus 21:2,—‘If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.’ Next place, Exodus 23:10, 11,—‘And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave, the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.’ Leviticus 25:3, 4, same as above. Deuteronomy 15:1, 2,—‘At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth ought unto his neighbor, shall release it; he shall not exact it of his neighbor, or of his brother; because it is called the Lord’s release.’ Jeremiah 34:14,—‘At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.’ In these texts we are taught, that at the end of every seven years the Jews were commanded to let their Hebrew servants go free, and to release all their debtors from their debts. This is called a sabbath, or **year of release**, and was one of the Jewish sabbaths, which was typical, or a shadow of good things to come, as we are informed by Paul to the Colossians, 2:16, 17,—‘Let no man therefore judge you in meat, or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.’ **If then this is a type of time, as well as manner**,—and we are expressly told

that the Hebrew servants were to be let go free, at the end of every seven years,—**so may we not reasonably suppose, that Jesus Christ will deliver his children from their bondage, at the end of seven prophetic years?** Surely a shadow must have its substance, and the type must agree with its antitype. **How can a believer in the word of God deny the promises here laid down? Will not the antitype be as sure as the type?** The first was given to man as a pledge of the future, shadowing forth good things to come, and depended on the obedience of man for its accomplishment. The second is the promise of God, depending not on any contingencies, but is wholly disposed of by the wisdom and power of God. **Therefore, I cannot see why I may not have strong faith in this promise, as well as in all others, which God in his good pleasure has seen fit to reveal unto us through shadows and types.**

“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 fulfillment 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 10:42,—‘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 3:20–24,—‘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.

“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 7:8,—‘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 BC 677. Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings of God began upon his people. 2 Kings 21:10–14,—‘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, 24:3, 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. 2 Kings 23:26, 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 15:4,—‘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 BC 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 BC, 677 years, seven prophetic years, or 2520 common years, would end in AD 1843. 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, 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 26 and Jeremiah 15, 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.**” William Miller, *Lecture on the Typical Sabbaths and the Great Jubilee*, 18–26.

Notice that Miller’s reasoning does not start the prophecy when Judah is carried into Babylon, but when Babylon began to “exercise authority” over Judah. Although Pfandl rejects the 2,520 year time prophecy as genuine, when he opposes its correct application, he takes upon himself the right to assign what the starting point for the prophecy is. His proposed starting point is not what Miller identified as the starting point. Instead of Pfandl opposing Miller’s arguments as they stand, he inserts into the discussion a premise that is not valid and assigns that premise to Miller.

Miller’s argument is premised upon the type antitype relationship of the year of release and as Pfandl correctly points out the meaning of the Hebrew word translated as “seven” in Leviticus 26 means: “‘Seven (fold or times)’ is a proverbial expression for the full, complete measure of discipline” and it is “an appropriate number of completeness in” the “Israelite religion.” Miller was pointing out that the “seven” times are representing the “complete” measure of punishment and scattering that would be accomplished against the southern and northern kingdom before the antitypical year of release was reached. Miller employs the year-day principle in a secondary fashion, but it is also a correct application. The year-day principle is correctly applied in connection with the prophecy in Leviticus 26 for we have inspired endorsement of its application.

The modern theologians may wish to restrict the year-day principle to “Daniel and Revelation,” but there is another validation of the principle in

Leviticus 26 that confirms that Miller was correct. That proof is the endorsement of the *Spirit of Prophecy*. When a prophet provides commentary on a prophecy that commentary is to be accepted. Pfandl stumbles over applying the word “seven” in a year-day fashion but would he stumble over a cow representing a year?

And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath showed Pharaoh what he *is* about to do. The **seven good kine are seven years;** and **the seven good ears are seven years:** the dream *is* one. And the **seven** thin and ill favoured kine that came up after them are **seven years;** and the **seven** empty ears blasted with the east wind shall be **seven years** of famine. Genesis 41:25-27.

Would Pfandl stumble over a branch or a basket representing a day?

And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not* interpretations *belong* to God? tell me *them*, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; And in the vine were **three branches:** and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: And Pharaoh' cup was in my hand: and I took the grapes, and pressed them into Pharaoh' cup, and I gave the cup into Pharaoh' hand. And Joseph said unto him, This *is* the interpretation of it: **The three branches are three days:** Yet within **three days** shall Pharaoh lift

up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh' cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, *I had* **three white baskets** on my head: And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. And Joseph answered and said, This *is* the interpretation thereof: **The three baskets are three days:** Yet within **three days** shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. Genesis 40:8-19.

We have no problem accepting that kine can represent a year, and a branch or a basket representing a day, for we have Joseph exercising the *Spirit of Prophecy* to identify the symbol and endorse the dreams. We have this identical situation with the 2,520 time prophecy. With both the 1843 and 1850 pioneer charts we have inspired commentary validating the integrity of the representations upon those charts, and both charts identify the 2,520 of Leviticus 26. We have already noted the endorsement of the 1843 chart, but we also have the following:

“I saw that **God was in the publication of the 1850 chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it is sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

More significant than the endorsements of the two charts, is the inspired endorsement of the 2,520 time prophecy in *Early Writings*, 74.

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”

This passage not only endorses the 1843 chart, but the primary subject of this paragraph is the “scattering” and the “gathering.” This is the first paragraph in the chapter that is titled, *The Gathering Time*. This paragraph is dealing with the “scattering” of ancient Israel and the “gathering” of modern Israel. It is the primary subject of this paragraph and when Sister White includes within the subject of the

“scattering” and “gathering” the endorsement of the chart, she is emphasizing more than any other symbolic representations on the chart, the prophecy that deals with the “scattering” and “gathering.”

The prophecy that identifies the “scattering” and “gathering” on the 1843 chart is the 2,520 time prophecy of Leviticus 26. Sister White wrote this passage in 1850 when the men that participated work of 1840 through 1844 were still alive, and all those men and women all understood that when Sister White referred to the scattering time, she was referring to the 2,520 year prophecy of Leviticus 26.

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that BC 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, **all of one stamp**. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, *Early SDA Pamphlets*, 17.

Her reference to the “scattering” and “gathering” in *Early Writings*, 74 places the same endorsement on the 2,520 time prophecy that Joseph placed upon the dreams of the kine, baskets and branches. With the endorsement of Miller’s understanding of the 2,520 we have every right as Seventh-day Adventists to accept the prophecy as a foundational truth.

One of Miller's rules of prophetic interpretation, (that we have previously noted are endorsed by inspiration), has to do with types and antitypes. Pfandl stumbles here, for he is appears to be unwilling to apply type antitype illustrations.

“RULE VI—God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.” William Miller, *Views of the Prophecies and Prophetic Chronology*.

In a different response from Gerhard Pfandl than we have previously cited, he was asked about the 2,520 prophecy and Miller's application of Daniel chapter four as a secondary witness to the seven times of Leviticus 26 and he then stated:

“2. Daniel 4: A Seven periods of time will pass over you. The Aramaic word 'iDDän: time, which appears thirteen times in Daniel can refer to a time in general as in Daniel 2:8. I know for certain that you are bargaining for time, [or] to a specific point of time as in Daniel 3:5 At the moment (' iDDän) you hear the sound of the horn, or to a certain number of years as in Daniel 7:25 they will be given into his hand for a time, times, and half a time, i.e., three and a half prophetic years, as the comparison with Revelation 12:6 and 14 indicates. In Daniel 4:16, 23, 25, and 32 the seven times refer to seven years in the life of the king.

“The reason the year-day principle is not used in this chapter is the fact that Daniel 4 is a historical chapter not a prophetic one, like chapters 7-12. Daniel clearly says that the prophecy was fulfilled upon Nebuchadnezzar, All this happened to Nebuchadnezzar the king. Daniel 4:28. Furthermore, twelve months later after Nebuchadnezzar had boasted, Is this not Babylon the great, which I myself have

built Daniel 4:30 we are told in verse 33, Immediately the word concerning Nebuchadnezzar was fulfilled; and he was driven away from mankind and began eating grass like cattle, and his body was drenched with the dew of heaven, until his hair had grown like eagles' feathers and his nails like birds' claws. In the fulfillment of the prophecy when Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation.”

Miller applied Daniel four as a secondary witness to the 2,520 years of scattering. He approached Daniel four as a type or figure of a punishment that was brought against a power that had been prophetically forewarned of a coming judgment in response to that powers self-exaltation. Miller's application is prophetically sound.

Cyrus, a pagan king is used in the Bible to illustrate Christ, so Miller identifying Nebuchadnezzar as a type of ancient Israel is well within the scope of prophetic types. Pfandl claims that chapter four is historical and cannot be applied prophetically. This is a denial of the logic of Adventist understanding. If we accept Pfandl's premise here then we must conclude that chapter one, and then, three through six are historical and there is no prophetic relevance in any of those chapters. Adventism has never taught or accepted that faulty premise. Is not chapter one a prophecy identifying that the right arm of the third angel's message is the health message? Does not chapter one emphasize that Seventh-day Adventist's will need to be faithful to the health message if they intend to be among the 144,000? Have not our evangelists promoted this fact throughout our history. Does not Sister White repeatedly teach that chapter three is an illustration of the Sunday law test? She most certainly does. Is not chapter five identifying the final fall of Babylon? It most certainly does. Does not chapter six

teach us that God's people will be tested concerning their obedience to faithful worship? It most certainly does, and to suggests that some parts of the book of Daniel are simply historical and therefore are outside the scope of prophetic analysis is a dangerous and erroneous premise.

Daniel four was fulfilled upon Nebuchadnezzar, but it is a type of the punishment that was brought upon ancient Israel for their disobedience to the covenant. Figures, types and parables were employed by Miller to establish truth.

“RULE VI—God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one. . .

“RULE IX—Parables are used as companions to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. And he said unto them, Know ye not this parable? and how then will ye know all parables? Mark 4:13. . .

“RULE X—Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.” William Miler, *Views of the Prophecies and Prophetic Chronology*.

God speaks to His students of prophecy through the repetition of figures, types, parables and similitudes.

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. Hosea 12:10.

When Miller identifies Daniel four as an illustration of the 2,520 year punishment and scattering of ancient Israel he is doing nothing different than when Sister White teaches that Nebuchadnezzar's image is a type of Sunday law test:

“When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” *Review and Herald*, March 8, 1898.

In 1856, Hiram Edson's wrote a series of articles which included his understanding of the 2,520 time prophecy of Leviticus 26. He concluded that though the 1843 chart set forth the time prophecy against the southern kingdom of Judah that began in 677 and ended in 1844, that the better application of the prophecy would be to apply it upon the northern kingdom of Israel. He demonstrated that when we start the prophecy in 723 when Israel was carried into captivity by the Assyrians, then the prophecy concludes in 1798. His argument was supported by a firm plank from the logic of the Millerites.

The foundational approach to prophecy that was employed by the Millerites is that the books of Daniel and Revelation are structured upon the story of the two desolating powers of paganism and papalism. On page 22 of Gerhard Damsteegt's essential book upon the Millerite history he articulates this Millerite logic as follows:

“In his [Miller's} analysis of the persecuting powers of God's people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination)

symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was this motif of two abominations that characterized most of his following prophetic interpretations.” *Foundations of Seventh-day Adventist Message and Mission*, 22.

When Edson suggested that the 2,520 would best be applied to the northern kingdom that was carried into captivity first in 723 he identified a prophetic argument that cannot be accidental or coincidental, for if you start the 2,520 years of scattering against the northern kingdom in 723 BC and go forward to its conclusion you end in 1798. You then find that the absolute center of that history is the 538. Applying the 2,520 to the northern kingdom identifies two periods of 1,260 years. The first period paganism, the persecuting power outside the church, trampled down and scattered God’s people and in the second period the papacy, the persecuting power inside the church trampled down and scattered God’s people. Edson argument is established by the foundational Millerite understanding of the two abominations.

When we understand that both Miller and Edson were correct and that the 2,520 is the punishment that is carried out against both the southern and northern kingdom we discover another biblical illustration that Elder Pfandl is sure to stumble over, for Daniel five is also a second testimony to Edson’s application of the 2,520.

When Miller uses the story of Nebuchadnezzar as a type of the punishment against the southern kingdom of Judah he is not only pointing out the time period of seven times passing over Nebuchadnezzar, but he is using a story of a kingdom that is punished and then restored. Judah represents the punishment of ancient Israel that is accompanied by the promise that the Lord would once again stretch forth His hand and recover the remnant of His people. The southern kingdom of

Judah is identifying the story of a covenant broken, and a covenant people punished followed by a covenant re-established. This is also the story of Nebuchadnezzar.

Daniel five is illustrating a kingdom removed for good. This was also the punishment against the northern kingdom of Ephraim.

Ephraim is joined to idols:
let him alone. Hosea 4:17.

Belshazzar received the same pronouncement.
Thou art weighed in the
balances, and art found
wanting. Daniel 5:27.

Within the hand writing on the wall we see represented the 2,520 time prophecy allowing us to identify Daniel five as a second testimony of the 2,520 against the northern kingdom of Ephraim. The 2,520 is prophetically encoded in the words that appeared upon the wall—”mene, mene, tekem, upharsin.” Not only does Daniel’s interpretation of the words identify the judgment against Belshazzar and Babylon, but the words themselves represent coinage of the day and age which possess specific monetary value that when combined adds up to 2,520. You can’t find this monetary confirmation in any Adventist source book, but it is an easy matter to type the words into an internet search and you will find several websites that provide the historical documentation that “mene” represents one thousand, and “tekem” represents twenty and “upharsin” represents five hundred.

The 2,520 scattering and punishment was carried out against both the southern and the northern kingdom of Israel. Daniel four and five give a secondary confirmation to the validity of Miller’s application of Leviticus 26. The Bible also teaches that it is upon the testimony of two or three that a truth is established. Moses, Daniel and Isaiah join together to confirm the prophecy.

Isaiah identifies the starting point for the 2,520 against both the southern and the northern kingdom.

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. 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. Isaiah 7:8, 9.

The prophecy of Isaiah seven was given in the year 742 BC. Isaiah was telling the king of Judah not to worry about the alliance that had been formed between the northern kingdom of Israel and Syria in spite of the fact that the alliance was threatening to attack the southern kingdom. Isaiah informs the king that within, (and it should be carefully noted that Isaiah says "within" not "in")—within sixty-five years the northern kingdom of Ephraim would be broken and no longer be a people. Ephraim was carried away captive in 723 BC well within the sixty-five years of this time prophecy.

Though not specifically identified, the point in time when Manasseh would be carried to Babylon marking the beginning of the 2,520 against the southern kingdom was also identified in the prophecy, for when the sixty-five years conclude in the year 677 BC we arrive at the year Manasseh is carried to Babylon. What we find in these verses is that Isaiah marks the starting point for both 2,520 time prophecies against the northern and southern kingdoms. When we accept the work of William Miller in connection with the 2,520 prophecy of Leviticus 26 that has been endorsed several ways by the *Spirit of Prophecy*, then we find that Isaiah marks the starting point of both prophecies and Moses sets forth the duration of both prophecies. In the book of Daniel we find the ending point for both of these prophecies specifically identified.

The 2,520, that we have been calling the scattering is also referred to as the indignation in the Bible. There are two types of God's indignation's in the Bible: one against the wicked and the other against His people for breaking the covenant.

The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as *if it were of a garden*: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised **in the indignation of his anger** the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast. Lamentations 2:5-7. Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in **the day of indignation**. *There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the*

unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have **I poured out mine indignation upon them;** I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God. Ezekiel 22:24-31.

Daniel understood that Israel was suffering under God's indignation in fulfillment of the curse of Moses.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done

as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11-13.

Daniel's prayer makes it clear that he understood the curse of Moses' was upon God's people. The curse of Moses includes the indignation and scattering of the 2,520 time prophecy of Leviticus 26 which Moses calls the quarrel of God's covenant.

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. Leviticus 26:25.

Daniel speaks of the indignation of God against Israel in chapter eight. After Daniel receives the chazown vision concerning the daily and the abomination and the mareh vision of the cleansing of the sanctuary, Gabriel is sent to help Daniel understand.

And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. Daniel 8:15, 16.

The vision that Gabriel is to make Daniel understand is the mareh vision of the 2,300 days that was fulfilled on October 22, 1844. Gabriel was also going to give some information on the chazown vision, but the Hebrew

word translated as vision in verse sixteen, is mareh, and is identifying the vision of the 2,300 days and this was Gabriel's primary assignment. The word that is translated as vision in verse thirteen concerning the two abomination powers is the Hebrew word chazown. In verse seventeen Gabriel points out that at the time of the end the chazown vision shall be, thus identifying that in 1798 the prophecies of Daniel would be understood.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

Then Gabriel fulfills his commission to establish the truth of the mareh vision that was fulfilled in 1844. He does so by identifying a second prophetic testimony to that year.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 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*.

Gabriel tells Daniel that there is a "time appointed" which is the "last end of the indignation" thus informing us that there must also be a first end of the indignation. Gabriel had been commissioned to make Daniel to understand the mareh vision of 1844 and in his work of accomplishing that task he refers Daniel to another time prophecy that also concludes in 1844. That time prophecy is the last of the two 2,520 time prophecies. The last end of the two indignations is paralleling Daniel four where we see Nebuchadnezzar's kingdom restored at the end of 2,520 days, thus identifying that in 1844 Christ would not only enter into the work of judgment, but He

would also enter into the Most Holy Place to receive a kingdom. The reception of the kingdom is marking the establishment of modern Israel which is the spiritual restoration of ancient Israel paralleling Nebuchadnezzar's restoration.

The last end of the indignation in Daniel eight, verse nineteen marks the conclusion of the 2,520 time prophecy against the southern kingdom. It gives a second testimony to the fact that the mareh vision of the 2,300 years concludes in 1844. Isaiah identifies the starting point for both prophecies, Moses sets forth the duration of both prophecies and Daniel marks the conclusion of both prophecies!

In Daniel 9:26, 27 we have perhaps the most important verse in the Millerite logic to uphold their correct understanding of the two abomination motif.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Here in verse twenty-six we see the part "a" and the part "b." Part "a" identifies the work of Christ and part "b" the work of the two abomination powers. Part "a" says: "And after threescore and two weeks shall Messiah be cut off, but not for himself."

Part "b" says: "the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined." Those that come and destroy the city and sanctuary is pagan Rome in the year 70 and they represent the first abomination power of paganism. But the verse also identifies that the "war" would continue to the "end" and that a second abomination

power would come that is represented by a “flood.” The verse clearly identifies two abomination powers for it employs the word, “desolations”—not desolation. The warfare against the city and the sanctuary is accomplished by two abomination powers.

Revelation twelve identifies both these abomination powers. The first is the dragon of pagan Rome.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. Revelation 12:4.

Pagan Rome representing the first abomination power is here represented as a dragon and is attempting to kill Christ at His birth.

“Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 438.

The second abomination power is represented as the flood that is cast out of the dragon’s mouth.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:14-16.

The papal desolation of twelve-hundred and sixty years is represented by a flood and in verse twenty-six of Daniel nine the second desolation is a flood. In the next verse we also find a part “a” and “b” breakdown once again.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Part “a” Christ confirms the covenant and is crucified and part “b” because of the abominations of the Jews Christ will allow the sanctuary and city to be desolated until the conclusion or “consummation” of the “war” that is brought against the sanctuary and city. And at the conclusion or consummation of the war there is something “determined” that will be poured upon the desolate. If you have a marginal reading for the verse you will find that the word desolate is better understood as “desolator,” and that an accurate reading of the phrase is that at the conclusion of the war desolation will be poured upon the desolator. At the consummation of the war against the sanctuary and city there is something “determined” that will be poured upon the “desolator.” The consummation is the end of the war against the sanctuary and city that concludes with the abomination power of the papacy. The verse is identifying that at the end of the war against the city and sanctuary there is something determined that will be poured upon the papal power.

This warfare against the sanctuary and the city that is accomplished by the two abominations is also the chazown vision of Daniel 8:13.

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?

Early Writings, page 74 informs us that the word sacrifice does not belong here and endorses William Miller's understanding that the "daily" here represents paganism, so the verse reads:

"How long *shall be* the chazown vision of verse one through twelve *concerning* the pagan desolation power and the papal desolation power that tramples under foot both the sanctuary and the host?"

According to the book of Daniel, at the end of the work of these two desolating powers there is something determined for the last desolating power. Daniel 11:36 builds upon this truth.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The king in the verse is the papal power and we are here told that the papacy will do according to his will, and exalt and magnify itself, while speaking great words against God. We are also informed that he will prosper "till the end of the indignation."

The papacy prospered until it received the deadly wound in 1798, which was the first end of the indignation in fulfillment of the 2,520 year scattering and punishment against the northern kingdom of Ephraim. It tells us that at that time, what has been "determined" for the last abomination power is that it would receive a deadly wound. Daniel specifically marks both ending point for both 2,520 time prophecies, while Isaiah marks both starting points and Moses sets forth the duration. Upon the testimony of two or three a thing is established.

Humanly it seems difficult to see how men that have rejected the foundational positions of Adventism can return to the truth, but inspiration does say it will happen. But in so doing it portrays a very serious message. In the book *Early Writings* we find a chapter that identifies men examining the foundation and platform and concluding that it could be better laid. Some get back on the platform. Others don't.

The next paragraph describes a testing process in the time of Christ and a testing process in the time of the Millerites. It is easy to conclude that inspiration is here teaching that there will be a testing process for God's people at the end of time that is connected with the foundational message of Adventism. We are now in that testing time!

A Firm Platform

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. **I saw individuals approach the platform and examine the foundation.** Some with rejoicing immediately stepped upon it. **Others commenced to find fault with the foundation.** They wished improvements made, and then the platform would be more perfect, and the people much happier. **Some stepped off the platform to examine it and declared it to be laid wrong.** But I saw

that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and **they were fighting against Him**. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. **Those who rejected the testimony of John were not benefited by the teachings of Jesus**. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, **to reject and crucify Christ**. In doing this they placed themselves where they could not receive the blessing on **the day of Pentecost**, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But **the Jews were left in total darkness**. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as

did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest **the reception of the first angel’s message**. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and **shut them out of the churches**. **Those who rejected the first message could not be benefited by the second**; neither were they benefited by **the midnight cry**, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that **they can see no light in the third angel’s message**, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, **they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare**. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.” *Early Writings*, 259–261.

Good morning Jeff. I wondered if you could explain something to me. It has been shared that concerning the beginning of the 2,520 for the southern tribes began with Manasseh being taken captive in 677 BC. When I read the references in 2 Chronicles 33, I find in verse 13 that he is restored to Jerusalem. I'm puzzled because I understood that the captivity of Manasseh was the beginning of the 2,520 for the southern tribes to be "trodden down." Doesn't the restoration of Manasseh disrupt the 2,520? OR, does this event simply stand to represent the initial fall that leads to a history of being trodden under foot? Thanks, WS

Brother WS:

It marks the starting of the 2,520. Look at 2 Kings 26:1–16:

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. And **he did that which was evil in the sight of the Lord**, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt

with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke *him* to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, **In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.** But they hearkened not: and **Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.** 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; Because they have done *that which* was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which* was evil in the sight of the Lord.

Then look at 2 Kings 23:26, 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.

It was Manasseh that provoked the punishment of the 2,520. The process of the 2,520 began with Manasseh being carried to Babylon. It was stated in 2 Kings 12, 13 that the Lord will stretch a line upon Jerusalem. This symbolizes judgment. The judgment that Judah was measured by; was the judgment previously carried out against Samaria and Ahab—the northern kingdom. Judah was to receive the same judgment that had carried the northern kingdom into captivity in 723.

The starting point was as William Miller pointed out, 2 Chronicles 33:11. The actual carrying of the citizens of Jerusalem into Babylon by Nebuchadnezzar is dated as 607 or 606, depending on which reckoning one employs. (It is interesting that the

Millerites marked 607 as the beginning of the time which concludes with the “great jubilee” as they identified it. The great jubilee was 50 cycles of 49 years equaling 2,450 years. If you start at 606–7 and go forward 2450 years you come to 1844. (The Millerites marked the year 1843, but we know that they had not correctly identified the year zero.) In any case, some stumble over Miller marking 677 as the starting of the 2,520 when they are familiar with Judah being carried into captivity by Nebuchadnezzar, but the prophecy that the Millerites identified as beginning with the carrying into captivity is the great jubilee and the 70 years of Jeremiah 25:12.

Notice that in 2 Chronicles 33:10–12 that Lord had warned Manasseh, and that when Manasseh repented he allowed him to return, but this does not disqualify that the punishment had already begun.

And the Lord **spake to Manasseh, and to his people: but they would not hearken**. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

Notice in verse 10 of 2 Kings 21 that “the Lord spake by **his servants the prophets**” and that in 2 Kings 17, where the 2520 against the northern kingdom of Samaria is set forth, that in verse 13 it states that “Yet the Lord testified against Israel, and against Judah, by **all the prophets**, and by **all the seers**, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which **I sent to you by my servants the prophets.**”

When it comes to the 2,520 the Bible states that all the prophets gave testimony to this truth. There

are only certain truths that the Bible suggests that all the prophets gave witness to. Revelation 10:7 states, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, **as he hath declared to his servants the prophets.**"

Verse seven is marking the beginning of the investigative judgment in 1844, and the finishing if the mystery of God, which is identifying not only the truth that the mystery of God is Christ in the believer, the hope of glory, but the mystery of God being here identified is the work of Christ in the investigative judgment in the development of the 144,000. In connection with this truth, that began on October 22, 1844, you have the gathering of modern Israel. This truth, particularly the 144,000—all the prophets dwelt upon, and one of the components of this truth is that the 2,520 time prophecy against ancient Israel began when Manasseh was carried away to Babylon in 677. At that point the covenant was being set aside with ancient Israel, marking the beginning of the scattering. The scattering ended when God entered into covenant with modern Israel in 1844. Then the scattering ended, and the gathering took place. All the prophets dwelt upon this theme, including Sister White in *Early Writings*, 74:

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would

never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed."

When Sister White endorses the 1843 chart in this passage, her emphasis is more on the scattering and gathering than any other part of the 1843 chart. The part of the 1843 chart that deals most specifically with the scattering and gathering is the 2,520 which is identified as beginning in 677 when Manasseh was carried captive into Babylon by the Assyrians. Jeff

Jeff, as I have studied further I believe that the captivity of Manasseh was to mark the removal of Judah as a nation, therefore beginning the time period in which they would be trodden under foot or, the 2520 for the southern kingdom. If there is a point you would like to add I'm glad to receive it, thanks again! WS

Brother WS:

I just answered your other question, but what I would briefly add is the following. When I first came across Hiram Edson's articles on the 2,520, I loved them, but I had a problem, for I had already concluded that the "times of the Gentiles" ended in 1844. Edson taught in the articles that they ended in 1798. His arguments are strong, but I knew he couldn't be right. He based his premise upon Revelation 11:2 which states: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months."

He states the trampling down ended in 1798, therefore the "times of the Gentiles" ended in 1798. I built my basic premise upon Daniel 8:13, 14 which states:

"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? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here the trampling down ends in 1844. It wasn't until I recognized that both 2,520 time prophecies are a component of the "times of the Gentiles" that I recognized that it is the word "times" in the plural, not the singular word "time." There are two time prophecies that mark the conclusion of the "times of the Gentiles," i.e., the 2,520 against the northern and the 2,520 against the southern. So what is my point?

As I began to look at these prophecies I recognized that they are directly connected to the 2,300 year prophecy. There are connected by the "times of the Gentiles" and they are also connected by the 46 years from 1798 through 1844, for in John 2:20 after Christ has told the Jews that their sign was that He would raise up His body after three days, the Jews then stated: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" The Jews thought Christ was speaking of the literal temple, but He was speaking in prophetic language. In *The Great Controversy*, 426 we are told:

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."

All these events were fulfilled on October 22, 1844. So on that date Christ, the messenger of the covenant in Malachi suddenly coming to His temple is identifying that before Christ could come to His temple on October 22, 1844 He first had to erect it. It was erected from 1798 through 1844 in 46 years. Therefore the two 2,520's are directly and purposely connected to the 2,300 year prophecy. And all three prophecies are identifying the trampling down of God's people. There is a prophetic distinction, and this is my point.

In Bible prophecy every power has a political and religious aspect. The beast's religion is Catholicism and its political structure is a monarchy. The religion of the false prophet is Protestantism and its political structure is a democracy or Republicanism. The religion of the dragon is spiritualism and the political structure is socialism. With ancient Israel there were two political structures and only one recognized authentic religious manifestation. There was a political structure in the north and south, and the religious structure was the temple in Jerusalem. When the curse of Moses was brought against ancient Israel the political curse was 2,520 years of trampling down and the trampling down of the religious aspect was 2,300 years. Anyway there is more to say on these subjects, but hope this helps. Jeff

Hi Jeff,

I have run into some opposition in from people who I told them should carefully study your messages, but I am thankful even in the attacks, for in this I find your message is 100 percent solid and Scriptural. I found a site where you can read for yourself from Gensenius' Lexicon. It is <http://www.tabs-online.com/TABS/Gesenius/> It is found on the bottom of page 802 and on top of page 803.

He states it is a noun and means "seven" most commonly. However it is also an adverb meaning "seven times." The verses in the bible where it is used like this are: Ps. 119:164; Prov. 24:16; Lev. 26:18, 21. Therefore we have a foremost Hebrew scholar backing William Miller, and Jeff Pippenger in the use of "seven times" even though opponents say there is only the word "sheba" (seven), here in Leviticus 26 the times is understood, according to Gensenius. Thank you Jeff Pippenger, and all his staff. Sincerely, J.C.—PA