FUTURE NEWS

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Historical and Theological Lore

Testimonies, volume 8, 308

"Many who are seeking a preparation for the Lord's work think it essential to accumulate large volumes of historical and theological writings. They suppose that the study of these works will be a great advantage to them in learning how to reach the people. This is an error. As I see shelves piled with these books, some of them rarely looked into, I think: Why spend money for that which is not bread? The sixth chapter of John tells us more than can be found in such works. Christ says: 'I am the Bread of Life.' 'The words that I speak unto you, they are spirit, and they are life.' John 6:35, 63.

"There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy.

"But too often the motive of those who study these many books is not so much to obtain food for mind or soul. It is an ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions.

"'Learn of Me,' said the greatest Teacher the world ever knew. 'Take My yoke upon you, learn My meekness and lowliness.' Your intellectual pride will not aid in the work of communicating with souls that are perishing for want of the bread of life. In your study of these books you are allowing them to take the place, in mind and heart, of the practical lessons you should be learning from the Great Teacher. With the results of this study the people are not fed. Very little of the study and research which is so wearying to the mind furnishes anything that will make one a successful laborer for souls.

"Men and women who spend their lives in humble, commonplace work need words as simple as Christ gave in His lessons, words that are easily understood. The Saviour came 'to preach the gospel to the poor.' And it is written that 'the common people heard Him gladly.' Those who are teaching the truth for this time need a deeper insight into the lessons He has given.

"The words of the living God are the highest of all education. The studied phrases designed to please the taste of the supposed-to-be refined fall short of the mark. Those who minister to the people need to eat the bread of life. This will give them spiritual strength; then they will be prepared to minister to all classes of people. The piety, the spiritual energy of the church is sustained by feeding on the bread that came down from heaven. At the feet of Jesus we are to learn the simplicity of true godliness."

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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.

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Questions on Leviticus 26 and the 2520

Brother Jeff:

In Leviticus 26, "seven times" is mentioned four times (vs. 18, 21, 24, & 28) and each time it is used as an adjective, describing the increase in intensity of divine discipline/punishment not as a noun-therefore, not describing any prophetic time—according to an article written by James White in *Signs of the Times* about 1860 time period. By contrast, all the time prophecies are consistent in using the noun form of times instead.

Ellen White says the 2300 days or years, is the longest time prophecy in the Bible. This view is consistent with her husband's *Signs* article. Surely they discussed or were aware of each other's positions. And Ellen would correct her husband on other issues such as the eternal preexistence of Christ.

Lastly, Ellen White said the she saw the 1843 chart should not be altered in any regard, unless by divine guidance/inspiration/direction.

This is according to an Seventh-day Adventist minister who showed me the above on-line resources, except the EGW quote in the last paragraph. Are you aware of this line of reasoning, it makes sense.

We should be willing to refine our positions on the prophecies and bring our views in line with a careful study of the word. William Miller and the pioneers studied the scriptures, sometimes all night, and gradually came to a clearer understanding of truth but were never infallible like the pope alone claims and some of our positions have been given up, but not the pillars such as the 2300 days/heavenly sanctuary message.

I would be interested in a response that takes seriously the above information, including the Hebrew adjective 'times' in Leviticus and Sister White's quote supporting her husband's position that the 2300 days is the longest time prophecy in the Bible. Apparently, the 2520 interpretation has fallen out of support with a more careful study. Another chart about 1860–63, I recall was made deleting the 2520 time prophecy due to this cleared exegesis of Leviticus 26. William Miller did not have a theology degree and probably did not appreciate the meaning of an adjective form of the word times used by Moses and its use as 'intensity,' instead of the noun form for prophetic time.

I've got to go. Bye for now. Brother Jeff. Please look into this and respond, possibly in your newsletter. 9/11/2001 is solid. The 7 thunders are uttering their voices paralleling the time 1840–1844 to the very letter as prophesied. Sincerely, in Christ. Brother B.

P.S. Let's be willing to study into our positions carefully, prayerfully, and be willing to alter if needed, remaining open to Spirit's leading in the Scriptures of truth.

Brother B:

I am going to leave out your last part of the e-mail where you are thinking out loud in addressing the fullness of the year and simply address the first part of your e-mail. All these arguments against the 2520 in the first part of the e-mail have been previously addressed publicly, more than once, but I will answer them as I understand them, one more time.

When a prophet defines the meaning of a symbol, it is established based upon divine endorsement, rather than the grammar of the biblical language under consideration. What do I mean?

I would challenge you to demonstrate how the Hebrew words "kine" or "ear" have any numerical value? Yet Joseph (functioning as a prophet) identified that the seven kines and the seven ears represented seven **years** in Genesis forty-one. Do we reject Joseph's identification that kines and ears represent a year?

In Genesis forty, where does Joseph derive the authority to identify three branches as three "days?" How can Joseph say in the same story that three "baskets" represent three "days?" Perhaps Joseph did not understand the Hebrew, for there is no grammatical element of time that is associated with the Hebrew words translated as "kine," "ear" "branch" or "basket." Those two stories from God's inspired word provide two witnesses and therefore establish the fact, that when a prophet identifies a symbol as possessing numerical value, it is established—even if the modern theologians

choose to only address the Hebrew grammar.

The modern theologians of Adventism that promote the satanic assumption that Ellen White was not a theologian are not only attempting to seat themselves as authorities above the *Spirit of Prophecy*, but also the Bible. The Bible is the authority that establishes truth, not the grammatical elements of the language the prophets have employed. Therefore I submit to you that if Ellen White endorsed the 2520 (which of course she did) then the issue that establishes or rejects the meaning of "seven times" in Leviticus twenty-six is not the rules of Hebrew grammar and it's not whether the "seven times" is an adjective or a noun; it's the authority of the prophetesses' words. This is not to deny that the "seven times" is established within the Bible itself, but simply to make the point that the prophetic authority of the *Spirit of Prophecy* overrules the modern theologians application of Hebrew grammar.

The argument against the 2520 that is being foisted by those opposing the work of the Lion of the tribe of Judah in bringing His people back to the old paths of Jeremiah six, is simply one of many arguments that not only attack the truth as it is in Jesus, but it is also another illustration of the satanic contention that the truths of the Bible can only be identified and correctly explained by those who understand the Hebrew and Greek. This concept is of course a primary principle of Roman Catholicism.

In terms of the rules of debate, which should never be employed by Christians, but which are consistently practiced by the modern theologians of Adventism, this particular argument against the 2520, which is premised upon the Hebrew grammar is what is called misdirection or in more common language—a smoke screen. If we wish to attack the prophetic application of the 2520 that was recognized and presented by William Miller, then it is a smoke screen to do so without identifying what Miller identified as his reasoning and justification for identifying the "seven times" of Leviticus twenty-six as 2520 years. He did not claim that the word "times" in the chapter possessed the numerical value or meaning as does the different Hebrew word that is translated as "times' in the book of Daniel. He based his conclusion upon the context of Leviticus twenty-five and twenty-six, and several supporting lines of prophetic truth located throughout God's word. He produced several various biblical witnesses that upheld his application.

Attorneys, which of course are those who are employed, based upon their ability to argue any side of an argument are experts in debate. Every attorney knows that the first thing you must do, if you are going to prevail in your debate, is to define and set the parameters of the debate. It's not about truth for an attorney, it is about prevailing in the debate. Those who wish to identify the controversy over Miller's understanding and application of the "seven times" in Leviticus twenty-six by misdirecting the argument to the Hebrew grammar are not interested in truth, they are simply interested in prevailing in their debate.

Leviticus twenty-five sets forth the statues connected with allowing the land to rest every seventh year, and allowing the land to rest every fiftieth year to mark the jubilee, in conjunction with the responsibility of addressing servants and the stewardship of God's land in the Hebrew economy in the context of the sacred cycle of seven. Miller clearly identifies that his recognition of the "seven times" of Leviticus twenty-six is based upon the fact that the chapter is setting forth either the curses or the blessings that would come upon God's people based upon their observance or rejection of the statutes of chapter twenty-five. Within this context he recognized the "seven times" of chapter twenty-six as being based upon chapter twenty-five's emphasis upon the sacred cycle of seven.

If you are going to reject Miller's conclusion, then Truth demands that you demonstrate why his conclusion and application is incorrect in

connection with his premises. His reasoning on this subject has been plainly recorded in the historical record and his conclusion is not based upon the Hebrew grammar, but upon the contextual understanding of the two chapters. It is a smoke screen to suggest that Miller was wrong based upon Hebrew grammar, when he clearly identifies that his argument is based upon the context of the passage.

The logic that Miller identified that he applied in his understanding of the 2520 is easily recognized, even by non-theologians. If the statutes of chapter twenty-five that address the resting of the land every seventh year is the premise upon which either a curse or blessing is brought upon Israel in chapter twenty-six (and this is so); then the execution of the curse (judgment) which is identified as "seven times," is to be understood in connection with and based upon the statute that was broken. The statute was based upon the sacred cycle of seven years, and the judgment (curse) represented as "seven times" is therefore to be understood in connection with the emphasis of time that is set forth in the statutes of chapter twenty-five. Not only did Miller recognize this fact, but this is how the Bible prophets applied the judgment (curses) of Leviticus twenty-six.

Daniel understood the seventy year captivity was over in chapter nine:

> 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. Daniel 9:2.

Daniel was studying Jeremiah's prediction that Israel would be captive in Babylon until Babylon was destroyed at the conclusion of seventy years:

> And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon **seventy years**. 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. Jeremiah 25:11–12.

Ezra also commented upon Jeremiah's prophecy, but in so doing he adds light that is not noted by Jeremiah and Daniel:

> 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.** 2 Chronicles 36:21.

Please notice here that Jeremiah's prediction is based upon Leviticus twenty-five and twenty-six, where Moses sets forth the statutes of the sacred cycle of seven and the curse which should come if those statutes were disobeyed. He states:

> 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. **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**. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. . . . 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. Leviticus 26:33–35, 43.

The punishment that Moses is here describing is based upon the statutes set forth in chapter twenty-five and the punishment consists of allowing the land to rest in agreement with the sacred cycle of seven set forth in chapter twenty-five. The prophets understood that the punishment of chapter twenty-six involved the application of time based upon the statutes set forth in chapter twenty-five—just as Miller did.

How long did the land enjoy her sabbaths according to Jeremiah, Daniel and Ezra? The land rested for seventy years. At the anointing of Saul Israel rejected God:

> And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me**, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1 Samuel 8:5–8.

The Bible chronologists identify that Saul was made king in 1096/1095 and that the captivity in Babylon began in 606/605. Simple math identifies that from Israel's rejection of God at the anointing of the first king; unto the last king was a period of four hundred and ninety years. (See *Clark's Commentary.*) The captivity (judgment) which Ezra informs us lasted seventy years was based upon the sacred cycle of seven set forth in Leviticus twenty-five. Four hundred and ninety years of rebellion against the statutes of Leviticus twenty-five equates to seventy years of judgment as set forth in Leviticus twenty-six—for four hundred and ninety divided by seventy is seven.

The prophets understood the curses of Leviticus twenty-six in the identical fashion that Miller understood those curses. The curses are premised upon the statutes, and the statutes are emphasizing the sacred cycle of seven. Miller's contextual argument is supported by the application of Leviticus twenty-five and twenty-six that is employed by the Bible prophets. Did Ezra, Jeremiah, Moses and Daniel misunderstand the Hebrew grammar?

I am not sure of the significance of your Seventh-day Adventist minister-friend thoughts on not altering the 1843 chart, for he evidently acknowledges that it could be changed by inspiration.

> "I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding Magan*, 1.

The divine understanding of the altering of the 1843 chart is that it should only be altered by "inspiration." In 1850 Sister White ("inspiration") was directed by God (more than once) to instruct her husband to make a new chart. He secured Otis Nichols to accomplish the work and the chart was published that very year. The purpose of the 1850 chart was to correct the mistake in the figures represented upon the 1843 chart. The divine endorsement of the 1843 chart as being directed by the hand of the Lord is also placed upon the 1850 chart.

> "I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. **I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.
>
> "I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.
>
> "I saw that **the charts ordered by God** struck the mind favorably, even without an explanation.

There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth." *Manuscript Releases*, volume 13, 359.

There are a few things to note about this previous statement.

1. There were other charts being produced at that time that which she was opposing.

2. She is identifying the 1843 and 1850 charts as the "charts ordered by God."

3. She says there is a prophecy of the 1850 chart in the Bible, and when we consider her other statements concerning the 1850 chart, it is recognized that the prophecy of the 1850 chart that is "in the Bible" is the prophecy of Habakkuk two. Habakkuk two commands that the truth be made "plain upon tables" and the 1843 and 1850 charts are Habakkuk's two tables where the truth is made plain. She specifically identifies in *The Great Controversy* that the 1843 chart was a fulfillment of Habakkuk two, and when she speaks of the 1850 chart she also references Habakkuk two more than once:

"God showed me the necessity of getting out **a chart**. I saw it was needed and that the **truth made plain upon tables** would affect much and would cause souls to come to the knowledge of the truth.

"On our return to Brother Nichol's, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for the truth by the third angel's message with the two former being made **plain upon tables**." *Manuscript Releases*, volume 5, 203.

She marks the production of the 1850 charts as a fulfillment of Habakkuk two, for it is from Habakkuk two that she draws the phrase "truth made plain upon tables." She further states concerning the production of that chart:

"**The [1850] chart** is being executed in Boston. **God is in it**." *Manuscript Releases*, volume 15, 213.

The 1843 and 1850 charts are **the only charts** endorsed by the Lord, and the only charts identified by inspiration as the fulfillment of Habakkuk's "tables." Those who wish to point to the 1863 chart, avoid the fact that there were charts besides the 1850 chart which were being produced in that time period, and that while Sister White was placing the inspired endorsement upon the 1843 and 1850 charts, she was simultaneously rejecting those other charts. Therefore my challenge for those who wish to cloud the issue at hand by lifting up the 1863 chart and claiming that it represents a correction of the supposedly erroneous teaching of the 2520 on both the 1843 and 1850 charts; where is the divine endorsement of the 1863 chart? Where is a divine endorsement for any chart other than the 1843 and 1850 charts?

The argument of the relationship of the husband (James) and his wife (Ellen) is a very weak argument at best. Did James White believe the Holy Spirit was the third person of the godhead? Absolutely not! Did Sister White? Absolutely yes! You suggest she corrected him on the issue of the godhead, but I would like to see that reference. I think it's probably in the book titled "Sister White Says?" Even if I have missed that documentation, when has Adventism ever accepted the premise that everything James White taught had to be correct, because he was married to the prophetess? Never!

The modern theologians of the Biblical Research Department of the Seventh-day Adventist Church, who the newly elected President of the Seventh-day Adventist General Conference placed his endorsement upon in his acceptance speech at the recent General Conference session have publicly

stated that they not only reject the 2520, but also the pioneer understanding of the "daily" in the book of Daniel, and the pioneer understanding of the trumpets in the book of Revelation. These three truths which are now being officially rejected is all represented on both the 1843 and the 1850 pioneer charts.

The Biblical Research Department is being at least tacitly set forth as Adventism's theological authority, paralleling the Congregation for the Doctrine of the Faith in the Catholic Church and the Sanhedrin in the time of Christ. They stand with you on your analysis of the 2520, but they could never stand with you in your introduction of James White as the point of reference. If we are to suggest that James White's understanding of the 2520 after the Laodicean condition had arrived in Adventism is to be employed to reject the 2520 in agreement with our authoritative theologian's current position, then equity demands that we accept James White's position upon the "daily" and the trumpets, which of course stands in opposition to the Biblical Research Institutes stated public position on these issues. If James White is the authoritative reference, then equity demands he is the authority in all things.

James White is not the point of reference here, and at most his change of position on the 2520 in the 1860's is to be marked as a historical antidote, but it is not something that could ever overrule biblical authority.

The Bible and the *Spirit of Prophecy* are what have been given to us, and the introduction of James White's reversal of opinion is not a valid criterion for evaluating truth. One of the principles that is plainly evident within Advent history is that the Lord allows misunderstandings (such as the sanctuary and 1843) to occur in order to accomplish His purposes and will.

I know of no one that is currently presenting the pioneer understanding of the 2520 that does not understand and acknowledge that somewhere in early Advent history the pioneer understanding of the 2520 was set aside. This does not negate the pioneer understanding, any more than the loss of Moses' writings could invalidate those truths once they were rediscovered in the time of Josiah. This is an empty argument. It is not whether Laodicea turned away from the understanding of the 2520 as set forth by Miller; it is whether Miller's understanding is true or false.

Those who wish to reject the 2520 build their theological platform through selective application of the Bible and the *Spirit of Prophecy* and they are building upon sand. Let me provide with you an example of this technique (selective application), that not only demonstrates the unwillingness of those who are fighting this message to receive the prophetesses' entire testimony, but which also confirms that she endorses the 2520, thus providing the very same prophetic application that Joseph did when he identifies kines, ears, baskets and branches as symbols of time.

In *Early Writings* she informs us that the Lord held His hand over a singular mistake in some of the figures, which is expressed in the plural. Those who wish to reject the 2520 refuse to receive these facts. It is only a singular mistake in some of the figures. We are called to rightly divide the word of truth.

> "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*, 74–75.

It is a mistake (singular) in some (plural) figures. Those who reject the truth of the 2520 refuse to allow the prophetess to specifically define and identify what the mistake was, though she does so in the very same book:

> "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. . . .

"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.**" *Early Writings*, 235–237.

Here she is consistent with herself as she reaffirms that it is "a mistake" (singular) and "the mistake" (singular). She is also consistent in identifying that the singular mistake impacted "the figures" in the plural. But here she also defines the "figures" where the singular mistake is made as "the prophetic periods."

Then she identifies that "the prophetic periods" that were impacted by the singular "mistake" were the "prophetic periods" that "closed in 1843."

The singular mistake that impacted the figures, was a mistake that impacted the prophetic periods that ended in 1843; and there are only three prophetic periods on the 1843 chart that are identified as ending in 1843. Those three prophetic periods are the 2520, the 2300 and the 1335.

But the 1335 is different than the 2520 and the 2300, for the 1335 is not affected by the transition from BC to AD, for it begins in AD (508) and ends in AD (1843). There are only two "prophetic periods" (figures) on the 1843 chart that the singular "mistake" impacted. Those two periods are the 2520 and the 2300, and in the passage she states concerning those two 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."

To state it a little more succinctly, she stated,

"They saw . . . that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844."

The evidence that proved the 2520 and the 2300 year prophecies ended in 1843, was then recognized as proving that the 2520 and the 2300 year prophecies ended in 1844. How do you understand the authority of the writings of Sister White? She has just told us that the seven times of Leviticus twenty-six represents 2520 years of scattering that terminated with a gathering in 1844. She has just identified that the grammar of the expression "seven times" in Leviticus is irrelevant!

If you reject the prophetic information on this subject that has just been cited and continue to hold to the position that the 2520 is not a valid prophecy, then you will naturally approach the following subject with a perspective that makes it difficult if not impossible to rightly divide—though it is absolutely sound.

The Millerites correctly understood that the 1290 and 1335 prophecies of Daniel twelve were two prophecies, but they also recognized that these two prophecies could not be separated and were therefore one prophecy.

Today in Adventism we have those who have lost their bearings and place these and other time prophecies at the end of the world in a day for a day application. This is absolutely a satanic application, but I wish to make a point concerning their false application. The Millerites understood, as do the modern false teachers who apply the 1290 and the 1335 in a day for a day fashion, that these two prophecies are also one prophecy. Even those who promote the day for a day heresy concerning these two prophecies mark the same beginning point for both the 1290 and 1335. So did the Millerites. Whether you apply them correctly or incorrectly, everyone knows that both periods of time begin when the daily is taken

away. Though different prophecies in one sense, they cannot be separated from one another.

The understanding that these two prophecies are also one is a Millerite understanding, and the Millerites assigned the identical understanding to the 2520 and the 2300. They correctly understood that the 2520 and the 2300 years were two different periods of time, that were the same prophecy in the sense that they both ended at the same time and with the same event.

Miller identifies that he recognized three commencements; 457, 508 and 677.

"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.

He uses the word "commence" when he marks the point of reference he employed to open the message that he was given. Sister White informs us that the angel Gabriel gave Miller the "commencement" for the chain of truth.

"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**." *Early Writings*, 229.

"His angel" in both the Bible and *Spirit of Prophecy* is Gabriel.

"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.

Gabriel gave Miller the 677 commencement point for the 2520 and Miller informs us that this was the first time prophecy he discovered, and that thereafter that he was led to the 2300. Miller always understood and taught that these two time prophecies are connected to one another—just as is the 1290 and 1335. The only difference is that the beginning event is what ties the 1290 and 1335 together and the ending event is what ties the 2520 and 2300 together.

If this fact is not recognized and understood, (which is something that cannot be accomplished if you believe the 2520 is not a prophecy) then you cannot rightly understand Sister White's comment that the Millerites presented the longest time prophecy in the Bible.

"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, had its counterpart in the experience of

those who proclaimed the message of His second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period." *The Great Controversy*, 351.

If you don't recognize that the Millerites understood that the 2520 and the 2300 year prophecies were the same prophecy, then you will not be able to rightly divide her statement when she states, "Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire." The Millerites proclaimed the 2520 time prophecy and the historical evidence of this fact is clearly marked on both the 1843 and 1850 charts. When the mistake of the 1843 chart was corrected upon the 1850 chart the 2520 is still retained, and when Sister White explains the mistake she informs us that the same evidence that proved that the prophetic periods of 2520 and 2300 years terminated in 1843 was then recognized as confirming that both these prophecies terminated in 1844.

The statement you refer to upholds by inference the false premise that the 2300 year prophecy is the longest time prophecy, but that is certainly not specifically noted in the paragraph. She is referencing the vision of Daniel eight and nine. The preconceived idea that the 2520 is not valid allows you to read into the passage a specific endorsement, but it is not there, and the previous information set forth in this e-mail allows any who wish to see, that the longest time prophecy in the Bible which the Millerites proclaimed was the 2520, which is of course, also the 2300 year prophecy.

If you choose to reject Miller's understanding of the 2520 in Leviticus twenty-six you eliminate a second witness for the 2300 year prophecy. The Bible states that truth is established upon the testimony of two. Reject the 2520 and your second witness is gone for the 2300. Most do not know this, nor do they think they need a second witness for the 2300, but we have been informed that we will need to be prepared to defend every point of what we believe. Where is the second witness to the 2300 years, which is the foundation of Adventism? I contend that if you throw out the 2520, then you are simultaneously throwing out the 2300, even if you do it unknowingly. Isn't that what is being implied in the old adage, "don't throw the baby out with the bath water?" We throw out something and do not recognize that we are throwing out something more important at the very same time?

So where do you provide your second witness for the 2300 days of Daniel 8:14? Gabriel chose the 2520 as the second witness for the 2300 year prophecy, and I choose to think that Gabriel understands prophecy better than I, so I will accept his example.

The Millerites understood that the 2520 year prophecy was represented by the prophets as the "scattering" of God's people. They also recognized that this prophecy was represented by the prophets as God's indignation.

> 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**. Lamentations 2:5–6.

According to Jeremiah the indignation was to be upon king and priest, or church and state. With ancient Israel we have two states, the northern kingdom and the southern kingdom, but only one church. The indignation was to be upon both church and state, so we therefore find three prophecies identifying Gods' indignation against both elements of ancient Israel. There was a period of 2520 years of scattering that is marked when the kings of both Israel (the northern kingdom) and Judah (the southern kingdom) were carried into captivity and a period of 2300 years was levied against Jerusalem, the city which the Lord did choose to place His name. The Lord became the enemy of both priest and king, and this action is called His indignation. Ezekiel agrees that this punishment is the Lord's indignation:

> 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 ravening 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.

Jeremiah identifies that this indignation is a fulfillment of His word from days of old.

> The Lord hath done *that* which he had devised; **he hath fulfilled his word that he had commanded in the days of old**: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries. Lamentations 2:17.

The indignation here comes in response to a prophecy of old, and other prophets have marked this fact as well:

> And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.
> And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
> We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments,

which thou commandedst **thy servant Moses**. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, **I will scatter you** abroad among the nations: But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, ***yet*** **will I gather them** from thence, and will bring them unto the place that I have chosen to set my name there. Nehemiah 1:3–9.

Daniel, as did Nehemiah understood that God's indignation or His scattering was brought about based upon the prophecy of old that was set forth by 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 therefore understood that his presence in Babylon was evidence that God's indignation had been poured out upon his people in fulfillment of the prophecy of Moses. Daniel eight and nine are the same vision. Oh yes, I understand that there is a break in time between eight and nine, for the vision of chapter eight came in the third year of Belshazzar and chapter nine in the first year of Darius. Yet it is chapter nine that provides the explanation of the twenty-three hundred days of chapter eight, and in this sense they are the same vision.

In chapter eight we find in the English the word vision represented ten times; once in verse one, twice in verse two, once in verse thirteen, once in verse fifteen, once in verse sixteen, once in verse seventeen, twice in verse twenty-six, and once again in verse twenty-seven. Though we find the word vision ten times in the English, it is actually two different Hebrew words that are both translated into English as vision.

In verse twenty-six we find both Hebrew words represented as vision in the English. The word mareh and chazown are the two Hebrew words and in verse twenty-six the first time vision is employed it is mareh, the second time it is chazown.

And the **mareh** vision of the evening and the morning which was told *is* true: wherefore shut thou up the **chazown** vision; for it *shall be* for many days.

In this verse we find the phrase "evening and morning" which in the Hebrew is "ereb" and "boger." These two Hebrews words appear often in the Bible in passages such as the evening "eber" and the morning "boger" were the first day. In actuality there is only one verse in the Bible that takes these two words when used in connection with each other and translates them into the English differently than evening and morning. That is how they are always translated, except for one verse. That verse is Daniel 8:14, which is of course, the foundational verse of Adventism. In this verse and no other time in the Bible, "eber" and "boger" are translated as "days."

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

Therefore we can identify that in verse twenty-six the mareh vision of the "eber" and "boger" which was told is true, is also the vision of Daniel 8:14. The foundational verse of Adventism is the vision of the mareh. This fact is important to note if we are going rightly divide what Gabriel is commanded

to accomplish in the verses that immediately follow the vision of the 2300 days.

> 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.

As soon as Daniel sees the vision of Daniel 8:14, Gabriel is sent with the command to make Daniel understand the vision. The question here, if we are to rightly divide the word of truth is which vision (the mareh or ‘) is Gabriel commanded to make Daniel understand? The word translated in the command in verse sixteen is the mareh vision, not the ‘ vision. Gabriel has been commanded to make Daniel understand the mareh vision of Daniel 8:14, the foundational verse of Adventism.

It should be noted at this point that verse fourteen is the answer to the question of verse thirteen. The modern theologians do not like to make this distinction, but it is obvious to any who wish to see. In verse thirteen Daniel hears a question raised by a heavenly being, and the question is concerning duration. The question is not concerning point in time. We know it is about duration of time, for it states, "How long?"

> 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?

There is important implications connected with the identification that the heavenly question concerns a duration of time, and the modern theologians of Adventism will protest here that the word in verse thirteen that is translated as "How long" is sometimes translated as "when" in other parts of the Bible. But I intend to stand with those Hebrew scholars that the Lord providentially selected to translate and prepare the King James Bible, and when they analyzed the Hebrew word in light of the biblical data connected with it, they put "How long" in the verse, not "When." I also choose to understand "How long" as duration, for that conclusion agrees with the established faith of the Millerites, the prophetic structure and teaching of the books of Daniel and Revelation and the common usage of the expression, "How long."

The vision in verse thirteen is the word chazown. "**How long *shall be* the chazown vision?"** Therefore passing over the daily and the transgression of desolation that trample down God's sanctuary and host in the vision, we understand that the question of duration in verse thirteen is answered in verse fourteen with the twenty-three hundred days. The duration is twenty-three hundred years. But verse fourteen not only answers the question of duration, it also marks that at the conclusion of that very period of time, God's sanctuary would be cleansed. Verse fourteen provides the duration and identifies the event at the conclusion of twenty-three hundred years.

Verse thirteen has emphasized two elements that were to be trampled down during the duration of twenty-three hundred years. Those two elements were the sanctuary and the host. The host is God's people and though the sanctuary and God's people (the host) are noted separately, they cannot be separated in reality, for the very purpose and intent of the sanctuary was to provide a place where God could dwell with His people.

> And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

In the Scriptures God's people are automatically assumed to be part of His sanctuary, as much as is the candlestick and showbread are understood to be part of His sanctuary, though they may not be specifically identified. Verse thirteen then is identifying the two primary aspects that relate to

the cleansing of the sanctuary.

The word translated as "cleansed' (tsadaq) in verse fourteen can be considered from a variety of ways in agreement with its Hebrew definition. It is sometimes defined as "cleansed," "justified" or "made right." The cleansing of the sanctuary that is typically understood by Adventism is but a shallow understanding. We generally define the cleansing of the sanctuary as the investigative judgment. Of course this is part of the cleansing, but in 1844 the "making right" (cleansing) of the sanctuary also entailed the raising up of modern Israel in order that God had a people to dwell among, a people who understood and fitly represented the truths embodied within God's sanctuary.

The Protestants prior to the Millerite time period did not understand God's sanctuary and although God certainly entered into covenant with the early Christian Church, that church was never identified as God's denominated people. In order to make the sanctuary right (cleanse), part of what was to take place is that God needed to raise up a people who He would enter into covenant with, not simply as His Christian people, but as His modern Israel—His denominated people.

When Gabriel was commanded to make Daniel understand this vision, he was given a large work. By the end of chapter eight Gabriel had not succeeded in his task, for Daniel informs us concerning the mareh vision:

> And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the **[mareh]** vision, but **none understood** *it*. Daniel 9:27.

The fact that Daniel did not fully understand the mareh vision by the end of chapter eight does not mean that Gabriel had not began his work of making Daniel understand the mareh vision. After he was commanded to make him understand the mareh vision in verse sixteen, Gabriel begins his work:

> 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. 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*. Daniel 8:17–19.

After Gabriel comes near to Daniel he first informs him that the ' vision was to be understood in 1798, at the time of the end. He then sets Daniel upright and begins his work of making Daniel understand the mareh vision, and he does so by employing the biblical principle that truth is established upon the testimony of two. He points Daniel to God's indignation, which Daniel understood to be the scattering of God's people in fulfillment of the prophecy of Moses.

Gabriel informs Daniel that there is an appointed time when the last indignation will end:

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 specifically marks the end of the last indignation, thus confirming that there are at least two indignations.

He marks the fulfillment of this prophecy with the expression, "at the time appointed the end *shall be*," thus identifying that this indignation is dealing with prophetic time, for it has an appointed time to conclude. The Hebrew word moed is here translated as "time appointed," and it means an appointment or a fixed time. Therefore when Gabriel is giving the command to make Daniel understand the cleansing of the sanctuary that began on October 22, 1844, he reveals to Daniel the time prophecy of Moses that ends last, which as the Millerites came to understand was the indignation of God's against the southern kingdom of Judah that began in 677BC and ended in 1844. Gabriel first establishes 1844 by providing a second prophetic witness of that very

date.

This is a hard saying, for those who reject the 2520 build their primary argument on the element of time, which they protest is not found in the expression translated as "seven times" in Leviticus twenty-six. Yet here we have a word (moed) translated as "time appointed" that everyone agrees possesses not only the element of time, but that it is specifically marking a date for a fulfillment of the prophecy of God's indignation. Wow!

If the 2520 is not a genuine biblical time prophecy, then those that are rejecting that truth need to explain to us what the time appointed for the last end of the indignation in verse nineteen represents, and what was the date that the prophecy of the last indignation was fulfilled? The verse says, "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*." So what prophecy is Gabriel making us to know that is "the last end of the indignation" and when was it fulfilled, for Gabriel informed us that it would arrive "at the time appointed."

God's indignation was based upon the fact that ancient Israel had broken God's covenant. In the curse that was set forth in connection with the breaking of that covenant there was also the promise that at the end of that indignation, God would gather His people.

Not only did Gabriel provide a second testimony to the termination of both prophetic periods in 1844, but by including the 2520 prophecy he was also identifying the gathering of modern Israel, and marking the appointed time when modern Israel would enter into covenant with God and become His denominated people. This aspect of the 2520 time prophecy is of course an absolute necessity, if the sanctuary was to be made right (cleansed) in 1844, for in order to the sanctuary to be right it must include a people (host).

Throw out the 2520 and you throw out Gabriel's second witness to the 2300 days and you place the foundational truth of Adventism in a doctrinal position where it lacks a second witness. Gabriel identifies as did Miller that the 2520 and the 2300 are two prophecies that are one.

My Brother, I hope you take your own counsel where you stated, "Let's be willing to study into our positions carefully, prayerfully, and be willing to alter if needed, remaining open to Spirit's leading in the Scriptures of truth."

Jeff

P.S. Speaking in defense of William Miller in regard to your statement when you stated, "William Miller did not have a theology degree and probably did not appreciate the meaning of an adjective form of the word times used by Moses and its use as 'intensity,' instead of the noun form for prophetic time."

Sister White endorsed William Miller's rules of prophetic interpretation, even going so far to identify that those that proclaimed the third angel's message would be employing those rules.

> "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.

From my experience it would only be a theologian that might attempt to deny that Sister White is here endorsing Miller's rules of prophetic interpretation, while also marking that those that give the loud cry of the third angel are those who use these rules. Her endorsement covers all his rules, of which rule fourteen states concerning the theologians that have an appreciation for the grammar of the Hebrew that Miller did not possess:

"The most important rule of all is that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, horns, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

"These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

"Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. **The divinity taught in our schools is always founded on some sectarian creed**. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. **Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good,**

I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves." *Miller's Works*. Volume I, "Views Of The Prophecies And Prophetic Chronology, Selected From Manuscripts Of William Miller; With A Memoir Of His Life." Edited By Joshua V. Himes, 1842.

"Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. As understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness." *The Great Controversy*, 599.

> The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun. Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9–10.

"In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God." *The Desire of Ages*, 101.

> That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecclesiastes 3:15.

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

"The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world." *The Desire of Ages*, 309.

"Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." *The Great Controversy*, 595.

Questions on the Daily and the 2300 Days

Dear Brethren;

This question has been troubling me for a while now—and I have not shared it with anyone but I feel I need some clarification to remove my confusion on it.

In the last years, you folk have been saying that IF you take the wrong view of the Daily, then you have to begin the 2300 days at the time of Christ's ministry or Papal ascendancy. This to me does not seem to be valid as I do not see that the Daily removal had anything to do with the 3 decrees of Ezra etc. If I follow the logical conclusion of your reasoning—then I would start the 2300 days at 508 AD which of course is not valid either.

I fail to see how the BEGINNING of the 2300 days has anything to do with the Daily!

Also I see that the DAILY has to do with the 1260 and the 1290 and the 1335— but not the 2300. I have never been able to accept your reasoning on this at all—I have tried—but to me it seems a false idea just as much as the false view of the daily is.

If you folk can show me the validity of this reasoning I would be grateful—as it stands now, I would not be able to teach this (to me) false reasoning on the 2300 days. I do wish to stand shoulder to shoulder so this is why I am asking for explanation of this.

God Bless you! Sincerely, PT–Canada

Dear PT:

There is a question and answer in Daniel 8:13, 14.

The question is **how long is the (complete vision of Daniel eight; chazown) vision concerning the daily (paganism or Christ's sanctuary ministry) and the transgression of desolation (the papacy) to give both the sanctuary and host to be trodden under foot.**

The answer is 1844 (verse 14).

The chazown vision here is the complete vision and by context it is specifically dealing with Daniel eight. (You can extend the meaning of the chazown further throughout the Bible at a prophetic level, but in verse thirteen the primary question has to be answered is in the terms of the chazown vision of Daniel chapter eight.)

In chapter eight we find paganism (the daily) first introduced as the Medes and Persians, and this understanding allows us to mark the beginning of the complete vision within the history represented by the Medes and the Persians, which justifies 457BC. (Remember: it states "How long?" not, "When will?" It is asking about duration, not for a point in time.)

In order to identify duration (how long) we must ascertain the starting point. In Daniel eight the vision begins with the Medes and Persians, so marking 457BC as the starting point for the vision is absolutely valid.

But if you identify the daily as Christ's sanctuary ministry you are then stuck with the reality that Christ did not begin His sanctuary ministry until 31AD. By identifying the daily as His sanctuary ministry you destroy the logic and justification for beginning the vision in 457BC. The earliest you can mark the beginning of the (chazown-complete) vision is 31AD. The question is about duration, so how you define the daily impacts the starting point of the vision.

The answer in verse fourteen provides the period of the duration of the vision, but the conclusion can only be derived based upon what starting point you choose, and the starting point is based upon your definition of the daily. If you define the daily as paganism you have historical and prophetic justification for the year 457BC, but if you define it as Christ's sanctuary ministry you can only justify 31AD as the beginning of the 2300 years (duration), and in so doing, you destroy 1844.

That is the logic I present (that I received from Miller) that you are questioning. I hope you now see it.

Secondarily you raise a question about the relationship of the daily and its historical removal (508). You can see it connected with the 1260, 1335 and the 1290, but nowhere else. I submit that the daily (paganism) is connected at the prophetic and the logical level. By prophetic I mean that all of the time prophecies on the charts have a direct connection to one another, and by logic I mean that beyond the simple mathematical connection; they are also connected in purpose and message. (I am having difficulty in explaining the definition of the second connection, but perhaps if I explain you will understand.)

You know the 1290 and 1335 are connected because they both start at the same event in 508. There is a prophetic or historical connection. Also the 1290 is connected to the 1260, for they both have the same ending point in 1798. But the ending of the 1260 is also the ending of the

2520 against the northern kingdom, so the 1335, 1290, 1260 and 2520 are all connected. The 2520 against the southern kingdom is connected with the 2520 against the northern (for they are the identical prophecy), so the 1335, 1290, 1260 and both 2520's are connected. But the 2520 against the southern kingdom ends in 1844, so it is connected to the 2300; therefore the 1335, 1290, 1260, both 2520's and the 2300 are all connected.

The first angel of Revelation fourteen arrived in history in 1798, but was empowered on August 11, 1840. The first angel of Revelation fourteen is the very same angel as Revelation ten, Who descended on August 11, 1840. Therefore the first angel is marked in 1798 and on August 11, 1840; therefore because the first angel arrived in 1798 it is connected with the 1335, 1290, 1260, both 2520's, the 2300 and it therefore connects all these prophecies with the 391 years and fifteen days of Revelation 9:14, 15. The 391 years and fifteen days starts when the 150 years of the first woe ends, so the 1335, 1290, 1260, both 2520's, the 2300, the 391 years and fifteen days and the 150 years of the first woe are all directly connected at the prophetic or historical level. This is all based at the simple level upon the truth that the 1290 and 1335 are connected by the same historical starting point. If you accept that premise for the 1290 and 1335, then all the other claims are valid.

The second way they are connected is the one which I have difficulty locating the correct expression to identify for this type of connection. I use the term logic, though there is bound to be a more accurate expression for this type of connection.

As an example: The 1290 and the 1335 have a connection that is beyond the fact that they possess the same historical starting point. 508 is marking the change in dispensations from paganism to papalism that counterfeits the change in dispensations between the earthly and heavenly sanctuary in the time of Christ. 508 parallels the birth of Christ, and 30 years later Christ was empowered at His baptism, and 30 years later the antichrist was empowered in 538. Three and a half years after Christ's empowerment He was crucified, and three and a half prophetic years after the papacy was empowered it received its deadly wound. The truths connected with 508, the 1290 and the 1335 have a connection that supersedes their mathematical or historical connection. Jesus illustrates the end with the beginning. 508 then provides a history that illustrates two endings; the ending of the 1290 and the ending of the 1335.

508 represents the work of France in setting up the papacy, while prefiguring the work of France in taking her down as represented in the 1290; and 508 represents a change in dispensations (paganism {the dragon} to papalism {the beast}) and prefigures the change of dispensations from papalism (the beast) to apostate Protestantism (the false prophet). The change of dispensations between 508 and 538 counterfeits the change of dispensations from the earthly to heavenly sanctuary. 1843 represents the change of dispensations from the beast to the false prophet, counterfeiting the change of dispensations from the Holy Place to the Most Holy Place. The history of 508 simultaneously represents the history of 1798 and 1843, for Jesus illustrates the end with the beginning.

This understanding is the understanding I am defining as the logical connection. This was a very simplified presentation of the logical connection between 508 and 1798/1843. That being said: There is definitely a logical connection between the daily, its taking away and 508 with the 2300 years and the cleansing of the sanctuary.

The word translated as cleansed in Daniel 8:14 has at least a partial understanding of set right or made right. To cleanse the sanctuary required more than one activity**. To make the sanctuary right required that a covenant people be established, for the covenant people had been set aside in 34AD.**(I know the Lord entered into

covenant with the Christian Church as he set aside ancient Israel) but in 1844, He raised up modern Israel, His covenant denominated people. The sanctuary cannot be separated from God's people, for its purpose is to allow God to dwell among His people. If there is no people, then the sanctuary is not right. In 1844 the Lord had to enter into covenant with a people in order to make the sanctuary right. (I know most Adventist understand the cleansing of the sanctuary as simply the investigative judgment, but that is only part of what took place or began in 1844.)

The beginning of the 2300 years is marked by the action of the third of three decrees that were produced by three pagan kings. It was paganism and papalism that was to trample down the sanctuary; and the cleansing of the sanctuary is connected with the cessation of the trampling down. The story of the trampling down is the story of paganism (and papalism) and the cessation of the trampling down is part of the making right of the sanctuary in 1844. There is a logical connection with the daily and the transgression of desolation in verse thirteen of Daniel eight, that logically connects with verse fourteen's identification of the cleansing of the sanctuary in 1844.

Let me go at this from another direction for a moment.

> "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." *The Great Controversy*, 426.

Here Sister White informs us that four distinct prophecies were fulfilled on October 22, 1844; Daniel 8:14, 7:13, Malachi 3 and Matthew 25. Daniel 8:14 is identifying the investigative judgment. Daniel 7:13 is identifying the reception of a kingdom by Christ. Malachi 3 is identifying the Lord entering into covenant with modern Israel. Matthew 25 is illustrating the experience of God's people in this history.

These four prophecies were all fulfilled at the same time, and they all are connected with the cleansing (setting right) of the sanctuary, but they are all identifying a different aspect of this deep and wonderful truth. We also know that Sister White specifically and often associates Habakkuk 2:1-4 with Matthew 25, for they are both addressing the identical tarrying time. When she ties together Habakkuk two with Matthew twenty-five she also identifies the connection of Ezekiel twelve. Therefore when she makes the statement we just considered, it is also understood that Habakkuk two and Ezekiel twelve were also fulfilled on October 22, for both those prophecies dealt with the ultimate fulfillment of the vision that tarried, and that fulfillment was on October 22, 1844.

To cleanse the sanctuary required that a people be developed (Matthew twenty-five) that the Lord could enter into covenant with (Malachi three). It required judgment (Daniel 8:14) that concludes with Christ receiving a kingdom (Daniel 7:13). It also required that the Holy City where the sanctuary is located would no longer be trampled down by paganism or papalism (the daily and transgression of desolation).

Just as Habakkuk two and Ezekiel twelve are tied together with Matthew twenty-five; and therefore with Daniel 7:13, Malachi three, Daniel 8:14 which were all fulfilled on October 22, 1844; so also is the 2520 against the southern kingdom tied to October 22, 1844. That prophecy is identifying the punishment of Judah for breaking the covenant (the scattering), while also promising the entering into covenant with modern Israel at its conclusion (the gathering).

The 2520 against Judah is addressing the covenant and is directly connected with the 2300 years, for they were fulfilled at the same point in time, but it is also connected with Malachi

three for Malachi three identifies Christ as the Messenger of the Covenant who suddenly comes to His temple on October 22, 1844 to establish the covenant.

The 2520 against Judah is emphasizing the covenant, while the 2520 against Israel is emphasizing the trampling down by the two desolating powers (paganism and papalism).

When the Messenger of the Covenant suddenly came to His temple on October 22, 1844 He first had to build the temple. In John He said it would take Him three days to do so, but He there spoke of His body, (while also was simultaneously representing the history of the arrival of the three angels messages as three days).

In John 2:20 the Jews informed Christ that it took 46 years to build the temple, and from 1798 when the first 2520 ended until 1844 when the second 2520 ended we have forty-six years. During that history Christ built the temple of the Millerites that He suddenly came to and entered into covenant with on October 22, 1844. Notice the following:

> Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isaiah 28:14-16.

Much can be said of these four verses. Let me elaborate a little:

> Wherefore hear the word of the Lord, ye scornful men, that rule this people (the leadership of) which *is* in Jerusalem (the Seventh-day Adventist Church, see *Testimonies*, volume 5, 211). Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge (the Sunday law punishment) shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion (modern Israel: Adventism) for a foundation a stone (the truths represented upon the 1843 and 1850 charts), a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Isaiah 28:14–16.

What I wish to note is that here Christ is identified as the corner stone and the foundation. Now notice Peter:

> If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
>
> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.
>
> But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now

have obtained mercy.
Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:3–12.

These two passages are dealing with God's covenant people. Notice the following:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. Exodus 19:5, 6.

To enter into covenant with God, His people are identified as a kingdom of priests and a holy nation. When Peter penned his words he was addressing the covenant that God was entering into with the Primitive Christian Church, but in so doing he was pointing forward to the history of the Millerites and the 144,000 (for the Lord entered into covenant with Adventism in 1844 and He does so at the end of the world with the 144,000). Notice the passage in Peter again:

If so be ye have tasted that the Lord *is* gracious. (Revelation 10:8–10 John goes and takes the little book and eats it and finds the Lord is gracious. The 144,000 must also eat the little book. John came to the angel, who Sister White informs us is no less a personage than Jesus Christ, who is also Peter' living stone). To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,
Ye also, (John representing the Millerites and the 144,000) as lively stones, **are built up** (from 1798 through 1844) **a spiritual house**, (in order that the Messenger of the covenant in Malachi three would suddenly come to his temple {spiritual house that has just been built up} and enter into covenant with as) an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone (which according to Isaiah is the foundation; i.e. the truths on the 1843 and 1850 charts), elect, precious: and he that believeth on him (the truths on the 1843 and 1850 charts) shall not be confounded. Unto you therefore which believe (the truths on the 1843 and 1850 charts) *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* (who reject the truths on the 1843 and 1850 charts, both in the Millerite history and the history of the 144,000) which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:
Which in time past *were* not a people (before 1844 and before the covenant is established with the 144,000; i.e. 9/11), but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.
Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:3–12.

Malachi three was fulfilled on October 22, 1844 and marks the covenant relation between Christ and the people He developed between 1798 and 1844 to enter into the Most Holy Place with Him, but Malachi three is as directly connected with the 2520 as is Matthew twenty-five connected with Habakkuk two and Ezekiel twelve. The logical connection of the 2520 with the 2300 is air tight, but the 2520 in connection with Malachi three that were both fulfilled on October 22, 1844 not only addresses the covenant truth, but also the trampling down of the sanctuary and the host as represented by the first 2520 against the northern kingdom. There is a direct connection between the trampling down and the cleansing of the sanctuary, and because of this there is a direct logical connection between the removing of the daily and the cleansing of the sanctuary.

There is therefore a specific and logical connection of the taking away of paganism that is part of the understanding of the cleansing of the sanctuary. It is connected both logically and at the prophetic level.

Hope you can follow this rambling. Jeff Pippenger

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