

For all who embrace the “seven times” 2520 prophecy, you will find three questions below that I have posed for your consideration. But let me say this right up front, I suspect that you will have answers to these questions that will be entirely satisfactory to your mind. I also suspect that your answers will be unsatisfactory to my mind. I think it is almost impossible for anyone to change their views on the 2520, feast day keeping, Daniel 11:36-45, etc. through dialog. I speak from years of experience.

Yet God is asking us to be united, to all speak the same thing:

1 Corinthians 1:10 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

“But have you as a collaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, **feeling pained to the very heart to perceive a shade of difference in views and positions**, and said to them, “Brethren, we must be a unit”? Christ prayed that we might be one as He is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye. But few have courage to do this; yet it is the only Christlike course that will prevent divisions.” {5MR 367}

“The power given will be proportionate to the **unity** of the members and their love for God and for one another.”--Letter 32, 1903, p. 5. (To Brother and Sister Farnsworth, January 28, 1903.)

I know of only one way that this will ever be accomplished. We must find a source for “**the truth for this time**”. And I believe I have found that source:

“Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. **The rebuke of God is upon all such teachers.** They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. **There is found solid, eternal truth for this time.** Everyone needs the light and information it contains.” {1MR 61.2}

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. **The truth for this time**, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. *They are to bear their testimony as to what constitutes the truth for this time.* {CW 31, 32}

“The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that *the truth has been set forth at the appointed time by the very men whom God was leading to do this special work.* These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work are to take the Word of God and **believe on "their word"** who have been led by the Lord in the proclamation of the first, second, and third angels' messages.” 17MR 14.3

Ellen White is telling us that the prophecies of Daniel and Revelation were correctly interpreted by men that God chose to do this special work. These are the men who passed through the disappointment and formed the Seventh-day Adventist Church. We are now to believe on their word. The men who were a part of the Millerite movement, though they had present truth for their time, they did not accept the advancing light. These are not the men whose word we are told to believe on.

“It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find **new light in the prophecies, and who begin by turning away from the light that God has already given.** . . . But the Lord does not lay upon those who have not had an experience in His work the burden of **making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.**” 17MR 15.1

“By a thorough investigation of the prophecies [ten year group study from 1862 – 1872] we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. The result of these investigations must be brought before the world through the press [Smith's book *Daniel and the Revelation?*]. . . . We have not given heed to fables, but to the “sure word of prophecy.” **We are now living in the full blaze of the light of Bible truth.**”—*Testimonies*, vol. 4, p. 592 (1881).

Smith's book was not the product of one brain:

“These thoughts are not the fruit of one brain.” James White, *Review and Herald*, July 16, 1867.

Because of the endorsement of God regarding *Daniel and the Revelation*, I have chosen to set aside my own reasoning and let this book tell me what the truth is on the prophecies of God's Word.

I was convinced that the king of Daniel 11:36 was the pope and that verses 36-39 were talking about the papacy. No amount of dialog could change my mind. It was coming to an understanding on how God was going to get His workmen to speak the same things by all of us accepting the prophetic interpretations found in the book that God declared contained the truth for this time that I was able to surrender my views to the views of those who God said were “living in the full blaze of the light of Bible truth”. So I chose to accept the views of our pioneers regarding the king of Daniel 11:36. And guess what? Today I believe with the same degree of fervency this new understanding that I had for my former view. And I am now speaking the same thing that all my brethren who allow this book to direct our understanding of prophecy.

I believe that the only reason someone who has embraced the 2520 prophecy would ever surrender their views on Leviticus 26 would be because the book *Daniel and the Revelation* informs God's church that there is no time prophecy in that chapter.

I find it extremely freeing to not have to depend on my own weak mind and to have been given the authority by God to surrender my own views to the views found in *Daniel and the Revelation*. Now when I give that book out as I have been instructed to do, I know that my teaching will be in perfect harmony with what the public is reading in that book.

I have found that very few people are willing to do as I have done. But those who do will all be speaking the same thing and God has promised that the power of God will be in proportion to our unity.

I invite all Seventh-day Adventists to do as I have done. God is going to have a group of people who are perfectly united.

A couple years ago I received an e-mail from someone who had read a paper I had written on Revelation 17's seven kings. He very much liked the interpretation I gave.

I wrote back: Dear Brother A, I will attach a paper that tells me that all my interpretations must be subject to what God revealed to those who were given the light on prophecy at the beginning our movement. I haven't run my study of Revelation 17 by what Smith taught yet. It might seem right to me but I could very well be wrong. This idea that God gave light to Smith and his fellow pioneers so that the church could have a united view on the prophecies is a new thought to me. I see it as the only path that we as a church can speak with one voice. So I probably will be changing that study so that I won't be giving a private interpretation if it is not in harmony with the light that God gave through Smith.

I then compared my study to what Smith's book said. I wrote him again that evening:

Hi Brother A, I just went through my study on Rev 17 and compared it with Smith's view. To be honest, I liked my interpretation better than Smith's and wanted to keep it but because of what Ellen White said about Smith's book and the fact that God gave to him light on the prophecies I made the choice to throw out my private interpretation and come into unity with "God's helping hand". When I made that choice this evening, I was shown that Smith was right. God led me to a small book that Smith wrote (The Seven Heads of Revelation 12, 13, and 17 (<http://www.thethirdangelsmessage.com/PDF/7HEADS.pdf>) that dealt with the very interpretation that I had given and Smith showed conclusively that it was wrong. Sincerely, John

I have someone who e-mails me material supporting the prophetic interpretations of Jeff Pippenger. I sent him these statements quoted above and he wrote back:

Bro. John, I suppose what it comes down to for me, a simple minded man, is do we truly believe God sent a prophet to His remnant people in the person of Mrs. EG White...if so, then these questions are made very plain and we have no need of lifting others, such as U. Smith, to the level of a prophet. Believe His prophets, so shall ye prosper! Have a great week, God bless,

I wrote back:

Brother B, if we were to truly believe His prophets we would believe that God chose U. Smith as His "channel through which to communicate light to direct minds to the truth". This does not make Smith a prophet.

I am also a simple minded man, yet I can see a problem here. If Jeff Pippenger and other modern-day teachers of prophecy believe that they are now that channel through which God is communicating light on the prophecies and if that light contradicts the light God sent through Smith – has the light of God changed? Is God the author of confusion?

Each prophetic teacher believes that God has chosen them to be that channel for light on the prophecies. Each has followers that believe that their teacher is now that channel for the light of God. It would take great humility for these men to acknowledge that they have misinterpreted the prophecies. It should be obvious to us that these differing voices of prophetic interpretation coming from these teachers of prophecy cannot all be channels through which God is communicating light on the prophecies. For those of us who are simple minded, God has made it clear who it is that He chose to be that channel.

If we will believe His prophets we will prosper in the light of His truth. Sincerely, John

He wrote back: So please show me where Pippenger has erred...I really want to know this, please be specific. Thank you.

Writing back I said: Brother B, I have made the same mistake as Pippenger has made. I thought God was using me as a channel for His light. I too was getting insights on the prophecies that were original and seemed to be the truth. Others agreed with me that it was light. But when I saw a few weeks ago what Ellen White said about Smith and how God used him to channel light on the prophecies through his book, *Daniel and the Revelation*, I had to set my "light" aside and accept what Smith wrote in his book. Very few teachers will be willing to do this. In all of us there is a natural pride of opinion. We believe that we are right and we want others to see what we see and we believe that God is using us as a channel to give light to others. But I had to set aside my view of Rev. 17's eighth power being the impersonation of Satan which I have held for 30 years. I set this aside just last Friday. I have also set aside my insight on the king of the south being Napoleon. I have set aside my view of a two-way battle in verse 40. I have set aside my view of verse 36 being the papacy. I am now in harmony with the views of our pioneers.

Brother B, you will be able to see just where Pippenger has erred by taking what he teaches and comparing it with what is taught in Smith's *Daniel and the Revelation*. Remember, Jesus was going to come back in the 1800s and so God saw to it that the light on the prophecies was given to His people back then. Today, we are only channels of light if we are in harmony with the light that God gave back then. Sincerely, John

If Seventh-day Adventists would come into unity on the prophetic teaching that God wants His church to proclaim, that would be a greater miracle than someone being raised from the dead.

“The 144,000 were all sealed, and perfectly united.” {CET 58.2}

Now for my three questions:

Here is what the pre-1844 pioneers taught regarding the event that was to bring the 2,520 years of punishment upon Israel to a close:

“Beginning 677 B. C., we have only to take that period from 2520, and we have left A. D. 1843, as the time of the accomplishment of scattering the power of the holy people; and all these things shall then be finished. The kingdom will then be restored again to Israel; the saints of the Most

High will take it, and possess it forever. I have only presented a brief outline of the argument on this point, as I predicate my main argument, on time, on the 2300 days. But the reader can take these few hints and follow them out for himself.” {1842 JoL, PREX2 125.2}

“And both together make 2520 years, beginning before Christ 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.” {1842 WiM, MWV1 46.1}

We can see that what William Miller and Josiah Litch taught would be the event that would tell us that the 2520 time prophecy had come to an end did not occur in 1843 or 1844. Seeing that none of these things literally took place that they were expecting, those who see a time prophecy for Israel in Leviticus 26:18 coming to an end in 1844 would need to identify the event that took place that signaled the ending of 2,520 years of punishment.

When the literal nation of Israel went into captivity, those who were members of spiritual Israel went into captivity also. Daniel was an Israelite after the flesh but because he had the faith of Abraham, he was a part of spiritual Israel. The captivity affected all who were connected to the literal nation of Israel. Seeing that spiritual Israel has always existed, there is therefore no transition in 34 AD from a literal Israel to a spiritual Israel.* There is a transition of God’s chosen agency for the proclamation of truth from the literal nation of Israel to the literal Apostolic Church which was composed of all nations.

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

So if a 2,520 year curse of bondage and captivity was placed upon Israel which included all, both literal and spiritual Israel, the ending of this curse would affect both literal and spiritual Israel.

The Millerites believed that only the second coming would deliver literal and spiritual Israel from the bondage of the curse. The curse for disobedience was literal bondage. The removal of the curse would have to be a literal removal of bondage and that removal would have had to have taken place in 1843/1844. The second coming of Jesus would have answered the need for a literal removal of the curse.

1. So the question: What event took the place of the second coming of Jesus that can be identified as entirely removing the curse of a 2,520 year long punishment from both literal and spiritual Israel?

2. If the curse was lifted for both literal and spiritual Israel at the close of the 2520 year prophecy, how would that tie in with this statement that declares that the literal nation of Israel is under a perpetual curse?

“Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of

God was upon their children and their children's children, **a perpetual curse.**" {DA 739.1}

Each of the legitimate time prophecies have a secular sourced verification embedded in the prophecy so that we can be assured of its legitimacy.

The 1260, 1290 and 1335 year prophetic triad has the February 15, 1798 papal wounding event which can be verified through secular historical records.

The 2300 year prophecy has a secular historical verifiable beginning date of 457 BC and the ending date, October 22, 1844, can be verified as being the 10th day of the 7th month of the Jewish ceremonial calendar.

The Revelation 9 time prophecy has a secular historical verifiable beginning date of July 27, 1299 and a secular historical verifiable ending date of August 11, 1840.

3. What is the secular sourced verification evidence for the beginning or the ending date of the 2520 year prophecy?

As you consider your answer take note that William Miller was accepting for his date of 677 BC the work of James Ussher who is quoting the Talmudists to prove that in Manasseh's 22nd year, which was in 677 BC, he was taken into captivity.

Seeing that the Bible does not state that it was Manasseh's 22nd year, James Ussher is using the *Seder Olam Rabbah* as his authority which is a book on Biblical chronology written in the 2nd century AD. Its authorship is attributed to the well-known Talmudist Jose b. Halafta. In *A New Analysis of Chronology and Geography, History and Prophecy*, pg. 276, William Hales tells us that the *Seder Olam Rabbah* was written to fight against Christians who were using the Old Testament to preach that Jesus is the Messiah. That teaching angered the Jews and so they wrote the *Seder Olam Rabbah* which would twist Bible chronology to disprove Jesus as fulfilling Old Testament prophecies. Some Jewish scholars agree that the *Seder Olam Rabbah* was a curtailed form of chronology and that it eliminated and distorted historical events and dates. Concerning the *Seder Olam Rabbah*, Rabbi Simon Schwab writes, "It should have been possible that our sages - for some unknown reason - had covered up a certain historic period and purposely eliminated and suppressed all records and other material pertaining thereto. If so, what might have been their compelling reason for so unusual a procedure? Nothing short of a divine mandate..."

We have recent archaeological evidence showing that Manasseh was not taken into Babylonian captivity in 677 BC. Take a look at the translation line 15 note of *The Esarhaddon Chronicle* (<http://www.livius.org/sources/content/mesopotamian-chronicles-content/abc-14-esarhaddon-chronicle/>?) and you will see that Esarhaddon, who was the king that Ussher says captured Manasseh, was busy capturing and sacking Sidon in 677 BC.

In 1927-1928 Campbell Thompson and R. Hutchinson, commissioned by the British Museum carried out excavations on the ruins of Nineveh and found Assyrian inscriptions that tell us exactly where Manasseh was in 677 BC and the military campaigns of Esarhaddon. Manasseh, along with other kings was working for Esarhaddon. In 677 BC according to the historical account in Wikipedia, King Esarhaddon conquered the Sidonian king. The Assyrian king Esarhaddon tells us that after killing the Sidonian king, he summoned a few kings to work for

him in building Kar-Esarhaddon. The archaeological records tell us that Manasseh, king of Judah was one of the kings who provided labor for Esarhaddon in 677 BC. So clearly Manasseh was not in Babylon in 677 BC but he was in Nineveh; he was not in captivity, but he was working.

These thoughts come from the recently published book: [William Miller's 2520 Prophecy: A comprehensive and detailed research exposing the errors of the 2520 prophecy](#)

Because the year 677 BC as the date for the capturing of Manasseh comes from Jewish tradition rather than from secular historical documentation there is not the certainty for this prophetic date that we find for the dates for all the other time prophecies of the Bible.

“Almost every scheme of the "Plan of the Ages," "**Age-to-come**," etc., makes use of a supposed prophetic period called the "**Seven Times**;" and the attempt is made to figure out a remarkable fulfilment by events in Jewish and Gentile history.” {1897 UrS, DAR 784.3}

Ellen White never did call the 2520 year prophecy an erroneous time prophecy but she did call the event (Age to Come) that was commonly connected to this time prophecy a deception.

“They have stumbled over the **Age to Come**, and they are ready to take any course to injure the Review, and its friends must be awake and do what they can to save the children of God from **deception**.” {4bSG 4.1}EGW

Some proponents of the 2520 prophecy believe that Miller’s 14th rule indicates that we are not to be using Greek and Hebrew to understand the Bible. Here is the rule:

14. 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, home, 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.

You will notice that Miller did not say that we were not to be using Greek or Hebrew but that those who do not understand Hebrew or Greek can be kept “from erring far from the truth” because God has guarded the translation of His Word.

Notice his words: "though they may not understand Hebrew or Greek." James White and Uriah Smith did not speak Greek or Hebrew; they did not understand these biblical languages yet this lack did not prevent them from using Bible study tools that utilized the ancient languages in their Bible study just as William Miller and his associates did as you will see below. Miller is not saying that having a knowledge of these languages would hinder the understanding of truth but that God can lead us into truth without a working knowledge of these languages.

To say that Miller's Rules teach that we are not to be using Lexicons in our study of the Bible would be reading into this rule what is not there.

Perhaps you can't accept what James White and Uriah Smith taught regarding the 2520 because you believe they violated Miller's Rules of Interpretation because they note the Hebrew of the text. Besides Miller's associates, you will find in the pioneer writings that most of our Bible scholars used Bible study tools to show them the meaning of the Greek or Hebrew words of Bible verses they were studying. And these are the folk we are to look to in order to help us understand what the truth is for this time. But if every time they unitize these Bible tools as James White and Uriah Smith did you think they are violating Rule 14, then you will discount what they have to offer us.

I want to highlight a few places where William Miller and his associates made use of Lexicons to help see what the original Greek or Hebrew words were. Most of our pioneers did not know Greek or Hebrew but they did know how to use the tools available that would help them in their Bible study. While it is true that a plow-boy can know more of the truth of the scriptures than the Greek and Hebrew scholars who are resisting God and that to rightly interpret scripture we do not need to know the original languages, that doesn't preclude the use of Bible study tools that are available to all laymen. And those who followed Miller's rules of interpretation were not against using Lexicons to dig deeper into the verse of scripture they were studying. So for Uriah Smith and James White to notice a difference in the original language between the seven times of Daniel 4 and the seven times of Leviticus 26:18 is entirely in harmony with proper methods of Bible study.

Here are some of Miller's associates who embraced Miller's Rules of Interpretation:

Charles Fitch:

"The Greek word arithmos, here translated number, is also thus defined: "a mob, a worthless multitude, a herd; and some have suggested that these sects make up the number of six hundred three score and six, which is ascribed to the Antichristian . . ." {1843 CF, CHMP 13.1}

"I find, on examination, that the Greek preposition, eis, which in this passage is twice translated, unto, might with equal propriety have been translated, at, and then the passage would have been plain, fully harmonizing with the twentieth chapter of Revelation. I believe, therefore, that Christ meant to teach, that all who are in their graves shall be raised; those who have done good, at the resurrection of life-those who have done evil, at the resurrection of damnation." {1841 CF, LJJ 17.1}

Josiah Litch:

"Dr. A. Clarke, in his notes on Gen. xxi. 33, says, "Olam," the Hebrew, and "aion," the Greek word, rendered "everlasting," "literally signify eternal, or duration without end." {1841 JoL, APEC 27.6}

"He further says, "the first and best writers, in both Hebrew and Greek, use the terms to express eternal, in the proper sense of that word; and that this is their proper meaning, in both the Old and New Testaments, when applied to God, his attributes, his operations, etc." {1841 JoL, APEC 28.1}

"Bp. Newton remarks, "An evening and morning being in Hebrew, the notation of time for a day," "in allusion to it, it is said, the vision of the evening and morning (2300 evening and morning) which was told is true." {1842 JoL, PREX1 127.2}

"And in the earthquake were slain seven thousand; **in the Greek it is seven thousand names of men**, and not seven thousand men. I confess that this seems somewhat mysterious; in other places we find not this phrase, names of men, put simply for men." {1842 JoL, PREX2 222.1}

William Miller:

"And in the earthquake were slain of men seven thousand; **in the Greek it is names of men, not seven thousand men**. I confess that this seems somewhat mysterious: in other places we find not this phrase, names of men, put simply for men. Perhaps there is here a figure of grammar called hypallage casus, so that names of men are put for men of name, that is, of raised or considerable quality, be it on account of riches, dignity, or of learning. But I am more inclined to say, that here these words, names of men, are put for men of name, and must be taken in their natural signification, and do intimate that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but NAMES, such as the names of Monks, Carmalites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuites, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number seven, which is the number of perfection, to signify that the order of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one with another. These great events deserve to be distinguished from all others, for they will change THE WHOLE FACE OF THE WORLD." {1842 WiM, MWV1 207.1}

"Again, "In the midst of the week he should cause the sacrifice and oblation to cease," **or, as all Hebrew scholars agree, "In the last half of the week," etc., is the more proper translation;** and it is evident that this translation would harmonize with the other parts of the passage, "the sacrifice and oblation to cease." {1842 WiM, MWV2 64.2}

Here's another one by J.O. Corliss.

Coming to the New Testament, the same meaning continues. Here Barnabas, **literally "the son of prophesying,"** is called the son of exhortation, or consolation, as in the Authorized Version. Acts 4:36. In this is recognized the object of prophecy. It is God's means of bringing *consolation* to wandering souls in distress. It "came not in old time by the will of man: but holy men of God spake as they were moved by the holy ghost." 2 Peter 1:21. It is well therefore to "despise not prophesyings" (1 Thessalonians 5:20), But to take heed unto them "as unto a light that shineth in a dark place;" that is, in the heart. 2 Peter 1:19. RH May 11, 1911.

Here are a few places where Ellen White brings out what the literal meanings of the original Greek or Hebrew.

That he might not run uncertainly or at random in the Christian race, Paul subjected himself to severe training. The words, "I keep under my body," **literally mean** to beat back by severe discipline the desires, impulses, and passions. {AA 314.1}

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time—"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." **The word here translated "determined" literally signifies "cut off."** Seventy weeks, representing 490 years,

are declared by the angel to be cut off, as specially pertaining to the Jews. {GC 326.2}

The beast was seen “coming up out of the earth;” and, according to the translators, the **word here rendered “coming up” literally signifies “to grow or spring up as a plant.”** {GC 440.2}

Based upon the foregoing I believe that what Smith included in the book that God calls His “helping hand” should not be dismissed by saying that he was not following Miller’s Rules of Interpretation.

“But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel. {1897 UrS, DAR 785.1}

If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Dan.4:16, etc., but in Leviticus simply the adverb, . {1897 UrS, DAR 785.2}

The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.)” {1897 UrS, DAR 785.3}

With this in mind, take a look at my paper “2520 and the Word Times”. What follows is not in violation of Rule 14. It uses the tools available to all laymen; the very tools that Miller and his associates used, the tools that our pioneers used as they dug into the hidden treasures of God's Word.

2520 and the Word Times

The “2520 prophecy” is and will continue to be an issue within the Seventh-day Adventist Church. Because of what Jeff Pippenger has done with it and because of the response of the church to counteract Pippenger, the 2520 has become a problematic topic and I don’t think that it is going to go away and so it behooves all of us give careful examination to this issue so we can provide informed counsel to those who ask for it

Leviticus 26:18 “And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.”

This is the text that is used for the 2520 year time prophecy. The word “times” is interpreted as years. Should it be? is the question we need to answer.

The word “times” is used in 142 verses of the Bible.

Now when we have a specific text like Leviticus 26:18 and we want to know if the word “times” means years like it does in Daniel 4:23 or if it simply means occurrence as the word is used in most of the other verses, how would we find out?

I go this this site: <http://biblehub.com/lexicon/daniel/4-23.htm>

Daniel 4:23 “. . . and let his portion be with the beasts of the field, till seven times pass over him”

And I notice that the word for times in this verse is 5732. iddan:

1. in General, time, as duration Daniel 2:8; Daniel 7:12; involving specific conditions Daniel 2:9,21; (point of) time Daniel 3:5,15.

2. **definite time, = year** (as modern Greek χρόνος, see EASophocles1173): עֶשְׂרֵי שָׁנָה = seven years, Daniel 4:13; Daniel 4:20; Daniel 4:22; Daniel 4:29; וְעַד יָמֵינוּ דְעָרָא Daniel 7:25 (i.e. 3 2-Janyears, see Dr; perhaps read dual for plural, compare Bev GunkSchöpf. 201).

I can see that iddan = year.

Then I go to <http://biblehub.com/lexicon/daniel/7-25.htm>

Daniel 7:25 “. . . and they shall be given into his hand until a time and times and the dividing of time.”

And I notice that the word for times in Daniel 7:25 is also 5732 Iddan, the same as in Daniel 4:23.

Now I go to this site: <http://biblehub.com/lexicon/leviticus/26-18.htm>

I want to see if a word which can mean years is found in this verse. If it is there then there is the possibility that the word times in Leviticus 26:18 is talking about years. If there is no word for years there then this verse cannot be talking about years and the word times that is put in there by the translators simply means “occurrence” rather than it referring to years as it does in Daniel 4:23.

And when I go to that site I can see that there is no word for times or years in the original text so it is reasonable to conclude that the word times in this verse is to be understood in the same way that this word is used in scores of other verses, namely occurrence.

What does seven times mean? It could simply mean sevenfold as found in some translations:

(Darby) And if for this ye hearken not unto me, I will punish you sevenfold more for your sins,

(ESV) And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins,

Dan 3:19 “Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.”

“The word “seven” here is a perfect number, and the meaning is, that they should make it as hot as possible.” Albert Barnes Notes on the Bible

There is no indication that seven times in Daniel 3:19 means seven years but rather sevenfold.

The word times in Leviticus 26:18 is a reasonable word to put in there for our English translation. But should we read into this word “years” like we do in Daniel 4:23; 7:25 or should the word times simply mean occurrence or sevenfold as is found in some translations and not

assume that it stands for the word years? The only way to know this is to look at a lexicon to see if there is a Hebrew word in the text that can be translated as years like we find in Daniel 4:23; 7:25. If it's not there then we can conclude that it would not be proper to use the word times in Leviticus to mean years but rather it should mean occurrence like the word means the majority of times that this word is used in the Bible.

The word "times" is used many times in the Bible. And when the word "times" is used it often simply means occurrence like we find in Gen 27:36 "for he hath supplanted me these two times".

See: <http://biblehub.com/lexicon/genesis/27-36.htm>

This doesn't mean two years but two occurrences. So the question that we must ask is the word times used in Leviticus 26:18 mean the same thing as it means in Gen 27:36 or does it mean the same thing as it means in Daniel 4:23? You can see that there is a big difference even though the English word is identical. The only way to know this is with our lexicon. If we did not have a lexicon then we would most likely use the word times in Leviticus 26:18 to mean what it generally means in the Bible and that is simply "occurrence" rather than years. There is nothing in the text itself to indicate that a time prophecy is to be found in this verse.

In the same video you say at minute 4:35 that the 2520 is the first angel's message. As given by Miller the first angel's message taught that the 2520 time prophecy would end in 1843/1844. It taught that Jesus was to return in 1843/1844. It taught that the hour of His judgment had to do with the second coming of Jesus and the wicked being destroyed by the brightness of His coming. All this was just as God intended it to be taught even though they didn't have it right. Now we too are to give the first angel's message but with the needed corrections that God brought to His people. There are several aspects of the first angel's message that we give that are significantly different from what Miller taught. We see that the Sabbath of the 4th commandment is in the call to worship the creator who made heaven and earth. We see that the hour of His judgment has to do with October 22, 1844 and the start of the Investigative Judgment.

You can see in this statement that the Millerites gave the right message for their time but it would be a wrong message today:

"Those who proclaimed this warning gave the right message at the right time. But as they early disciples declared, "The time is fulfilled, and the kingdom of God is at hand," based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which he desired to be given, and both, through their own misapprehension of their message, suffered disappointment." {GC88 352.3}

"The mistake had not been in the reckoning of the **prophetic periods**, but in the event to take place at the **end of the 2300 days**. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the

event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to his servants.” {GC88 423.2}

Notice in the above statement that that the 2300 day prophecy is made up of prophetic periods. What comprised the prophetic periods? We have them listed in Daniel 9.

9:24 **Seventy weeks are** determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

9:25 Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] **seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times.

9:26 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.

9:27 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.

These are the time periods that Ellen White is speaking of in Great Controversy.

If you go to the pioneer writings and search for “first angel’s message” “2520”, you get zero hits. If you search for “first angel’s message” “2300”, you get 15 hits. So it would not be true that the 2520 is the first angel’s message for God’s people after their enlightenment post 1844.

The first angel’s message we are to give today is significantly different from what the Millerites were led by God to give prior to 1844.

Today, the first angel’s message is about the law of God which those prior to 1844 did not present:

“This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious Sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious Sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false Sabbath could not be a true standard. In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject. {1MR 44.1}

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.” Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting

gospel proclaims the law of God; for the gospel of salvation brings man to obedience of the law, whereby their characters are formed after the divine similitude.” {1MR 44.2}

I appeal to you to consider what I have presented here. Ever since we have been organized as a church, our pioneers and our church today understand that the Millerites were mistaken on the 2520 prophecy. It is rightly considered by the denomination to be a divisive teaching. To make the 2520 an essential part of the first angel’s message that we are to give to the world today is a mistake.

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*Most people think of spiritual Israel as those who are followers of God after the end of the 490 year probation. But I see Job as a part of spiritual Israel. I see Ruth as numbered among spiritual Israel--His church on earth. I see spiritual Israel as having always existed. I don’t see a transition at any point in time from literal Israel to spiritual Israel. I see the Bible speak of two classes of men – uncircumcised gentiles and circumcised Israelites. I see King Saul at the end of his life was an uncircumcised Gentile and I see Ruth the Moabite as a circumcised Israelite. I see the eleven apostles as part of spiritual Israel before the cross and after the cross – Judas was an uncircumcised Gentile.

Those who are converted from all ages of this world are numbered among Spiritual Israel. Only Israelites of all ages will be saved.

So this idea of a clear transition from literal Israel to Spiritual Israel could be a misnomer. People transition from Gentiles to Spiritual Israelites when they are converted no matter what nationality they are or in what period of earth’s history they lived. The promises and covenants of God have always and only applied to Spiritual Israel. Judah as a civil nation was given 490 year probation. But this has nothing to do with the God’s church on earth – Spiritual Israel. This group has continued from the days of Adam and will go through eternity.