

Getting ready for
REVIVAL

ALERT

Psalm 85:6

Will You not revive us
again, that Your people may
rejoice in You?

A Case Study of the 2520 Prophecy

Speaker: Carl Arosarena

2015 SPRING REVIVAL SERIES

What is *New Light*?

The written testimonies are not to give **new light**, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the testimonies simplified the great truths already given.... The testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all." – {CCh 25.4}

Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. – {CCh 344.4}

Personal Obligations I:

"No matter by whom light is sent, we should open our hearts to receive it with the meekness of Christ." Gospel Workers, 300-303

"Let us beware that we do not refuse the light God sends, because it does not come in a way to please us...If there are any who do not see and accept the light themselves, let them not stand in the way of others." Testimonies for the Church, vol. 5, 728

"The Lord sends light to us **to prove what manner of spirit we are of.**" Gospel Workers, 297- 304

"Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling all around us, but we shall not discern or receive it." Testimonies to Ministers, 507

"If a brother is teaching...truth...take [your] stand at his side...We are all under obligation to God to understand what He sends us." Testimonies to Ministers, 110

"Even if all our leading men should refuse light and truth, that door will still remain open." Testimonies to Ministers, 107

Would-be Guardians of the Doctrine—The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite harmoniously, with the messengers whom He shall send to accomplish the work that He designs they should. The Lord has raised up messengers and endued them with His Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." {CW 38.1}

Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.—The Review and Herald, July 26, 1892. {CW 38.2}

The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. {CW 39.1}

What is *New Light*?

We must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. – {CW 33.2}

It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any **new light** which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not.— The Review and Herald, August 7, 1894. – {CW 33.1}

When a brother receives **new light** upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the inspired word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:24, 25. – {CET 203.3}

Personal Obligations II:

"But we see that **the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines...** The Holy Spirit will from time to time, reveal the truth through its own chosen agencies; and no man, not even a priest or ruler has a right to say, You shall not give publicity to your opinions, because I do not believe them." Testimonies to Ministers, 70

"**In the church, man power is gaining the ascendancy.** Those who have been chosen to occupy positions of trust think it their prerogative to rule." Testimonies for the Church, vol. 9, 270

"**When brethren manifest the spirit of the dragon,** to make war upon those who believe that God has communicated light and comfort to them through the Testimonies, it is time for the brethren and sisters to assert their liberty and perfect freedom of conscience." Testimonies for the Church, vol. 4, 245, 246

"The **great danger with our people** has been that of **depending upon men, and making flesh their arm.** Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; **and thus many will reject the very messages God sends His people, if these leading brethren do not accept them...** **The Lord will raise up men who will give the people the message for this time.**" Testimonies to Ministers, 106, 107

"I have been shown the case of Brother P. He had been standing for some time resisting the truth. **His sin was not that he did not receive that which he sincerely believed to be error, but that he did not investigate diligently and gain a knowledge of what he was opposing.** He took it for granted that Sabbathkeeping Adventists, as a body, were in error. **This view was in harmony with his feelings, and he did not see the necessity of finding out for himself by diligently searching the Scriptures with earnest prayer.** Had he pursued this course he might now have been far in advance of his present position. **He has been too slow to receive evidence and too neglectful in searching the Scriptures to see if these things are so.** Paul did not consider those worthy of commendation who resisted his teachings as long as they could until compelled by overwhelming evidence to decide in favor of the doctrine which he taught and which he had received of God.

Paul and Silas labored in the synagogue of the Jews at Thessalonica with some success; but the unbelieving Jews were greatly dissatisfied, and created a disturbance, and made a great uproar against them. These devoted apostles were obliged to leave Thessalonica under the cover of night and go to Berea. where they were gladly welcomed. They speak in commendation of the Bereans thus: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed." {Accountability for Light Received, 2T Chpt 81 pg 695, 696}

This principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A "Thus saith the Lord" is not to be set aside for a "Thus saith the church" or a "Thus saith the state." The crown of Christ is to be lifted above the diadems of earthly potentates. { Acts of the Apostles 68.2}

Is the 2520 New Light? 1843 - Chart

677 B.C.

2,520 yrs

A.D. 1843

GC Ch. 22 - Prophecies Fulfilled

As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... The just shall live by his *faith*." — {GC 392.2}

{The Great Controversy 392.2}

EW Ch. 18 - The Gathering Time

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

{Early Writings 74.1}

God's hand covered a mistake in the 1843 chart that would remain sealed until His hand was removed. Similar to the histories of Ancient Israel, God chose to conceal truths until His appointed time when His glory would be revealed:

- Moses was hid in the cleft of the Rock (Jesus) while God's hands hid Himself. When God removed His hands, God's glory was revealed to Moses (Exodus 33:18-34:7)
- The disciples on the road to Emmaus [the "old path" from Jerusalem to Emmaus] had their understanding hid until they communed with Jesus and He made known all that was written in the law and the prophets concerning Himself (Luke 24:13-32)

The single mistake the Lord hid in some of the figures is in the concluding date, A.D. 1843. The early Adventists came to understand that Artaxerxes Longimanus' decree, the third for the rebuilding of Jerusalem, was not issued at the commencement of the year 457 B.C. but in the autumn. Therefore, the "fulness of the year" needed to be taken into consideration when computing the terminus date for the 2,300-day prophecy. The additional 7 months would bring the end date to the calendar year 1844, rather than 1843.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B.C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B.C. 677 from 2520 years. There remained but A.D. 1843. We, however, did not observe, that as it would require 677 full years B.C. and 1843 full years A.D. to complete 2520 years, that it would also oblige us to extend this period as far into A.D. 1844, as it might have commenced after the beginning of B.C. 677. {The Advent Review, Volume 1, August 1850, 2.6}

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the Advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the Advent people to look for the Lord. — {1BIO 180.3}

If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope" would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the devil." — {1BIO 180.4}

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that heaven has employed to bring us to its light and glory? God forbid it. Such a course, ... such a position, is not only inconsistent in the extreme, but blasphemous. — AR, August, 1850. — {1BIO 180.5}

Is the 2520 New Light? 1850 - Chart

677 B.C.

2,520 yrs

A.D. 1844

2520 Explanation Given

1850 Time Chart

Library 13MR Ch. 69 - MR No. 1068—Representations of Heavenly Th...

MR No. 1068—REPRESENTATIONS OF HEAVENLY THINGS TO BE ELEVATING

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 publication 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. — {13MR 359.1}

The 1850 chart made a correction for the “fullness of the year”, while still accounting the 2,520 year period from 677BC-AD1844. However, the chart adds additional details regarding the newly understood heavenly sanctuary ministration of Christ. The scale of the chart needed to be reduced to accommodate the additional sanctuary information as well as a prophetic KEY in the lower right corner, describing the various time lines presented. Opponents of the 2,520 prophecy suggest that the smaller numbers reflected on the 1850 chart, commencing the start and end dates of the 2520 prophecy (677BC, 1844AD) reflect the publisher’s de-emphasis upon the prophecy because it was being refuted by “new light” on the topic. However, Adventist Pioneer Hiram Edson, in 1856 began publishing his understanding of the 2,520 based on the Northern Kingdom’s scattering, showing that the prophecy had not been diminished but was still viewed as valid and a subject for study.

Production of the 1850 Chart:

Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth. — {15MR 210.3}

The Chart. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.— The Present Truth, November, 1850M. — {1BIO 185.7}

By late January, 1851, the chart was ready and advertised for \$2. James White was much pleased with it and offered it free to “those whom God has called to give the message of the third angel” (The Review and Herald, January, 1851). Some generous donations had helped meet the expense of publication. — {1BIO 185.8}

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. — {13MR 359.3}

Adventist Pioneers of the 2520² 677B.C.-1844A.D. – William Miller



William Miller
(1782-1849)

- Pioneer of the Advent Movement in N. America who pressed through the two disappointments of the Advent Era
- Typified in the prophecy of Malachi 3:1-3 as God's "messenger"
- Conducted a detailed study of the Bible, verse by verse, starting with Genesis using a KJV Bible and a Cruden's Concordance based on the English Language (no original Greek or Hebrew translation)
- Established 14 Rules of Bible study that empowered the understanding of critical time prophecies
- Understood and taught the 2520 Prophecy regarding the Southern Kingdom's scattering [677B.C.-A.D.1844]

For the prophecy 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

Divine Endorsement on the Prescribed Method of Bible Study:

Early Writings 229: God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. **Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding** prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him,** and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory.

William Miller's Apology and Defense, pg 11.2 1845 {1845 WiM, WMAD 11.2}: 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, Dan.xii.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.

"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:-- {RH, November 25, 1884 par. 23}

"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." {RH, November 25, 1884 par. 24}

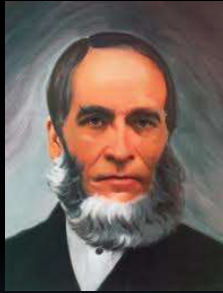
The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH, November 25, 1884 par. 25}

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.***

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive.--GC 625 (1911). {LDE 66.4}

Our people need to understand the oracles of God; **they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth and prevent them from being carried about by every wind of doctrine.**--5T 273 (1885). {LDE 66.5}

Adventist Pioneers of the 2520¹ 723B.C.-1798A.D. – Hiram Edson



Hiram Edson
(1806-1882)

- Adventist Pioneer who pressed through the two disappointments of the Advent Era
- Was given a vision on October 22, 1844 from God clarifying the 2300 year prophecy in light of the *Heavenly Sanctuary*. He with O.R.L Crosier were first to preach the Sanctuary message
- Edson's Sanctuary Message was affirmed in a vision by E.G. White
- Provided initial funding after selling his farm for the launch of the Adventist Review and Gospel Herald periodical
- James and E.G. White named their second son after Hiram Edson
- Understood and taught the 2520 Prophecy regarding the Northern Kingdom's scattering [723B.C.-A.D.1798] and two desolators, Paganism (723BC-AD538) and Papalism (538-1798AD)

For the prophecy 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

For additional readings on Hiram Edson's explanation of the 2520 prophecy, refer to his publication: [The Times of the Gentiles](#)

Clarification of the 2300-Year Prophecy

The day after the disappointment of October 22, 1844, as Hiram Edson was praying in a cornfield, despondent for the passing of the time of the anticipated coming of the LORD, the LORD opened to him a vision of the heavenly sanctuary where he understood that the sanctuary to be cleansed was not the earth and its inhabitants, but rather the sanctuary in heaven. Through prayerful study with men of similar passion for the LORD and like mind, Edson came to realize the true meaning of the term "cleansing of the sanctuary" and the true nature of the 2300-year prophecy (Daniel 8:14). That God would commence an "investigative" review of His people who profess the name of Christ and would blot out either the records of sin or names from the book of life was the light shown to Hiram Edson regarding the 2300-Year Prophecy

Clarification of the 2520-Year Prophecy

In the year 1856, long after the publication of the 1843 and 1850 charts that were noted to be the fulfillment of the prophecy given in Habakkuk 2:1-5, Hiram Edson proposed an alternative perspective on the 2520 year prophecy appearing on both charts. Edson proposed that the starting date for the prophecy, based on the projected scattering of Ephraim (the Northern Kingdom of Israel) and Syria mentioned in Isaiah 7:1-9, must not have been the previously stated year 677B.C., the year Manasseh was taken captive by Assyrian forces, but rather 723B.C. the year the Northern Kingdom was scattered by the same Assyrians (Isaiah 10:5, 6). Edson further presented his understanding of two desolators, paganism (723B.C.-A.D.538) and papalism (A.D.538-1798) that would respectively wage war for 1,260 years a piece, and would consecutively tread down both the host and sanctuary of God (Daniel 8:13). Unbeknownst to Edson, both his understanding of the 2520 prophecy and that previously taught by William Miller were correct. The two parallel prophecies speak of the staggered treading down and desolations upon both houses of Israel, Northern and Southern Kingdoms.

My husband, with Elders Joseph Bates, Stephen Pierce, **Hiram Edson**, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. { CET 192.3 }

Reflected in the names that James and Ellen gave to their children is the high esteem in which they held certain of the stalwart Adventist families. The first son, Henry, also carried the name of Nichols, the loyal family in Dorchester, Massachusetts; the second son was named for Hiram Edson. { 1BIO 167.4 }

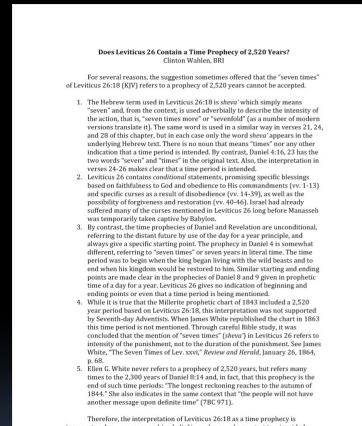
The Times of the Gentiles by H. Edson {January 10, 1856 JWe, ARSH 113.12}: But as there were no historical events occurring in 1843-4, which could in anywise answer the fulfillment of events predicted to transpire at the end of the seven times, or 2520 years indignation or captivity of the people of God, and certainly their captivity should be turned when their appointed time was accomplished, then I necessarily conclude there must have been a mistake on the chart in the figures 677 B. C., as the point from which to reckon the seven times, or 2520 years indignation upon the people of God. And as this period cannot be extended this side of 1843-4, the conclusion is irresistible that this divinely appointed period terminated some time prior to 1843-4. Hence I feel at liberty to look for some other historical event aside from, and prior to, the carrying of Mennasseh king of Judah to Babylon, 677 B. C., from which to reckon the seven times, and for some corresponding historical events which mark their termination and the appointed end of the indignation. {January 10, 1856 JWe, ARSH 113.17}

The event from which to reckon this period of indignation upon God's people, is the breaking of the pride of their power, the uprooting of their government and carrying them captives into their enemy's land foretold in Lev.xxvi, called in Dan.xii, the scattering of the power of the holy people. {January 10, 1856 JWe, ARSH 113.18}

Thus in 2Kings xvii, is found the inspired record of the fulfillment of what God has said by his servant Isaiah, Chap.x,5,6, and by Moses in Lev.xxvi, and by David in Ps.lxxviii,59-62, and 1Kings xiv,15,16. **It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets." The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point. This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to reckon the 2520 years captivity.** Instead of reckoning from the taking of Mennasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C. This was 19 years after Isaiah's prophecy, recorded in Chap.vii,8, which was 742 B. C.; hence Ephraim was broken from being a people literally within three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. **The year 723 B. C. is the true beginning, and 1798 is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.** {January 10, 1856 JWe, ARSH 114.1}

The Biblical Research Institute's (BRI) View of the 2520

"Therefore, the interpretation of Leviticus 26:18 as a time prophecy is incorrect and any message making belief in such a prophecy a test is misguided.", {Does Leviticus 26 Contain a Time Prophecy of 2,520 Years?, Clinton Wahlen, BRI}



If the foundations be destroyed, what can the righteous do? Psalm 11:3

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in. Matthew 23:13

Excerpt from the Second Advent Manual, by Apollon Hale, The Prophetic Periods, The Seven Times or 2520 Years

Why consider the seven times of Leviticus a prophetic period? Answer. That is the first meaning we should think of attaching to the text. If the word times did not occur in other parts of the word of God, when chronological arrangements are spoken of, there would be some show of propriety in demanding the reasons for so understanding it in this case. But when we read of the seven times in the history of Nebuchadnezzar, Dan. iv., in which case only one signification has ever been supposed; and of the time, times and half a time, repeatedly spoken of in the prophecies of the Old and New Testaments; and of the times of the Gentiles, Luke xxi. 21; and of the times of the restitution of all things, Acts iii. 21; and of the dispensation of the fulness of times, Eph. i. 10; and of the appearing of our Lord Jesus Christ, which in his times he shall show, 1 Tim. vi. 15, etc., etc., the text in Lev. is at once recognised as one of a most numerous and important class. The text is a part of the last communication which "the Lord spake unto Moses in Mount Sinia, (xxv. 1; xxvii. 34,) and was specially designed for the warning of the children of Israel," when they should "come into the land which God gave them"-a portion of truth which brought before them, in a most impressive manner, conditionally, their future history as a nation. {1843 ApH, TSAM 33.3}

And this, if any doubt might exist, would confirm the idea that the text was intended to be understood chronologically. "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." "Then will I also walk contrary unto you, and will punish you yet seven times for your sins." "And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." Lev. xxvi. 18, 24, 27, 28. {1843 ApH, TSAM 34.1}

"But does not the text mean to express that God would punish them in measure according to perfect justice?" That is a truth which it could hardly be necessary to assert. None could doubt that his administration would be according to perfect justice; and to punish them seven times might be as perfectly just as to punish them for any other period. {1843 ApH, TSAM 34.2}

If any class of expositors should be called upon to give special reasons, they should do it who understand the text in any other sense than its obvious, chronological sense. Besides Mr. Miller, we know the Rev. Mr. Duffield, and Mr. Campbell, and others in our country, understand the text to contain a prophetic period, which they all understand figuratively to be 2520 years-as it must be understood in the nature of the case. Among the European writers, Mr. Philip (I think that is the name) understands and applies the period exactly as Mr. Miller does. I refer to him because he could have no knowledge of Mr. M. (See "Morning Watch"-a rare work in this country.) {1843 ApH, TSAM 34.3}

The Biblical Research Institute (BRI) of the Seventh-day Adventist church is a church "think tank" of Adventist scholars that weighs and gives opinion on doctrine, scripture, and current events to help establish governing positions for the church. Comprised of doctors of theology and other theologians, the existence of the institute unintentionally establishes and bespeaks a hierarchical structure that the Advent Movement was created to depose, that promotes "man power", was a scourge to the Christian faith for centuries [having indignation against the holy covenant - Daniel 11:30], and posed a threat to moral conscience during the Dark Ages. The disparaging of Miller's Rules of Bible interpretation, empowered by the Holy Spirit, and the use of modern methods of study, including *Higher Criticism*, prevents those of the BRI from seeing and understanding the light that guided Adventist Pioneers in the past, such as Hiram Edson and William Miller. A more balanced statement by the publisher of the BRI article should read "Therefore, the interpretation of Leviticus 26:18, based on modern methods of Biblical interpretation (aside from the God-ordained proof-texting), as a time prophecy to be incorrect and any message making belief in such a prophecy a test is misguided."

Matthew 11:25, 26 - At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side. Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato. These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity. {1901 SNH, SDP 229.2}

Understanding the 2520? - Definitions

Indignation: God's anger and the resultant punishment towards Israel for breaking the covenant and oath He established with them, causing them to be scattered among their enemies. The result of man's rebellion would precipitate a series of events that would require a period of 2,520(days/years) to be resolved. At the conclusion of that lengthy period, God would either gather His repentant people or continue scattering the rebellious

(Lam 2:1-6; Micah 7:8, 9 || Prov 24:15, 16; Ezek 22:15-31; Deut 29:27-29; Zech 1:12, Isa 10:5-11; Hos 8:7-14)

Scattering: God's chastisement towards a people for apostasy, rebellion, and committing iniquity involving: being taken captive by one's enemies; death by famine, pestilence, and sword; the destruction of the land; and the dispersing [scattering] of the people among the heathen nations [for a determined time]

(Ezekiel 5, 6:12-14; 22:15; Zechariah 7:14; Deut 28:15-68)

Gathering: Abounding love and mercy of God shown to His people after a period of scattering where He rebuilds His temple, re-establishes His covenants (Laws), appoints a prophet to guide and direct them and purposes to fulfill His blessings of imputing His Own righteousness upon them

(Ezekiel 28:25, 26, 34:11-31; Zechariah 10:8-12; Deut 30; Micah 7:18).

INDIGNATION, n. [L. indignatio.]

1. Anger or extreme anger, mingled with contempt, disgust or abhorrence.

When Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Esther 5:9.

2. The anger of a superior; extreme anger; particularly, the wrath of God against sinful men for their ingratitude and rebellion. 2 Kings 3:27.

3. The effects of anger; the dreadful effects of God's wrath; terrible judgments. Isaiah 26:20.

The "quarrel of [God's] covenant" (Leviticus 26:25) seen in God's "indignation" is another example of how the rebellion of men and the waywardness of God's people have affected world history.

God's judgments upon his rebellious people would result in God's people going back into subjugation to an enemy as bondmen (Leviticus 26:13), as were the Children of Israel in Egyptian bondage. The chain of events initiated by their captivity to "desolators" would require a period of "seven times", or 2520 years to be fully resolved. God in His providence, would permit the "desolators" time to repent of their wickedness (Rev 2:21) while they held His people and His sanctuary in a form of bondage, until a determined time. God's people were to do the work of evangelism as "bondmen" that they could have done while dwelling peaceably in their own lands. In the process of time, as the "determined time" approached for the seven times scattering to end, the Lord would prepare a land, not ruled by a monarch, where His ideals of freedom of conscience and civil liberties would enable His people to worship Him in freedom, Spirit, and in truth once again (Leviticus 26:13; Num 23:9, 20, 21). At the conclusion of the seven times scattering of His people, God would either "gather" [restore and reconfirm His covenant with] those of His people who humble themselves or continue to scatter the impenitent, never to be gathered again. Thus, the message of the two classes of people given in the Everlasting Covenant (Genesis 3:15) is displayed.

Understanding the 2520? - Definitions

Oath & Covenant (Dan 9:3-13): God's covenant and oath with Israel, established in the Law of Moses (Exodus 19:3-6; Leviticus 29:9-18) had been forsaken by men and therefore a curse was pronounced upon the people. God's *indignation* [the "*quarrel of His covenant*"] (Leviticus 26:25), were confirmed through the writings of Moses against the transgressors. Daniel understood the provisions of the covenant and oath, as well as the symbol which denoted when such were broken, the number 2520 (Daniel 4:19, 5:17-26). Daniel therefore, confessed God's punishments levied upon Israel, being driven throughout all the countries [being *scattered*], as just. Daniel closely followed the provisions for reconciliation outlined in the book of Moses (Leviticus 26:40-46) when petitioning the Lord for himself, the sins of his fathers, and interceding on behalf of his people.

(Lev 26; Deuteronomy 27-30; Daniel 9:1-19; Nehemiah 1:7-9)

What is the 2520? Bible References *Leviticus 26*

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

“And if ye walk contrary unto me, and will not hearken unto me; I will bring *seven times* more plagues upon you according to your sins.” Lev 26:21

“Then will I also walk contrary unto you, and will punish you yet *seven times* for your sins.” Lev 26:24

“Then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins.” Lev 26:28

4X

The term “seven times” as used in the book of Leviticus 26 is an adverb modifying the word “punish”. Because the Cruden’s Concordance does not provide grammar for the original language, this worked to William Millers benefit in that he understood it to mean 7x360 which led to his prophecy. His method of study “Proof Texting” which is endorsed by the Bible (Isaiah 28:13) would allow him to see the statement “seven times” in the same manner as written in the book of Daniel 8 where the term is used as a noun. God’s simple, non-clerical worker, untainted by man’s education in the study of the Bible (Higher Criticism) was best suited for this work of reformation.

In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed, “Follow me, and I will make you fishers of men.” [Matthew 4:19.] These disciples were humble and teachable. **The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for his service. So in the days of the Great Reformation. The leading reformers were men from humble life,—men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God’s plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of his own good pleasure. {Great Controversy 171.1}**

What is the 2520? Bible References

Daniel 4

“Let his heart be changed from man's, and let a beast's heart be given unto him: and let *seven times* pass over him.” Dan 4:16

“...and [let] his portion [be] with the beasts of the field, till *seven times* pass over him;” Dan 4:23

“...and they shall wet thee with the dew of heaven, and *seven times* shall pass over thee,” Dan 4:25

“they shall make thee to eat grass as oxen, and *seven times* shall pass over thee,” Dan 4:32

~~4X~~

What is the 2520? Computation- Daniel Chapter 4

A Time [1 year]: 360 days (based on the Hebrew
calender)

Seven Times [7 years]: $7 \times 360 \text{ days} = 2,520 \text{ days}$

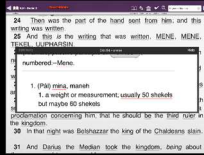


Nebuchadnezzar "scattered" for
2,520 days then gathered [restored]
(Daniel 4)

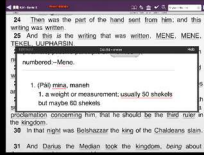
The decree from the Holy Ones and Watchers was to cut down the tree and let it be bound with a band and chain of iron and brass for Seven Times or 2, 520 days.

What is the 2520? Computation- Daniel Chapter 5

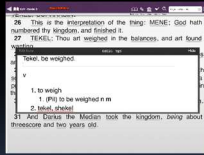
1 Tekel (Shekel) = 20 Gerah [Exodus 30:13]



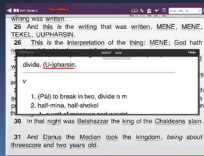
Mene = 50 Shekels = 1000 Gerahs



Mene = 50 Shekels = 1000 Gerahs



Tekel = 1 Shekel = 20 Gerahs



Upharsin = 25 Shekels = 500 Gerahs

TOTAL = 2,520 Gerahs

MENE, MENE, TEKEL, UPHARSIN=

2,520

Belshazzar and his kingdom would be scattered, never to be gathered again (Daniel 5)

The phrase written on the wall of the King's palace represented a **numeric value to be computed** in that:

1. Belshazzar's kingdom was numbered, numbered (Mene, Mene) – 100 Shekels
2. Belshazzar's kingdom was weighed in the balances (Tekel) – 1 Shekel
3. Belshazzar's kingdom was divided (Peres) – 25 Shekels

126 Shekels = 2,520 Gerahs (Exodus 30:13)

What is the 2520? Computation- Daniel Chapters 4 & 5

2 Fates in the Everlasting Gospel: Genesis 3:15; John 3:16

Seven Times [7 years]:
7 x 360 days = **2,520** days
*Scattering, Followed by a
Gathering*



Nebuchadnezzar "scattered" for
2,520 days then gathered [restored]
(Daniel 4)

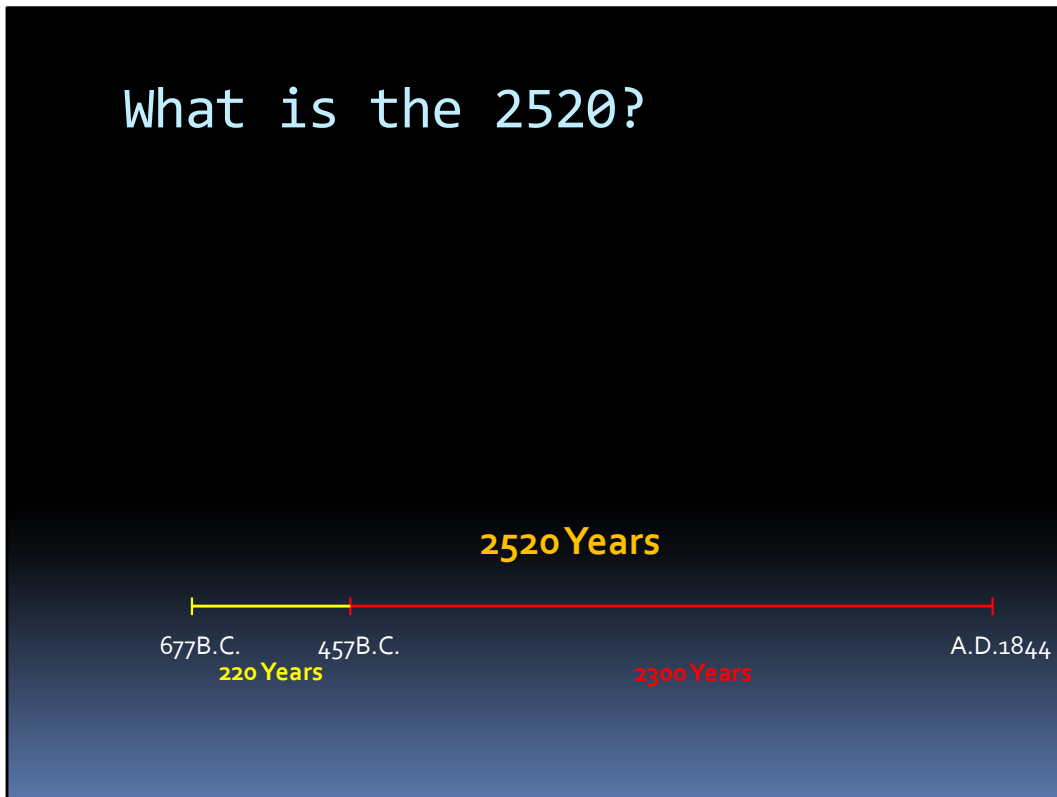
Mene, Mene, Tekel, Upharsin
126 Shekels = **2,520** Gerahs
*Scattering, Never to be
Gathered*



MENE, MENE, TEKEL, UPHARSIN = **2,520**
Belshazzar and his kingdom would be
scattered, never to be gathered again
(Daniel 5)

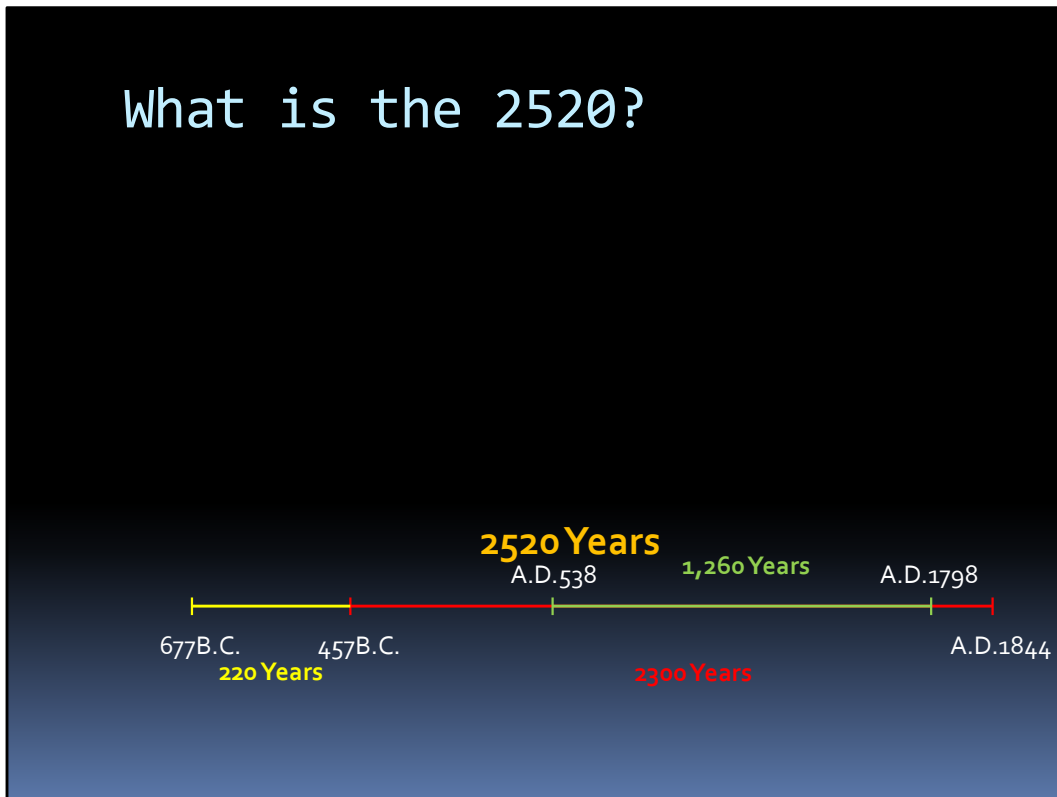
The fate pronounced upon Nebuchadnezzar would cause him to be scattered for 7 years (2,520 days) and then gathered, restored to his former glory. The fate pronounced upon Belshazzar would be the scattering of Babylon that same night (2,520), never to be gathered again.

What is the 2520?



Start with a familiar prophecy, the 2,300day prophecy of Daniel 8:14. This prophecy is a subset of a larger prophecy, spanning 2,520 years as noted in both the 1843 and 1850 charts.

What is the 2520?

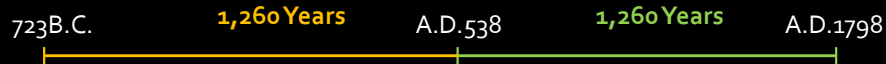


Start with another familiar prophecy, the 1,260day prophecy of Daniel 7:25; 12:7, Revelation 12:6, 14; 13:5 [the **Dark Ages** of papal rule].

What is the 2520?

Northern Kingdom's Scattering: (Samaria)

2520 Years



Southern Kingdom's Scattering: (Judah)

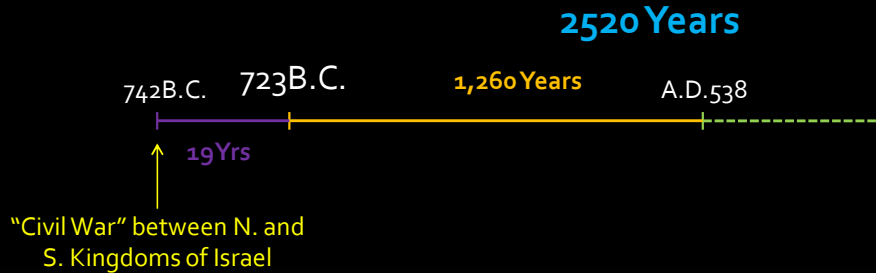
2520 Years



The 1,260 year prophecy of Papal Rule is a subset of a larger prophecy, spanning 2,520 years. The preceding 1,260 years of Pagan rule over the Nations of Israel [the "daily"] affirms that two desolators scattered God's host and His sanctuary (Daniel 8:13). The two 2,520 prophecies describe the scattering of the Northern and Southern Kingdoms of Israel respectively.

Understanding the Starting Points – Northern Kingdom Scattering

Northern Kingdom's Scattering: (Samaria)



KJV - Isaiah 7

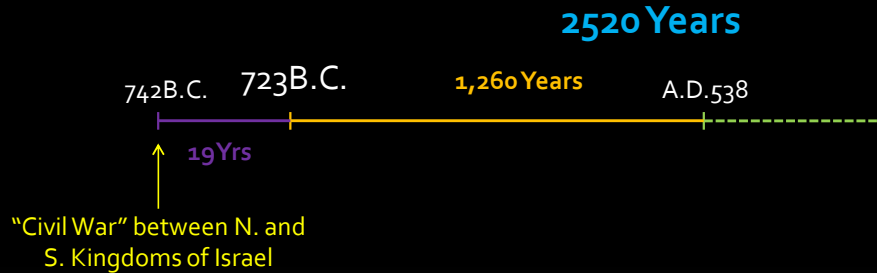
"Isaiah" info

- 1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.
- 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

The Northern Kingdom of Israel, Samaria, joined with Rezin of Syria to war against Judah, the Southern Kingdom of Israel

Understanding the Starting Points – Northern Kingdom Scattering

Northern Kingdom's Scattering: (Samaria)



7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.
8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken, that it be not a people.
9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

Isaiah 7:8

The year 742B.C. marks the year that Ahaz ascended to the throne and the confederacy of Samaria and Syria took place.

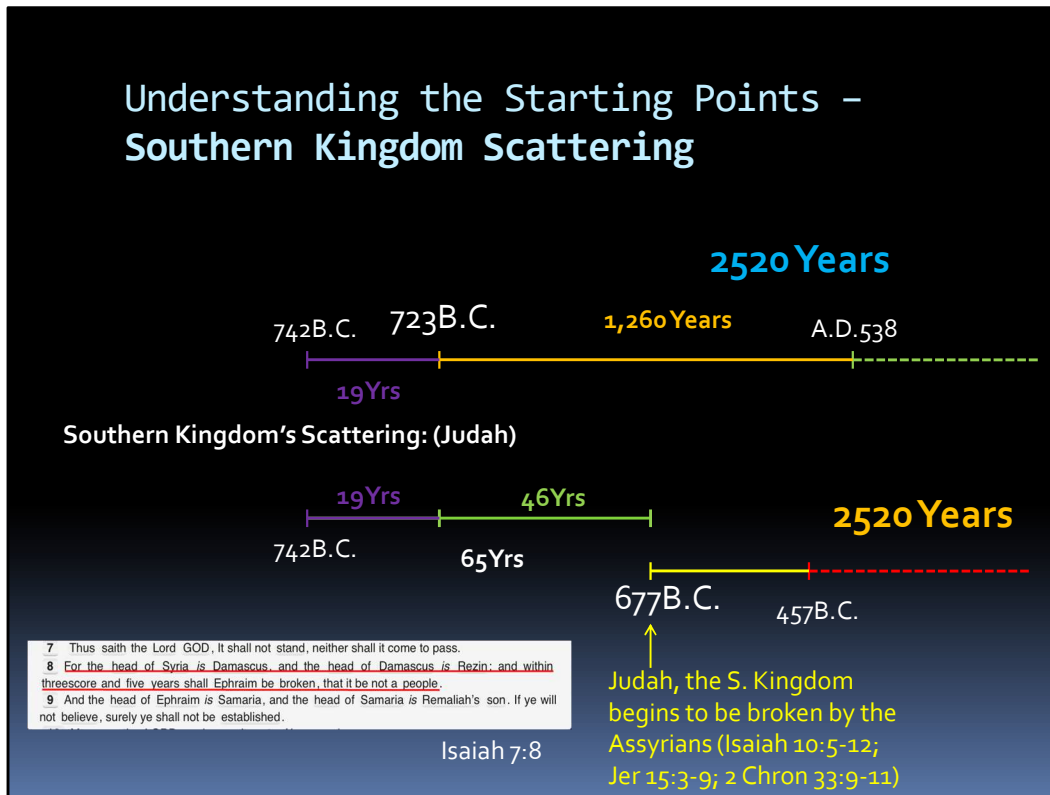
Understanding the Starting Points – Northern Kingdom Scattering

Northern Kingdom's Scattering: (Samaria)



The fall of the Northern Kingdom to the Assyrians was a progressive fall but far shorter than the fall of the Southern Kingdom to both Assyria and Babylon. Nineteen years after Isaiah's prediction, Hoshea, King of Ephraim was captured and the Northern Kingdom was scattered (2 Kings 17:1-18).

Understanding the Starting Points – Southern Kingdom Scattering



God prophesied to the King of Judah (who was being besieged by Ephraim and the Syrians) that within 65 years of the prophecy, the Northern Kingdom would be no more. The prophecy was fulfilled in 19 years, however, because of apostasy, the Southern Kingdom would too, begin its fall, and be completely scattered by the conclusion of the 65 years.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B.C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B.C. 677 from 2520 years. There remained but A.D. 1843. We, however, did not observe, that as it would require 677 full years B.C. and 1843 full years A.D. to complete 2520 years, that it would also oblige us to extend this period as far into A.D. 1844, as it might have commenced after the beginning of B.C. 677. The Advent Review, Volume 1, August 1850, 2.6

Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of B. C. 677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of B. C. 677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of A. D. 1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved. {The Seven Times of the Gentiles, S. Snow}

Understanding the Starting Points – Southern Kingdom Scattering

Southern Kingdom's Scattering: (Judah)



677 B.C.
 ↑
 Judah, the S. Kingdom
 begins to be broken by the
 Assyrians

{“an earnest” = down payment}

PK Ch. 32 - Manasseh and Josiah

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. 📖 As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who “bound him with fetters, and carried him to Babylon,” their temporary capital. This affliction brought the king to his senses; “he besought the Lord his God, and

The capture of Manasseh in 677 B.C. by Assyrian forces was an “**earnest**”, down-payment of the future captivity to be experienced by the entire Southern Kingdom for apostasy.

EARNEST, n. ern'est.

1. Seriousness; a reality; a real event; as opposed to jesting or feigned appearance.

Take heed that this jest do not one day turn to earnest.

And given in earnest what I begg'd in jest.

2. First fruits; that which is in advance, and gives promise of something to come. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The christian's peace of mind in this life is an earnest of future peace and happiness. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain.

This sense of the word is primary, denoting that which goes before, or in advance. Thus the earnest of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God's presence and favor. {Noah Webster's 1828 Dictionary}

An Amazing Fact with the 2520 Prophecies!



Principle: – Jesus Declares the End from the Beginning – Isaiah 46:10 – we may understand the end of a thing from its beginnings. So too, considering the circumstances that commenced the two 2,520 periods while combining the two 2,520 timelines, we find the same pattern and circumstances present at the end of the prophecy.

- The captivity of Manasseh in 677B.C. marked the commencement of a progressive fall of the “pride of Israel”, its king. From that date onward, the Kings of Israel would be under foreign control until their utter desolation by Babylon. The years 1842-1844 marked the commencement of a progressive moral fall for Protestantism in the United States that will be ultimately completed at the Sunday Law
- Manasseh, meaning “causing to forget”, parallels the Protestant churches who in the era 1840-1844 forgot their roots (i.e. Sola Scriptura) and rejected the ever increasing light which was to call the churches fully out of Romanism. Instead, the churches chose to remain entrenched in the Roman doctrines of the future Millennium of righteousness, peace and prosperity, the immortality of the soul and later, Sunday sacredness.

The Year 1863: A Turning Point

“There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow.

The SDA movement ceases and the church was formalized in part to address the need to grant its adherents involved in the U.S. Civil War effort the right to worship according to “conscience”.

“You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden on my soul for some time, whether it would be a denial of our faith, and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to things of a similar character, as the draft [during the American Civil War] and other things. I can speak in the fear of God, it is right we should use every power we can to avert pressure that is being brought to bear upon our people. . .” {3SM 384.1}

Health Message introduced in 1863

“Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received.” Counsels to the Church, 235

1863 Chart was published, which put away the truths of the “daily” and the 2520 prophecy.

What is the 2520?

Definition: *Chazown* – Heb.



Daniel 8:13

cast down the truth to the ground; and it practiced, and prospered.

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

14 And he said unto me, Two thousand and three hundred days; †; then shall the sanctuary be cleansed.

15 And it came to pass after these things, that I looked, and, behold, there stood by the river of the stream of fire, two more like unto me, and sought for the meaning, then, behold, there appeared before me two others like unto me, and said, Gabriel, make this *man* to understand the vision.

17 So he came near unto me, and he touched me, and I fell upon my face: and he said unto me, Urge not: for thou art now standing upon the stones. And he said, *and shall be* the vision.

18 Now as he was speaking unto me, I was in a swoon; but he touched me, and set me up. And he said, Behold, I have told thee the vision. And he said, Behold, I will tell thee the meaning thereof: for at the time appointed, I will stand upon the stones.

20 The ram which thou sawest is the king of Grecia: and the great horn that is between his eyes is the first king.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Edit Note 02377 - chazown Hide

02377

TWOT - 633a

חָזוֹן **chazown**

Noun Masculine khaw-zone'
from (02372)

from (02372); a sight (mentally), i.e. a dream, revelation, or oracle:--vision.

1. vision

- a. vision (in ecstatic state)
- b. vision (in night)
- c. vision, oracle, prophecy (divine)

The *Chazown* [vision] (*Heb.*) is the panoramic vision of the rise and fall of world empires through time, revealing God's power to rule over nations and declare the end of things from their beginning (Isaiah 46:10).

What is the 2520? Definition: *Maréh* – Heb.



Daniel 8:16

16 And I heard a man's voice between *the banks of Ulai*, which called, and said, Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Ur... shall be the vision.

18 Now as he was sp... toward the ground: but

19 And he said, Beho... end of the indignation:

20 The ram which tho... ia and Persia.

21 And the rough go... is between his eyes is

the first king.

22 Now that being br... shall stand up out of

the nation, but not in his

23 And in the latter ti... come to the full, a king

of fierce countenance, a... all destroy wonderfully,

24 And his power sha... and shall prosper, and p... people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against

Edit Note 04758 - maréh Hide

04758

TWOT - 2095i

מָרֵהָ maréh

Noun Masculine mar-eh' from (07200)

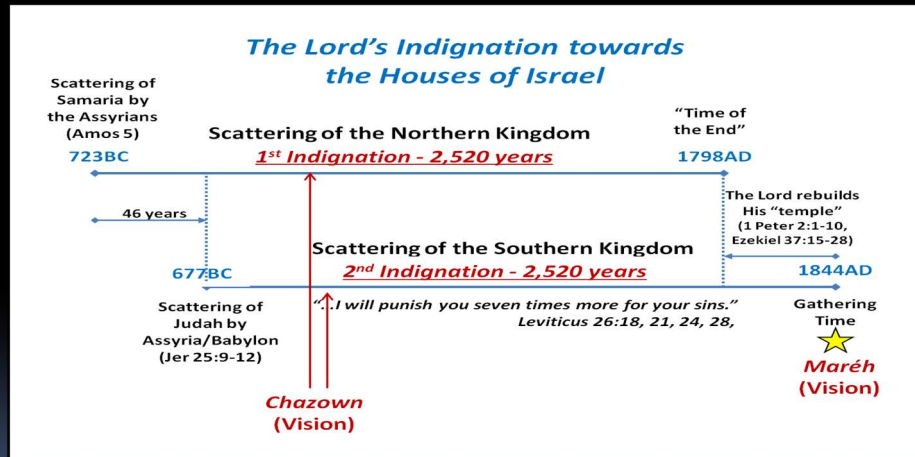
from (07200) a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks, or (mental) a vision:--X apparently, appearance(-reth), as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision

The *Maréh* [vision] (Heb.) speaks of the appearance of Christ in the Most Holy Place. The Most Holy Place points us to the Anti-typical Day of Atonement when an Investigative Judgment occurs.

The *Maréh* vision speaks of the appearance of Christ in the Most Holy Place. A Most Holy Place points us to the Anti-typical Day of Atonement when an Investigative Judgment occurs. The experience of the prophets who beheld Jesus in His glory illustrates the experience that all must have in these last days, beholding Jesus while He officiates in the Most Holy Place:

- **Isaiah** (Isaiah 6:1-9) – Isaiah sees Jesus, recognizes his unfit/unclean condition, Jesus purges his sins and bids him, go take a message to the House of Israel
- **Ezekiel** (Ezekiel 1:25-2:3) – Ezekiel fell upon his face when beholding God in His glory and God calls him to stand upon his feet and take a message to the rebellious house of Israel
- **Daniel** (Daniel 10:5-11) – Daniel sees Jesus in His glory and Daniel's comeliness (beauty, righteousness, goodness) is cast into the dust, he is left lifeless and humbled until strengthened by Jesus. Gabriel then reveals to Daniel his last prophecy spanning Daniel chapters 10-12
- **John** (Revelation 1:13-17) – John sees Jesus in the Most Holy Place and he falls to his knees as dead. Jesus lays His right hand on John and revives him and reveals the message to the 7 churches and the entire vision of the Revelation
- Leviticus 16:29-31 – the Day of Atonement is to be a solemn time when we humble and afflict our souls
- Matt 22:10-14 – We must put on the provided wedding garment (Christ's righteousness) while the Investigation (inspection) takes place

What is the 2520? Chazown & Maréh Visions



The significance of the 2,520 prophecies is to direct the reader to a specific era of church history where God's "host" is restored, and He rebuilds His spiritual temple and cleanses it (1 Peter 2:1-10).

The significance of the 2,520 prophecies is to direct the reader to a specific era of church history where God rebuilds His spiritual temple (1 Peter 2:1-10). The prophecies reveal God's chastisement upon His people for sin but His loving kindness in gathering them forever. The conclusion of the two 2,520 time prophecies (Chazown) establishes the following:

- The First End of the Indignation concludes the scattering of God's people for 2,520 years and is concurrent with a parallel prophecy of 1,260yrs, both concluding with the Papacy receiving a deadly wound. God begins the gathering of His people through the Advent Movement that would arise as a result of the Second Great Awakening. The year 1798 marks the start of the prophetic "Time of the End"
- The Last End of the Indignation concludes the scattering of God's people and sanctuary for 2,520 years and is concurrent with the conclusion of the 2,300 day time prophecy affirming the "Cleansing of the [Heavenly] Sanctuary". Since the sanctuary is a place for God to dwell among His people, it was essential that "the host", the people of God, be liberated from Darkness (Dark Ages: 538-1798) before the cleansing (blotting out of sins) of the sanctuary began.

Lesson #20 - Spiritual Transformers Daniel 8's Two *Hosts* - Part 1



taken away, and the place of his sanctuary was cast down.

12 And an **host** was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

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

14 And he said unto me, *Woe* unto them that cause desolation; *†*; then shall the sanctuary be cleansed.

15 And it came to pass, when I had said these words, that I fell upon my face: and he said unto me, Son of man, stand up: for the vision is yet for a season.

16 And I heard a man speaking, and he said, Gabriel, stand up: for the vision is yet for a season, and he shall come to his end.

17 So he came near me, and he touched me, and I fell upon my face: and he said unto me, Son of man, stand up: for the vision is yet for a season.

18 Now as he was speaking unto me, I fell upon my face: and he touched me, and set me up: and he said unto me, Son of man, stand up: for the vision is yet for a season.

19 And he said, Behold, I will bring thee to *thy* end of the indignation: for at the time appointed I will stand up against thee.

20 The ram which thou sawest is *king of* Media and Persia.

Edit Note 06635 - tsaba' Hide

- 1. that which goes forth, army, war, warfare, host
- a. **army, host**
- 1. host (of organised army)
- 2. host (of angels)
- 3. of sun, moon, and stars
- 4. of whole creation
- b. war, warfare, service, go out to war
- c. service

Armed forces (military, armies) were given the Little Horn (Papal Rome) to depose the "daily", paganism. The armies of the 7 nations that converted to Catholicism uprooted the three pagan kingdoms that refused to convert to Catholicism.

Lesson #20 - Spiritual Transformers Daniel 8's Two *Hosts* - Part 2



cast down the truth to the ground; and it practiced, and prospered.

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

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

15 And it came to pass, as I was in the vision, and sought for the meaning, then, behold, one like unto the appearance of a man touched me, and said, Gabriel, make this *man* to understand thee.

17 So he came near unto me, and he touched me, and I fell upon my face: but he said unto me, Urge not: for thou art a man: stand up: for I am sent unto thee, and shall be the vision.

18 Now as he was speaking unto me, I fell toward the ground: but he caught me up, and said unto me, Stand up: for I am sent unto thee, and shall be the vision.

19 And he said, Behold, I will shew thee the vision: for at the time appointed I will stand upon the end of the indignation: for thou art a man: stand up: for I am sent unto thee, and shall be the vision.

20 The ram which thou sawest is Persia, and the goat is Media and Persia.

21 And the rough goat is the king of Syria: and the crown of gold is between his eyes is the first king.

TWOT - 1865a,1865b	
אָבָא	tsaba'
Noun Masculine	tsaw-baw' from (06633)
or (feminine) tsbadah {tseb-aw-aw'}; from (06633) a mass of persons (or figuratively, things), especially reg. organized for war (an army); by implication, a campaign, literally or figuratively (specifically, hardship, worship):--appointed time. (+) army. (+)	

The *saints*, or the people of God are called His host [the Lord of hosts]. God's people and His sanctuary would be trodden down by two desolators.

Lesson #19 Visions of Conquest Definition: *the “daily”* – Heb.



EW Ch. 18 - The Gathering Time

Then I saw in relation to the “daily” (Daniel 8:12) that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “daily”; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. – {EW 74.2}

NOTE: The book *Early Writings* is a compilation of several of Sister E.G. White’s books and manuscripts as noted below in the extract taken from the Preface of the same book:

Rare indeed it is in these changing times that a book lives on through a century in ever-increasing demand and takes its place in current reading by the side of books dealing with present issues. Yet such is the enviable record of Early Writings of Ellen G. White. Through the years there have been many printings of the several editions. It now appears in a fifth American edition. {EW iii.1}

This popular little volume is rightly named, being a republication of the first three Ellen G. White books—Christian Experience and Views of Mrs. E. G. White, First printed in 1851; A Supplement to Experience and Views, Issued in 1854; and Spiritual Gifts, Volume I, which appeared in 1858. {EW iii.2}

As a compilation, references are amassed and grouped together to bring clarity, emphasize a particular perspective, or expound a meaning from Sister White’s writings. The last paragraph in the quoted caption above, taken from *Early Writings* chapter 18 pg 74.2 - *The Gathering Time* stating, “Time has not been a test since 1844, and it will never again be a test.” is used as a point of contention for those who oppose and contest the original pioneer understanding of the “daily” which Sister White endorsed. The sentence does not appear in the original quote but is a separate and distinct thought, apart from the discussion of the “daily”. However, in the above, two phrases have been omitted “*The Lord has shown me that...*” and “*...that time...*”, while the remainder of the distinct quote has been appended to the preceding paragraph in such a manner as to suggest the topic of the “daily” is associated with time setting, and is therefore, not worthy of discourse. Compare the original source of the quote regarding the “daily” {RH November 1, 1850, par. 12}, and the last two sentence as they appear above in *Early Writings*:

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should 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. {RH November 1, 1850, par. 11}

Then I saw in relation to the “Daily,” that the word “sacrifice” was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the “Daily;” but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed. {RH November 1, 1850, par. 12}

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. {RH November 1, 1850, par. 13} {Emphasis Added}

What's significant about the 2520?

Daniel 8:13 Interpreted



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?"

Dan 8 :13

A question is asked by a heavenly messenger, Gabriel, of Jesus [*Palmoni*, – "The Numberer of Secrets"]:

What is the duration of the vision [beginning with the Medo-Persian Empire – Daniel 8:1] that spans:

- Desolator #1: The reign of paganism – the "daily"
- Desolator #2: The reign of papalism – the "transgression of desolation"

Both of which trample under foot both God's sanctuary and His host?

The 2,520 prophecy affirms the two desolators (paganism and papalism), both of which tread down God's people (host) and sanctuary for 1,260 years respectively.

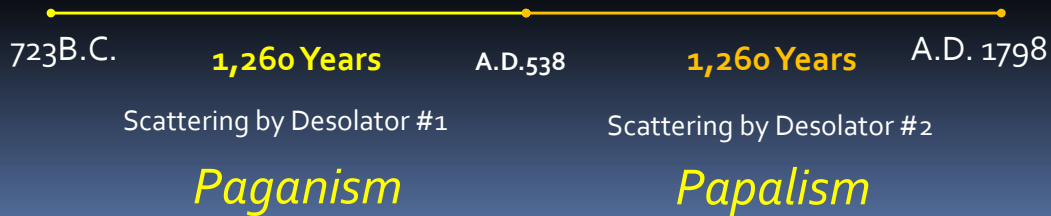
What's significant about the 2520?



Indignation #1	Indignation #2
<i>Northern Kingdom of Israel Scattered</i>	<i>Southern Kingdom of Israel Scattered</i>
<i>First Beginning</i> of the Indignation - 723BC	<i>Last Beginning</i> of the Indignation - 677BC
<i>First End</i> of the Indignation - AD1798	<i>Last End</i> of the Indignation - AD1844

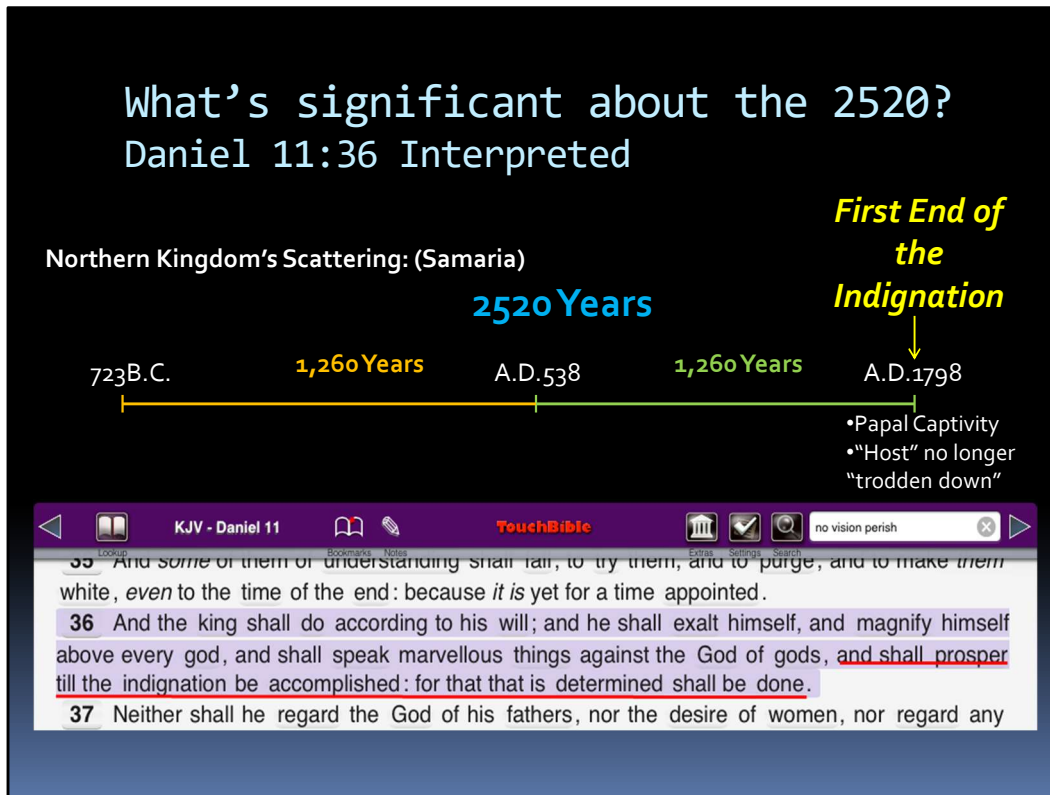
Daniel 8:19 - "Last End of the Indignation"

2520 Years



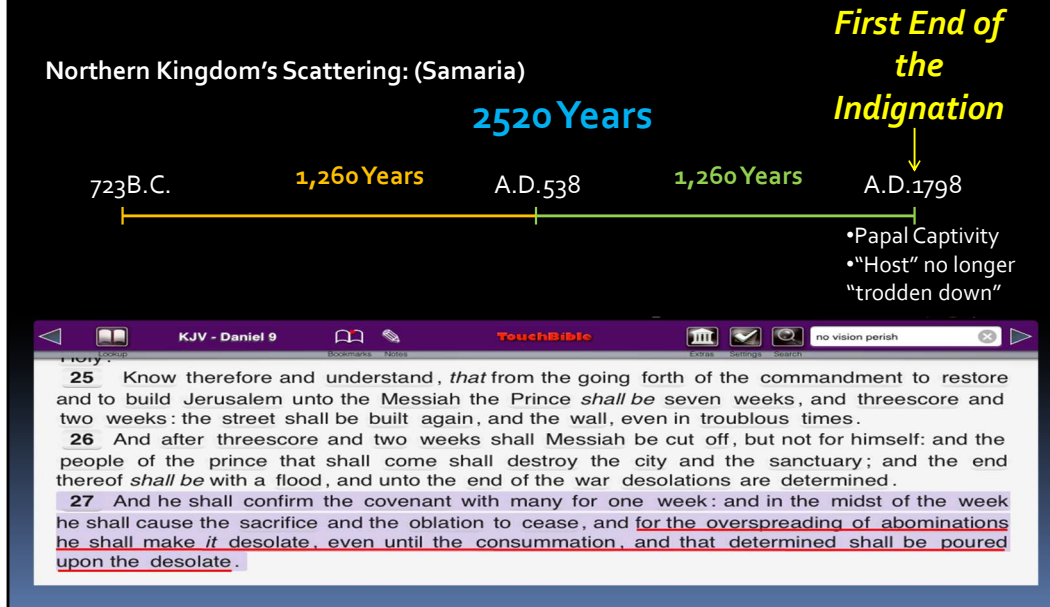
The 2,520 prophecy affirms the two desolators (paganism and papalism), both of which scatter God's people for 1,260 years respectively.

What's significant about the 2520? Daniel 11:36 Interpreted



Without the 2,520 prophecy, the understanding of the term “*that the indignation be accomplished*” in Daniel 11:36 is indecipherable. The conclusion of the indignation upon the Northern Kingdom (A.D.1798), corresponding to the conclusion of the scattering of the “host”, “holy people”, and “them of understanding” [Daniel 8:13, 12:7, 11:35], would be accomplished by the infliction of a deadly wound to the papacy at the commencement of the “time of the end” (Daniel 11:35, 12:4, 8:17). The deadly wound would cause the temporary cessation of the papacy’s prideful self-exaltation over God’s people and sanctuary.

What's significant about the 2520? Daniel 9:27 Interpreted



At the conclusion of the 490-year prophecy (Daniel 9:24) the Nation of Israel had sealed its doom with the rejection of Jesus and forfeiture of its calling as God's Ambassadors to the world. Because of the Nation's persistent abominations, God's indignation would be poured out upon it by the hireling Pagan Rome, making it desolate. Desolations would persist upon God's once chosen people [Natural Israel] while the Christian Church grew and flourished (Romans 9:1-4). The absence of the "Natural Branch" from the Christian movement prevented the prophetic gift from being made manifest to the Christian Church and it therefore suffered from the absence of God's vision to guide and uphold moral integrity (1 Samuel 9:9, Proverbs 29:18; Isaiah 59:21; Daniel 9:24). The Christian Church therefore experienced apostasy and would suffer for this "falling away" (2 Thessalonians 2:3) until an appointed time, "until the consummation", at which point that which was determined for the "desolator" [Papal Rome receiving a deadly wound – Rev 13:3] would be poured out upon it. Desolations were poured out upon the desolator, Papal Rome, concluding the *First End of the Indignation* where "the host", God's people would cease to be trodden down (Daniel 8:13). Restoration of the host, God's people, prior to the sanctuary being restored and cleansed was essential as God's sanctuary bears significance only if God has a people among whom to dwell (Exodus 25:8; Daniel 8:13, 14).

What's significant about the 2520? Daniel 8:19 Interpreted

The screenshot shows a Bible app interface with the following text:

18 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.

19 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.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is

The diagram below the text shows a timeline:

- A yellow line segment from 677 B.C. to 457 B.C. is labeled "220 Years".
- A red line segment from 457 B.C. to A.D. 1844 is labeled "2300 Years".
- A yellow line segment from 677 B.C. to A.D. 1844 is labeled "2520 Years".
- An arrow points from the text "Last End of the Indignation" to the year A.D. 1844.
- Below A.D. 1844, it is noted: "Sanctuary no longer 'trodden down'" and "Sanctuary is Cleanse".

Without the 2,520 prophecy, the understanding of the term “*Last End of the Indignation*” in Daniel 8:19 is indecipherable.

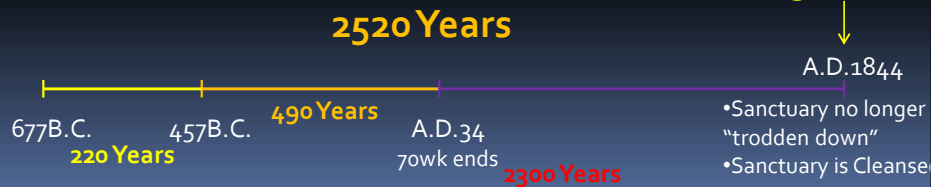
What's significant about the 2520?

70-wk & 2300-day part of same "Great Prophetic Period"

Library GC Ch. 19 - Light Through Darkness

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. - {GC 351.1}

Southern Kingdom's Scattering: (Judah)



- As the disciples' preached "the time is fulfilled, the kingdom of God is at hand", the Millerites' preaching proclaimed the "longest and last" prophetic period in the Bible was to expire
- Establish that the 70-wk prophecy was a portion [subset or part] of the 2,300-day prophecy
- Preaching of each, namely, the 70-wk and the 2,300-day prophecies, are based on a "**different portion [subset or part] of the same great prophetic period.**"

"He was also correct in his exposition and application of the prophetic periods. The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation." {Sketches of the Christian Life and Works of William Miller (SLWM 7.3), James White, 1875}

The Cross is at the Center of the 2520 Prophecy

A CLOSE-UP VIEW OF THE 70TH WEEK
CLOSE OF PROBATION FOR THE NATION OF ISRAEL



“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...” Daniel 9:27

Notice that the cross of Christ (the gospel) is at the center of the last week of the 490-year prophecy, or in the middle of that 2,520-day period. The “covenant” to be confirmed is first with the Jews, in that God “determined” (cut-off) as a final time of probation, 490 years of a larger prophecy specifically for the Nation of Israel. The “covenant” secondarily and more broadly speaks of the Everlasting Covenant, spoken to Adam and Eve in the Garden and ratified (confirmed) by Jesus on the cross of Calvary. In both cases, the fate of mankind is illustrated, where some will be gathered at the conclusion of the 2,520-year period to inherit Christ’s eternal kingdom and others will be scattered, never to be gathered again.

The Cross is at the Center of the 2520 Prophecy



The 1843 Chart

An Amazing Stroke of Providence!

1 Kings **18:43** *“And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, [There is] nothing. And he said, Go again **seven times**.”*

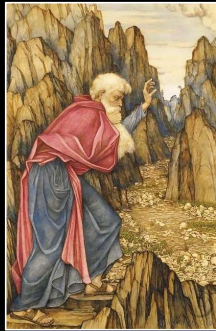
The Lord, Who orders the stars in the universe and knows the number of hairs on our head would ordain that the [coming latter rain] message of Elijah the Prophet, enumerated in the 18th chapter and 43rd verse of the book of First Kings, would give reference to the seven times, or 2520.

1 Kings **18:44** *“And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare [thy chariot], and get thee down, that the rain stop thee not”*

At verse 44 of the chapter a cloud appears, paralleling the cloud that appeared on October 22, 1844 (the Antitypical Day of Atonement) when Jesus was escorted from the Holy Place to the Holiest of Holy upon the clouds of heaven to begin the Investigative Judgment (Daniel 7:13, 14; Matthew 24:29, 30). After verse 44 of the same chapter, the rains [early and latter rains] would come.

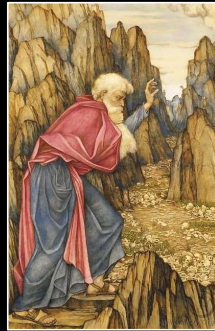
“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them;” {Early Writings 74.1}

Where else do we see the 2520? Ezekiel's Vision



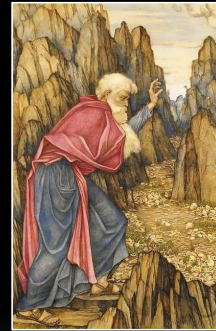
Ezekiel 37:1-8

- Message Causes a Shaking
- Gathers the parts together
- Aligns under a common message



Ezekiel 37:9, 10

- Empowers (brings life to) the First Message



*Ezekiel 37:16-22

- Righteousness by Faith
- Gathering the scattered Sheep of two houses of Israel into One fold

The second vision given to Ezekiel in chapter Ezekiel 37 shows the two branches of Israel (Northern and Southern Kingdoms) being grafted back together “in righteousness” under a common King, Jesus. This message of gathering the scattered houses of Israel that were dispersed in the north country (Babylon) and bringing them to their own land that was promised to them speaks of the restoration of the Kingdom to the redeemed (Jeremiah 3:18) and restoring us to the earth made new.

Why the Controversy with the 2520?

1843 Chart



1850 Chart



1863 Chart



Endorsed by the Prophet of God

"I saw that the charts ordered by God struck the mind favorably, even without an explanation." {1853, Manuscript Releases, volume 13, 359}

Silence!

- Omits the "daily" – paganism
- Omits the 2,520 Prophecy
- Omits text to be "read"

"And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it." - Habakkuk 2:2

Problems with the 1863 Chart:

- The prophecy speaks of tables, in the plural as reflected in the combined 1843 and 1850 charts, versus the single 1863 chart
- The prophecy says "that he may run that readeth it". The 1863 chart is without text, providing no description of the figures represented, unlike both the 1843 and 1850 charts. A separate, addendum (key) was sold with the 1863 chart, describing the details of the figures. Based on Scripture, the 1863 can not be a fulfillment of the prophecy
- The 1863 Chart omits the great time prophecy spanning 2,520 years from 677B.C. to October 22, 1844
- The 1863 Chart omits "the daily", the desolating power of paganism that treaded down God's people and sanctuary for 1,260yrs

The publication of the 1863 Chart with its omission of the 2520 prophecy and the "daily" is the primary source of the controversy in these teachings in Adventism today. Just as Aaron, a leader in Israel and close of kin to the prophet Moses, set aside the foundations of divine worship in the Sabbath, when he made a golden calf [an Image to the Beast], so too, James White, a spiritual leader in Adventism, husband of the prophetess and under the direction of the General Conference, set aside the foundations of Adventism in the creation of the 1863 chart.

James White, in rebuilding the walls of Jericho (Joshua 6:26) through the creation of the 1863 chart which (re)moved the boarders/foundations (landmarks) of the Adventist Pioneers [Proverbs 22:28, 23:10; Jeremiah 18:15] would lay the gates and the foundations of the SDA Church upon his youngest and eldest sons. Literally, James and Ellen White's two sons died, eldest and youngest; one son died as they were seeking to establish the Seventh-day Adventist Movement as a Church and secondly when James White began production of the 1863 edition of the prophecy chart. In fact, the eldest son caught pneumonia and eventually died after accidentally falling asleep upon the damp cloth materials to be used in the production of the 1863 charts.

"And Joshua adjured [them] at that time, saying, Cursed [be] the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest [son] shall he set up the gates of it." Joshua 6:26

My mind goes back to Oak Hill Cemetery in Battle Creek, Michigan. I see there two graves. My noble first-born son fills the long grave. Next comes a short grave where lies my darling babe, my last-born. The first died of inflammation of the lungs after a sickness of eight days, in consequence of thoughtlessly resting his head upon a pile of damp charts and falling asleep. The second died from sleeping in a room that had not been used for two weeks. A fire was kept burning for two hours in this room which was thought sufficient to warm it. The bed had accumulated dampness. Myself and child took cold; he was a great sufferer for four weeks, and died in consequence of that damp bed. {Health Reformer, February 1, 1874 par. 13}

General Conference Bulletin April 6, 1903, par 35: The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.

Why the Controversy with the 2520?

1843 Chart



1850 Chart



1863 Chart



Attack & Rejection of the Foundations,
A Fulfillment of Prophecy:
William Miller's Dream & Sister White's Vision

Early Writings 259: I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. {EW 258.3}

Early Writings 81-83: William Miller's Dream

Why the Controversy with the 2520?

1843 Chart



1850 Chart



1863 Chart



The Pharisees' Dilemma

Jesus, the poor Carpenter from Nazareth, having never studied in the schools of the prophets nor having letters (John 7:15) came as One Who selflessly sought humankind's benefit. His regard for the poor and down trodden, His care for the sick and widows, and His embrace of those sons and daughters of Abraham marginalized by society, brought the respect of the masses and the scorn of the leadership. Attending to the peoples' physical needs, Jesus bid the recipients of His benevolence, "follow Me". "His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy." {A Call to Stand Apart pg 60}

Throng abandoned the adorned halls of the temple and the self-righteous masters of Israel (John 3:10) for the open mountains and hillsides where the itinerate teacher expounded the Law and the Prophets like no man ever taught (John 7:46).

Thus, the making of the **Pharisees' dilemma**. The Pharisees' (and Sadducees) greatest fear was for the loss of their authority and influence over the masses or with Rome in the case of the Sadducees (John 11:47, 48; Mark 11:27, 28). The system of worship and governance they devised involved the manipulation of scripture to appease their selfish ambitions (Mark 7:10-13); the establishment of a religious caste system based on wealth and prosperity with themselves at the top (Matt 5:20; 19:24, 25); the systematic exploitation of the poor where they received kick-backs from unrighteous proceeds (John 2:14-18; Matt 21:12-15); and union with the detested Roman state when convenient to promote their desired ends (John 7:32-48; 8:2-6; 18:28-19:15). They taught that opposition to their rule and opinions signaled opposition to God and His designed order, resulting in being banished from "the church" (John 7:47-49; 9:1-34). The only means to maintain their authority and rid themselves of the threat posed by the Teacher of Righteousness was to:

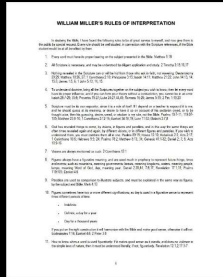
1. Disparage His character (John 7:10-27; 9:13-28)
2. Condemn His doctrine and all who taught it (Acts 5:28, 29)
3. Ban Him from "the established church" and all who follow in His teachings (Matt 23:1-29)
4. Destroy the Teacher of Righteousness (John 11:47-53)

Much of the same spirit of hostility shown Jesus by the Jewish leadership has been exhibited towards the few sincere teachers of the 2520 message. These messengers of hope, not having formal training in the established "schools of the prophets", nor having letters, are proclaiming a strait message of sin, righteousness, and judgment, empowered by the Holy Spirit such that the hearers declare "Never man spake like this man" (John 7:46). Their messages, derived directly from the Bible's *Old Paths* and the Spirit of Prophecy have an enlightening effect upon the sincere hearers. Building upon the foundations of many generations, these teachers and those embracing the messages, are often branded as fanatics, divisive, and threats to the flock. Yet, the greater hostilities and intolerances are most commonly demonstrated by opponents to the message, towards the messengers and those embracing the message. Utilizing the simple, God ordained principles which established the faith (Miller's 14 Rules of Bible Interpretation), while avoiding man's wisdom through *Higher Criticism*, God has blessed the proponents of these truths with a command of scripture, the Spirit of Prophecy, and an understanding of present truth revelations rivaling and exceeding the most gifted theologians. Let us all study to show ourselves approved unto God (2 Timothy 2:15)!

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10

Why the Controversy with the 2520?

William Miller's 14 Rules



Hermeneutics & Higher Criticism



VS.

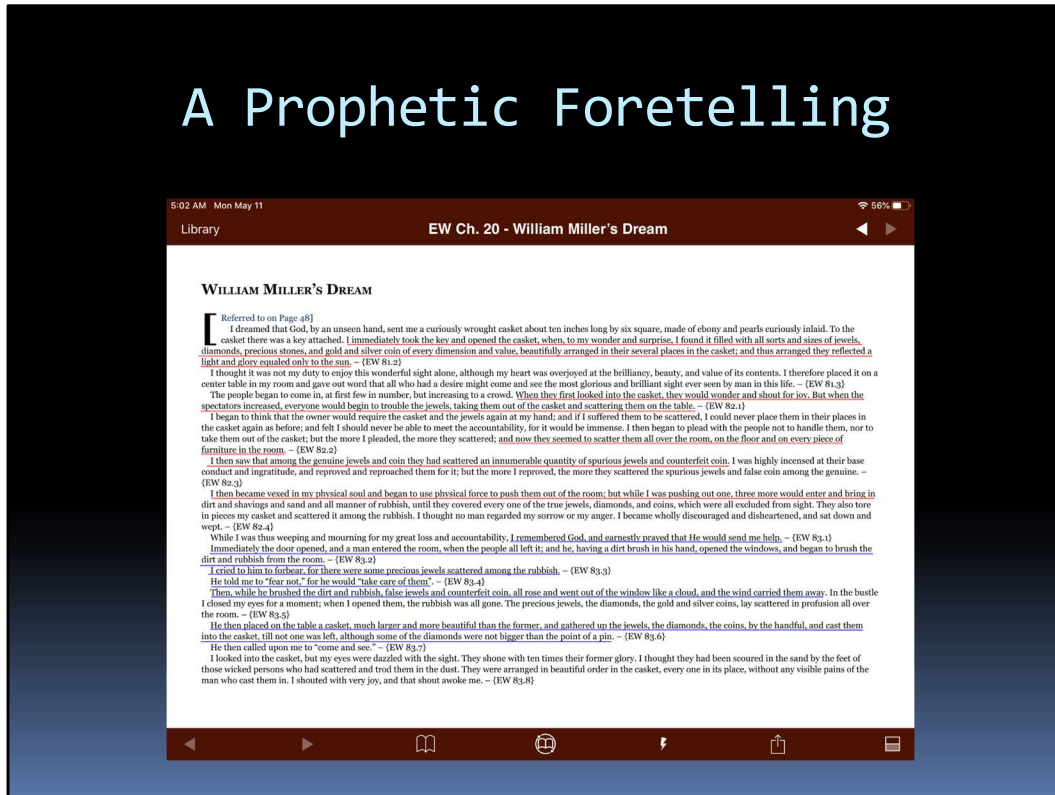
"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted..." {RH 11/25/1884}

RULE #14: The most important rule of all is, that you must have faith... 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.

Acts of the Apostles 474.1: The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. **The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives.**

Life Sketches of E.G. White 471.3: "No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value upon the Bible. In all her writings it is represented as the book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of 'higher criticism,' 'new thought,' nor skeptical, destructive philosophy can be found in any of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive, uncompromising support given this view in the writings of Mrs. White. { LS 471.3}

A Prophetic Foretelling



The Lord revealed to William Miller the fate of Adventism in vision, that many of the precious gems of truth that were given to the Movement would become scattered and obscured by men's false, counterfeit doctrine and rubbish. Praise God, he in vision remembered God, prayed for His intervention and the Lord sent the Dirt Brush Man to sweep away the rubbish, provide a more glorious casket with even more brilliant gems of truth!

Danger in Rejecting the Charts

The Commandments



"*The Sabbath* therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this." *The Great Controversy*, 437

Jesus



"*Christ, the foundation of the whole Jewish economy*, stood before the Jewish rulers, to be condemned by His own nation." *R&H* June 12, 1900

1843 Chart



1850 Chart



"Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844." *General Conference Bulletin* April 6, 1903, par 35

"Rejecting the Foundations" – 1 Peter 2:6-8

Desire of Ages, 598 – "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us."

Isaiah 30:8-11 "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this [is] a rebellious people, lying children, children [that] will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

A step-wise apostasy is seen in the verses above where those who reject God's testing prophetic message first reject the counsels of God's Law, then the Spirit of Prophecy, and lastly Jesus, the Holy One of Israel.

Danger in Rejecting the Charts

The Commandments



The Holy Spirit



1843 Chart



1850 Chart



*"Thou hast ascended on high, thou hast led captivity captive:
thou hast received gifts for men; yea, [for] the rebellious also,
that the LORD God might dwell [among them]."*

Psalm 68:18

There is a striking similarity in God's turning the captivity of His people, delivering them from their oppressors, and giving gifts to empower them as His covenant people.

Egyptian Deliverance: When the LORD delivered the COI from their Egyptian bondage and captors, 50 days after utterly destroying Pharaoh and his armies, God entered covenant with the COI and gave them the 10 Commandments as sacred marriage vows and a gift. The commandments would be a wall of defense against sin so that the COI may be the holy nation of priests God had ordained.

Babylonian Deliverance: When the LORD delivered the COI from their 70yrs of Babylonian captivity, He entrusted them through the prophet Daniel with wonderful prophecies that detailed the fate of that chosen people and prophetic history that would extend to the close of mankind's probation. This prophetic light would be a blessing to the wise and curse to the foolish (Daniel 12:10).

Deliverance from Sin & Death: When Jesus arose as victor over death and the grave he ransomed the human race corporately from the grave (John 5:21, 24, 25). Jesus would tarry for 40 days with His disciples and on the 50th day, heaven communicated Jesus' assumption of His High Priestly ministry and His anointing through the outpouring of the Holy Spirit upon the disciples at the Feast of Weeks (Pentecost). The gift of the Holy Spirit, with His myriad of spiritual gifts (tongues, healings, prophecy, etc.) would empower the Christian church to take the gospel to the ends of the earth.

Deliverance from Spiritual Babylon and 1,260 Years of Darkness: The LORD began the Advent Movement when He delivered His people from 1,260 years of darkness caused by the confiscation and banishment of His two witnesses, the Old and New Testaments, the Bible. Simultaneously, the LORD led captive the captor of His people, the papacy, in the Papal Captivity of A.D. 1798 (Revelation 13:10). To empower this movement with whom He would ultimately enter covenant, He restored the gift of prophecy, particularly through the use of time prophecies reflected in the 1843 and 1850 charts and confirmed through the ministry of Sister Ellen White.

Deliverance from Laodecia to Ephesus: The LORD's last day movement has the accumulated light of past histories to lighten its path. After 126 years (1863-1989 A.D.) of falling away from the counsels, methodologies, and light God entrusted to the movement, God would raise up a remnant that would restore the foundations of the faith, employ the same methodologies given to the Early Adventist pioneers that would recover the flock a second time, bringing deliverance from the bondage of man-centered falsehoods and teachings. As the LORD entrusted prophetic light based on time prophecies to the Early Adventist movement, God has provided an equally efficacious tool in Reform Line histories, based on William Miller's 14 rules, ordained by God {RH November 25, 1884, par. 23}. This tool and gift has brought an increase of light like never before to those who like John, Ezekiel, and Jeremiah, eat God's book.

The Ultimate Deliverance: Following the destruction of sin, the wicked, the grave and death (Revelation 20:13-15), the Lord Himself purposes to be our Exceeding Great Reward (Genesis 15:1) where He, the Father, and the Lamb will dwell among men in the earth made new (Revelation 21:6, 7, 22-27)

Danger in Rejecting the Charts and the 2520



Ancient Israel

1843 Chart



1850 Chart



Adventism

"Forsaking the Guide of her youth"

The Lord often rebuked His spiritual wife, Ancient Israel, for her harlotries. However, the Lord likened her not to a strange woman or harlot (Judges 11:1, 2; Revelation 17:5) that received wages for her hire, but even worst, to an **Adulterous Woman**, who took no hire but contrarily paid those whom she engaged (Proverbs 2:16, 17; 6:20-26; Ezekiel 16:30-34). In describing her acts as an adulterous wife, God chastised Ancient Israel for her:

- Flattering Words
- Forgetting the covenant of her God
- **Forsaking the Guide of her youth**

The Guide of Ancient Israel's youth, when she was brought forth from Egypt (Hosea 2:14, 15), was none other than Jesus (Jeremiah 3:1-4; Isaiah 43:11, 12). Jesus guided and went before her as a Pillar of Cloud by day, and followed behind her as a Fiery Pillar by night (Exodus 13:17-22; compare the cloud and fire upon the Mighty Angel of Revelation Chapter 10). Paul in describing the guidance given by Jesus to Ancient Israel wrote:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." - 1 Corinthians 10:1-4

Jesus, the Everlasting God manifested as a Pillar of Fire and Pillar of Cloud is also called the **Spiritual Rock** from which Ancient Israel drank in its youth. Unfortunately, modern Adventism has followed in the footsteps of Ancient Israel in "*forsaking the guide of her youth*" through the willful rejection of the truths established between the years 1842-1844 as delineated upon the 1843 and 1850 charts. Consider the words of the Prophet:

General Conference Bulletin April 6, 1903, par 35: The warning has come: Nothing is to be allowed to come in that will disturb the **foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. **We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages.** It has been **guiding me ever since it was given.**

Closing Thoughts Pt 1

- The 2,520 affirms the *Everlasting Gospel's* message (Gen 3:15), describing the fate of the two classes of people upon the earth
- The 2,520 does not discredit, but further affirms ["makes glorious"] two established and accepted time prophecies held by the Seventh-day Adventist Church, the 1,260year and 2,300day prophecies
- The 2,520 affirms the position of the "daily" as a desolator of God's people for 1,260 years (Daniel 8:13)
- The 2,520 provides second witnesses to two prophecies and dates: the date A.D.1798 that concludes the "treading down" of the "host" [God's people] and the date A.D.1844 that concludes the "treading down" of the sanctuary with it's cleansing (Daniel 8:13, 14)
- The 2,520 gives explanation to the statement "*last end of the indignation*" spoken in Daniel 8:19
- The 2,520 gives explanation to the statement "*till the indignation be accomplished... that is determined*" in Daniel 11:36

Closing Thoughts Pt 2

- The 2520 prophecy gives explanation why Israel, long after its release from Babylonian captivity, and for the vast majority of Christian Church history, the people of God remained scattered, reckoned among the nations and subjects to the kings of the earth (Numbers 23:9)
- Apart from Palestine, the 2520 Prophecy affirms the United States of America as the "glorious land" in Bible prophecy that God has ordained for His End Time Movement
- The 2520 affirms the Advent Movement as the true successor to Ancient Israel, skipping over the Protestant Reformation and all of its churches
- The 2,520 is as much "Bible Truth" as the 1,260 and 2,300 day prophecies
- The controversy with regards to the 2520 prophecy centers on Bible interpretation methodologies. The forsaken and despised method of Proof Texting used by Adventist Pioneers has been supplanted in large part by the Greek method of Hermeneutics, derived from Higher Criticism
- We should give consideration to the apparent omission of the 2,520 and the "daily" from current Adventist theology and its impact on our message

Prophecy must be fulfilled. The Lord says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: "You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message." {TM 475.3}

There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever He had said unto them. {TM 475.4}

Brethren, we must not put our dependence in man. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. **If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God's word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of heaven guide into all truth.--Review and Herald, Feb. 18, 1890. {TM 476.1}**

Closing Thoughts Pt 3

- Could the "silence" from the prophet of God (EGW) regarding the 2,520 prophecy mirror the command from heaven given to John: "*Seal up those things which the seven thunders uttered, and write them not*" (Revelation 10:4), a testing message for the people of God? [Advent Movement of A.D.1798-1844 paralleling the experience of the 144,000]
- Those described by the True Witness as living under the backslidden *Church of Laodicea* should give caution in calling 'fable' the truths and doctrine taught by those living under the irreproachable *Church of Philadelphia* (Revelation 3:7-22)
- We are not saved by what we know (be it a knowledge of time prophecies or their interpretation), however, we will be held accountable for what we do know and what we could know through diligent prayer and study
- "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" 2 Tim 2:15