

FUTURE NEWS

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BEHOLD, I WILL MAKE JERUSALEM A CUP OF TREMBLING UNTO ALL THE PEOPLE ROUND ABOUT, WHEN THEY SHALL BE IN THE SIEGE BOTH AGAINST JUDAH AND AGAINST JERUSALEM. ZECHARIAH 12:2

The Impending Conflict

Any movement in favor of religious legislation is really an act of concession to the papacy... *Testimonies for the Church*, volume 5, 711, 712.

A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?

There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to "the mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages.

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We also coordinate the **School of the Prophets** for the education of this final generation.

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THREE ANOINTINGS

N. Nyoni

My thoughts are in relation to Vladimir Putin and Russia, Donald Trump and the United States, the work of the Angel of Revelation eighteen from 9/11 onwards and the restoration of the Spirit of prophecy at the Midnight Cry. An additional point is the possibility of a national Constitutional Convention in the United States at Midnight to really begin the process of destroying the Constitution and introducing Sunday legislation. My anchor point for these thoughts is 1 Kings 19:15–18, based on the fresh revelations of truth from Daniel eleven. It would have been helpful if the Elder had managed to really consider the thoughts on Daniel eight and the Realm of Grecia, but I think the thoughts will make sense anyway.

THE BATTLE OF RAPHIA AND THE LEAGUE OF THE JEWS

Daniel 11:11 identifies the battle of Raphia between the kings of the north and south, resulting in an unexpected victory for the south. This is typifying Russian ascendancy over the forces of the United States at Midnight following some type of hostile engagement between the two powers. Daniel 11:12 then identifies an oppressive campaign launched by the king of the south against the Jews when he is lifted up by reason of his volatile and short-lived superiority. The narrative of Daniel eleven is to be understood line upon line, and another line within Daniel 11 which we can lay over the top of Daniel 11:11, 12 is Daniel 11:23. The connecting link is the oppression of the Jews by an enemy. In verse twelve it was the king of the south and in the history of verse twenty-three, the Jews entered into a league with the Romans because of Syrian oppression.

This is where the thoughts on Daniel eight and the Realm of Grecia would become really helpful (for the document labors to show how Syria can represent Russia at one level). But nonetheless, line upon line, the Ptolemaic oppression combined with the Syrian oppression would illustrate the Russian

oppression that is to take place at Midnight. Verse twelve identifies the magnitude of the ordeal, and verse twenty-three identifies the response of the Jews (Seventh-day Adventists) in the wake of this oppression. This means that Syria can represent Russia. One simple evidence of this is that Syria was the first obstacle that Pagan Rome had to deal with in its rise to the throne of the world. And Russia is the first obstacle that Modern Rome has to deal with in its rise to universal dominion. More detailed parallels are in the document. The point I would like to underscore is that Syria can be understood to symbolize Russia (of course depending upon the context).

HAZAEI, JEHU AND ELISHA

With that in mind, allow me to turn your attention to 1 Kings 19:15–18:

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

In this narrative, three anointings are marked—that of Hazael, Jehu and Elisha. And the purpose of these anointings is to bring judgments upon apostate Israel. As far as I have understood this passage, the key that allows us to unlock the application of these anointings on a line is the anointing of Elisha. It is an established truth in this message that Elijah is a symbol of the first message and Elisha a symbol of the second message. Each of these messages have a number of peculiar characteristics, but I will only point out those which are relevant to the points I desire to make.



The first message brings about a noise and a shaking (employing the language of Ezekiel 37:7, 8) and it is Daniel 11:40–45. The second message is the message of the breath (or Holy Spirit) which comes from the four winds — it is the message of 9/11. Elisha's anointing is therefore marked at 9/11. The four winds are also noted in Revelation 7, and in connection with them is seen a sealing Angel which inspiration says is a symbol of Christ, the Angel of the covenant. These four winds are restrained at 9/11; for all the prophets agree with one another. Inspiration also identifies that the collapse of the great buildings of New York City at 9/11 marked the descent of the Angel of Revelation eighteen who empowers the first message and announces the arrival of the second message.

This Angel is also a symbol of Christ, and inspiration associates the outpouring of the Holy Spirit in latter rain power with the descent of this Angel. Elisha is also a type of Christ, therefore Elisha would be representing the work of the Angel of Revelation eighteen, and he would also be a symbol of the sealing Angel. Having locked the anointing of Elisha to 9/11, it is possible to then lock in the anointings of Hazael and Jehu at 9/11 as well; for in the history, all were anointed at the same time. I acknowledge the application by the Elder of Jehu and Hazael to the Pharisees and Sadducees respectively, but I believe this is only one line of truth — an internal line of truth. I suggest that there is also an external line of truth which can be seen in these two symbols running parallel to the internal.

I suggest that Jehu can represent apostate Protestantism (the Christian right) and Hazael king of Syria can represent Vladimir Putin, king of Russia (for Syria typifies Russia). Jehu and Hazael were to be scourges to apostate Israel (and so was Elisha). Jehu was to be a scourge from within the kingdom and Hazael from without. Now the question would arise, were the Christian right (within) and Putin (without) anointed at 9/11 as scourges of Apostate Israel (the United States)? I believe so. There are a plurality of prophetic lines we have now which

teach that the Sunday law was ready at 9/11. And who is to bring in the Sunday law? It is what Sister White describes as apostate Protestantism and what American politics would term the Christian right or the Religious right. Now, why do I say Jehu typified the Christian right? Consider the following:

"The crisis is now upon us. **The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition.** Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. **We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy.** That which we have, for the last thirty or forty years, proclaimed would come, is now here; **and the trumpet of every watchman upon the walls of Zion should raise the alarm.**

"Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. **There is a satanic force propelling the Sunday movement, but it is concealed.** Even the men who are engaged in the work, are themselves **blinded** to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, 'Let every soul be subject unto the higher powers... The powers that be are ordained of God.'" *Review and Herald*, January 1, 1889.

In the internal application, Jehu represents a Pharisee. And arguably, the premier characteristic of the Pharisees was and is their exaltation of the religion of tradition above the religion of the Bible. This is also the philosophy of the Christian right which manifested itself in the form of the National



Reform Movement in the days of Sister White. She identifies the Sunday–Sabbath controversy as a battle of traditional Christianity and Biblical Christianity. Thus confirming that even in the external worldview, Jehu can represent the Apostate Protestantism of the Christian right. Jehu epitomized a blind, bigoted zeal that sought to implement reform employing human strength. Similarly, inspiration marks the Christian right as zealously pushing an agenda of "reform" in a morally declining America that many of its members are blinded to with regards to the devastating results. Inspiration further marks that there is a satanic force propelling the Sunday movement, but it is concealed or hidden. The period of the hiding is classically applied to the history of 9/11 to midnight. So I suggest that the Christian right was anointed to drive the Sunday movement at 9/11 but by reason of divine restraint, it has been making its way in darkness, then at midnight, it is to surface as it gains momentum in an escalating crisis in the United States. This may as well be represented by Jehu's second anointing after which he then began his work in earnest. With regards to Jehu's second anointing, the Bible has the following to say:

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 2 Kings 9:1–3.

Jehu's second anointing was accomplished by a young prophet at the command of Elisha. From that point onwards, Jehu would begin to fulfill his commission to bring about the fall of the house of Ahab. Jehu would reform Israel, but he would

not depart from the sins of Jeroboam. This can be shown to represent the work of the Christian right to bring the United States to national ruin and bring about the fall of the United States as we know it at the Sunday law. They will "reform" the declining morality in the United States by a type of "Reign of Terror," but they will also repeat the sins of Jeroboam by setting up an image to the beast. John Nevins Andrews has the following interesting insight on the foregoing anointings:

"Elijah anointed Elisha to be prophet in his room, and was then taken up to Heaven, **leaving the other two acts unaccomplished.** 1 Kings 19:19–21; 2 Kings 2. Several years after this event, **Elisha appointed Hazael to be king over Syria;** 2 Kings 8:7–13; **and in the case of Jehu, Elisha himself did not act, but sent another person, one of the sons of the prophets, to anoint him king over Israel.** 2 Kings 9:1–3. Elijah begun the work, Elisha, appointed to fill his place, carries it forward; **and one of the sons of the prophets, appointed to fill the place of Elisha, completed the commandment of the Lord.** And thus did Cyrus, Darius, and Artaxerxes, accomplish the restoration of Jerusalem." *The Command to Restore and Build Jerusalem*, 55.

Andrews identifies that even though the command had been given to Elijah to anoint all three persons, only part of the work was accomplished when Elijah was still on earth, namely, the anointing of Elisha (the messengers and work of Revelation 18:1–3) at 9/11. Elisha played the part of anointing Hazael subsequent to his own anointing, and Andrews further states that the one of the sons of the prophets who was sent to anoint Jehu was probably Elisha's successor. He then parallels this with the progressive threefold decree which fulfilled the command of the Lord to rebuild Jerusalem in the history of the exiles. If this model is correct, then we see Elijah representing the first message, Elisha the second message, and one of the sons of the prophets the third message.



The third message first arrives in our history to do its work (even though it has been going through history for years) at Midnight, thus confirming that this son of the prophets anoints Jehu or the Christian right at Midnight where they begin to aggressively and more openly push for Sunday laws (plural) the first of which will be passed at the Midnight Cry.

"Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. **By false representations and angry appeals, men will stir up the passions of the people.** Not having a 'Thus saith the Scriptures' to bring against the advocates of the Bible Sabbath, **they will resort to oppressive enactments to supply the lack.** To secure popularity and patronage, legislators will yield to **the demand for Sunday laws [plural]**. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people." *Prophets and Kings*, 605.

Was the Christian right prepared to push the agenda of Sunday legislation in the wake of the 9/11 attacks? Very prepared, in fact they found in 9/11 an argument to promote and urge their Radical Christian and "traditional" American views. And they had the upper hand; for America was in the midst of an unexpected crisis, and being the "Christian" nation they are, desired a "Christian" solution. God purposed to anoint the Christian right at 9/11 to scourge their own

nation, and we can see that they were already stationed to do this work, but He Lord restrained their purposes for a time just as He allowed the deference of the ratification of His command for the anointing of Jehu. But His word shall be fulfilled at the appointed time. I would further suggest that since the Christian right find their political representation in the Republican Party, a Republican president would be their figurehead, and therefore Jehu would represent a Republican president whose commission it is to fulfill the purposes of the Christian right and bring an end to the United States as typified by the fall of the house of Ahab. With this in mind, I would argue that Jehu symbolizes Donald Trump, and that it was God's purpose to anoint him to fulfill his work at 9/11. And we can see that Trump was prepared to fulfill his role; for in the 2000 elections, he unsuccessfully ran for president as leader of the "Reform" Party. Based on the prophetic word, I would argue that Trump could have won that election and subsequently fulfilled his commission as a scourge to the United States, but the Lord deferred this to the period of his eventual presidency, the period we are currently in. But particularly, he has deferred the ratification of this anointing to Midnight. What of Hazael?

Sister White applies Hazael as a symbol of the Sadducees. This is an internal application. I suggest that in the external application, based on the unfolding light of Daniel eleven, Hazael symbolizes Vladimir Putin. The Sadducees were educated in Alexandria and evinced Egyptian philosophy in their theology. This same Egyptian philosophy is the governing philosophy of Russia, the king of the south. Therefore a link of the external with the internal application can be seen with Hazael as much as with Jehu. Was Putin stationed at 9/11 to fulfill his role? I would like to answer in the affirmative. Vladimir Putin was elected president of Russia in the year 2000, and was already in a position to fulfill his commission should the divine summons have been ratified at 9/11. But when was Hazael's anointing ratified?



And he settled his countenance stedfastly, until he was ashamed: and **the man of God wept**. And Hazael said, Why weepeth my lord? And he answered, **Because I know the evil that thou wilt do unto the children of Israel:** their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, **The Lord hath shewed me that thou shalt be king over Syria.** 2 Kings 8:11, 12.

Hazael's anointing was ratified in connection with a prediction given by Elisha the prophet concerning a work the cruel Syrian was yet to do. If Hazael is Putin, then Daniel eleven reveals to us that he is to effect his cruel work of oppressing God's people and scourging apostate America at Midnight. But as Elisha's prediction preceded Hazael's work, so there must be a prediction which precedes Midnight that is given to the wise virgins and identifies the events to transpire at Midnight.

At this point, the study put together on the possibility of a waymark preceding Midnight at which we can mark a prediction, among other things, becomes especially useful. And if this model is valid, then Putin's anointing would occur at this waymark preceding Midnight. At that point I would think that Putin would begin fulfilling a more autocratic role in the government of Russia than heretofore and would take a more aggressive stance against the capitalist West in his bid to revive pre-1989 Soviet glory (which from the onset he has made it his mission to accomplish). And I would think his movements at that time would be part of the buildup to the decisive blow he will strike on the United States at Midnight. It would be within the environment of these developing events (with other external and internal events occurring, no doubt) that the wise virgins would give a message concerning what will take place at Midnight. Their words will be fulfilled as were the sad words of the prophet Elisha.

DANIEL 11:14

If this model is correct, it furnishes an argument to show that in our history, modern Rome does not stand in defense of the king of the south in our history, in the crisis intervening between Midnight and the Midnight Cry. But rather, it will stand in defense of the north — the United States. The following passage from A. T. Jones summarizes it well:

"After the death of Jeroboam II there was an interregnum, or anarchy, for about twelve years. In the distressful times that had **preceded** the reign of Jeroboam II, **they had called upon both Egypt and Assyria to save them from the terrible invasions of Hazael.** 'When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound.'" *The Empires of the Bible from the Confusion of Tongues to the Babylonian Captivity*, 235.

Jeroboam II is a symbol of the Midnight Cry based on the light of the seven thunders. Therefore, "the distressful times that had preceded the reign of Jeroboam II" would be Midnight. This is further confirmed by the fact that these times were distressful for Israel because of the terrible invasions of Hazael, which would typify the terrible "invasions" of Vladimir Putin at Midnight. "And in those times," Israel entered into an alliance with both Egypt and Assyria, prefiguring America's alliance with the United Nations (Egypt) and the Papacy (Assyria) to deal with the Russian problem (Hazael) after being devastated in some way at Midnight. As Elijah the Tishbite and John the Baptist are connected with a type-antitype relationship but suffered different fates, so also Daniel 11:14 typifies the history between Midnight and the Midnight Cry, but a reverse is seen in the power that Rome comes in defense of in our history. In the time of Pagan Rome it was the south, but in the time of Modern Rome it is the north.



JUST A SIDE NOTE

Inspiration identifies Elisha as one of the "seven thousand" whom the Lord stated did not bow the knee to Baal. I know we conventionally apply the symbol of the "seven thousand" to the Midnight Cry, but I suggest there is another application just as valid.

"We would do well to consider the case of Elisha when [he was] chosen for his work. Elisha was of a family who had kept the ancient true faith of Israel. He did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Even during the captivity there were souls who had not degenerated and gone into apostasy, **and this family was included in the seven thousand who had not bowed the knee to Baal.**" *Christ Triumphant*, 166.

In connection with the anointing of Elisha, Elijah had identified himself as the only one left in Israel who was true to the worship of Jehovah. But having been given the command to go and anoint his successor, he was then told that the Lord had reserved unto himself "seven thousand" who had not participated in the general apostasy. The Lord was identifying to Elijah that even though he could not see men that were perfect in Israel, it did not mean that they were not there. And if Elisha was anointed at 9/11, which he was, we see connected with his anointing a truth that Elisha at one level represents men in Adventism who are perfecting holiness in the fear of the Lord, and even though the blind undiscerning eyes of Laodicean Adventism may not detect them, it does not mean they are not there. This is in response to the claim that there could have been no glory at 9/11; for we as human beings cannot seem to detect perfect holy men in this movement. And the Lord providentially included an answer to this false premise in the symbol of the anointing of Elisha (who is also sadly being misapplied in prophetic application as well).

"The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.

There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. **In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster...** When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, **then the hidden ones will be revealed to view**, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. **Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'**" *Testimonies*, volume 5, 80, 81.

Line upon line, Sister White uses Elisha to represent the hidden ones in Adventism in general who have not bowed the knee to Baal. So also it is in this movement. We are in the period of the hiding, and we have been since 9/11. Even though Elisha was anointed at 9/11, he is hidden, **he is not claiming to be Elisha.** He is silently and patiently ministering to Elijah and waiting for a divine summons for a broader work, meaning he is already engaged in a work—the work of Revelation 18:1–3. Lord help us in this fearful time.

Constitutional Convention at Midnight?

Could there be lines of prophecy identifying significant movements towards constitutional reform in the United States at Midnight? Some



type of National Constitutional Convention? Probably. There seem to be a few lines of prophecy which suggest this. The first is the American Revolution, and the conventions that led to the Articles of Confederation and the final Constitution. Seven presidents of the Continental Congress were elected to preside over the process of establishing a form of government which would unite the states of America more fully. This was followed by ten presidents under the Articles of Confederation until this was replaced by the final US Constitution under which George Washington was the first president.

In the history of the last president, it has been suggested by the Elder that the ten and seven are mirrored. Meaning that Trump would be followed by "ten kings" rather than preceded by them as in the case of Washington, and by prophetic deduction (and other reasons beyond the scope of this summary), the seven would follow the ten kings illustrating the Sabbath test at the Sunday law, among other things. One of the things that the Elder does with this prophetic mirror is lay the ten presidents under the Articles of Confederation and the ten kings which follow Trump over the top of each other. And he places both of them line upon line between the Midnight Cry and the Sunday law.

Then he identifies that the Articles of Confederation can be placed at the Midnight Cry because of the confederacy of the ten kings which begins to rise at that time. This would mean that the seven presidents which preceded the Articles of Confederation would be a symbol of the history preceding the Midnight Cry, which is Midnight. Can we mark the number seven between Midnight and the Midnight Cry? Yes.

Christ is arrested at Midnight, and is there after tried seven times before different tribunals. This is followed by the choice of "Barabbas, Barabbas" (doubling of the Midnight Cry) and the procession to Calvary (typifying the procession of the virgins to the Sunday law, and also illustrated by the

procession of the animals into the ark just in advance of the shut door). Calvary would then be the Sunday law. But the point being, the number seven can be marked between Midnight and the Midnight Cry. Another witness to this is Joseph's work as second ruler of Egypt effecting economic consolidation just in advance of the famine caused by the east wind which famine we place at the Midnight Cry. The consolidation would therefore precede Midnight Cry at Midnight, and it took seven years. The question then comes? What was happening with the seven presidents of the Continental Congress?

They were involved in a process of putting together some type of constitution—the Articles of Confederation—and this was done at a Constitutional Convention which took some time (seven presidents) to accomplish. This would be the first witness for some type of convention for revisiting the U.S. Constitution at Midnight.

The second witness is the French Revolution. France can represent the United States at one level, and the Revolution began in earnest with the summons of the Estates-General for the first time in 175 years. The Estates-General would be something like a Constitutional Convention, and when it met in 1789, it was for the purposes of Constitutional reform in the wake of a heightened crisis. This turn of events marked the rise of the common people, and even though the process started "good", it turned radical because the Jacobins capitalized on the situation to implement their agenda and bring in the Reign of Terror.

So also, I am suggesting that there will be a general meeting or National Constitutional Convention at Midnight in the United States to address an escalating crisis by suggesting certain changes to the Constitution. This may as well be the time when the groundwork is firmly laid for the Trump administration to introduce a dictatorship at the Midnight Cry. But as the Jacobins before them, the Christian right will capitalize on the convention to make their agenda of Sunday legislation one of



national importance, and to eventually introduce a "Christian" version of the Reign of Terror at the Midnight Cry. It is interesting to note that the power base of the Jacobins was the common people, and the Christian right feeds on grassroots activist support — the common people. And Sister White clearly states that it is the common people that will demand Sunday laws, it will be popular by demand:

"Saying to them that dwell on the earth, that they should make an image to the beast.' **Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy.** But what is the 'image to the beast'? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy." *The Great Controversy*, 442, 443.

The other witness I have for this point is the National Constitutional Convention of 1787 in America which ran almost parallel with the one in France. And central in the discussions of that convention was the strengthening of the federal government, probably typifying the same debate at Midnight just in advance of the despotism of the Midnight Cry. The final witness that I have at the moment is Daniel 8:7:

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Again the submissions concerning the document on Daniel eight and the Realm of Grecia would prove useful on this point, if the submissions are

correct. The little horn phase of Grecia in Daniel eight would represent Putin's Russia which smites the Trump administration (the ram) at Midnight and breaks his two horns. The two horns of the United States represent Protestantism and Republicanism, principles enshrined in its Constitution. That the two horns are broken by Russian aggression at Midnight is identifying that the American crisis, caused in part by Russia at Midnight, will be one of the pretexts for having the convention to enact constitutional reforms which will eventually result in the total abolition of the current American government.

One of these reforms will probably be how church and state are to relate, since the Seventh-day Adventist church is to enter into a league with the US government, employing the Russian threat as one of its reasons. More can be said I suppose. I really wanted to be brief, but I am probably bad at expressing things concisely. I hope you will have a look at this and share it with the Elder as well to hear what he says.

"Called to the prophetic office while Ahab was still reigning, Elisha had lived to see many changes take place in the kingdom of Israel (USA). Judgment upon judgment had befallen the Israelites during the reign of Hazael the Syrian (Putin the Russian), who had been anointed to be the scourge of the apostate nation. The stern measures of reform instituted by Jehu (Trump and the "Christian Right") had resulted in the slaying of all the house of Ahab (the fall of the USA). In continued wars with the Syrians, Jehoahaz, Jehu's successor, had lost some of the cities lying east of the Jordan. For a time it had seemed as if the Syrians might gain control of the entire kingdom. But the reformation begun by Elijah (Daniel 11:40–45) and carried forward by Elisha (Revelation 18:1–3 and the Priests) had led many to inquire after God. The altars of Baal were being forsaken, and slowly yet surely God's purpose was being fulfilled in the lives of those who chose to serve Him with all the heart." *Prophets and Kings*, 254.



SUPPORT FOR THE 2520 TIME PROPHECY

B. Alavezos

During the period of the Great Awakening, William Miller was the primary person in the United States who God chose to open up the prophecies. God sent His angel (Gabriel see Daniel 8:16, Daniel 9:21, Daniel 10:13, Daniel 10:21) to move upon him and **open to his mind the time prophecies and he was given the commencement of the chain of truth** (Early Writings, 229).

From William Millers own words,

"From a farther study of the Scriptures, **I concluded that the seven times of Gentile supremacy** must **commence** when the Jews ceased to be an independent nation, at **the captivity of Manasseh**, which the **best chronologers assigned to B. C. 677**; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Daniel 12:11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. **508**." *William Millers Apology and Defense*, 11.

His approach was, "... I [William Miller] had Cruden's Concordance, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. **I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant.** After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the **seven times**

terminated in 1843. Then I came to the **2300 days**; they brought me to the same conclusion." *The Second Advent Manual*, 65.

This quote is significant in that it reveals that before coming to the seven times of Leviticus 26, he had understanding of the Levitical laws of Leviticus 25 requiring God's people to allow the land to rest every seventh year. After understanding Leviticus 25 to be a time prophecy pointing to the great jubilee and the redemption of God's people William Miller came to Leviticus 26 in which God states four different times (Leviticus 26:18, Leviticus 26:21, Leviticus 26:24 and Leviticus 26:28) that He would punish His people **seven times** if they break the covenant. God does not repeat things that are not important.

The next question is; what is a time? The term is mentioned in Daniel 7:25, Daniel 12:7 and Revelation 12:14 speaking about the beast of Bible prophecy. Daniel 7:25 is a parallel passage to the 42 months of Revelation 13:5. Revelation 11:2 also uses the term forty two months. Revelation 11:3 and Revelation 12:6 speak of this as a thousand two hundred and three score (1260) days. These all are speaking of the 1260 years of Papal rule from 538 A.D. to 1798 A.D. when the Papacy received its deadly wound at the time France took the pope captive.

Another important use of the term seven times is found in Daniel 4. Here again the term is mentioned four different times (Daniel 4:16, Daniel 4:23, Daniel 4:25 and Daniel 4:32). Again God does not repeat unimportant things.

Nebuchadnezzar because of his pride was driven from men and spent seven times (years) with the oxen in the field. This prophecy was for seven literal years. William Miller saw this as a type for the seven times (Leviticus 26) of indignation against Israel and Judah.

Here we need to present two of his rules of interpretation.

Rule #X1: How to know when a word is used figuratively. If it makes good sense as it stands, and



does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Rule #X11: To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not look again.

Obviously the seven times in Leviticus 26 could not be the same as the seven times (7 literal years) in Daniel 4 since Judah was in captivity in Babylon for 70 years thus he needed to apply the year for a day principle as found in Leviticus 25 (as well as Ezekiel 4:6 & Numbers 14:34).

Isaiah 8:18 says Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

Isaiah 8:1 Mahershalalhashbaz: "Plunder speedeth; spoil hasteth." Easton's Bible Dictionary. "Making speed to the spoil/ hastens to the prey." Hitchcock's Bible Dictionary. These definitions **typify the scattering of Israel**.

Isaiah 7:3 Shearjashub: "a remnant shall escape or return." Easton's Bible Dictionary. "The remnant shall return." Hitchcock's Bible Dictionary. These definitions **typify the gathering of Israel**

Isaiah 7:8, 9 foretelling the scattering of both:

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

It is important to understand that **God's judgments are progressive**. When remedial judgments fail, then punitive judgment commences. God gave a warning through Isaiah to king Ahaz which was connected to a 65-year time prophecy. This remedial warning judgment was proclaimed in Isaiah 7, verses 8 and 9, and then further expanded

in Isaiah 8, verses 6-8. The judgment was progressive upon the kingdom of Judah when they continued their rebellion, resulting in the loss of their independence (when Manasseh was taken to Babylon by Assyria), followed thereafter with the removal/ "scattering" of its people.

Believe what?

God, through Isaiah told king Ahaz to place his confidence in Him and ask a sign, but he would not.

Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, **even the king of Assyria**, and all his glory: and he shall come up over all his channels, and go over all his banks: And **he shall pass through Judah**; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.
Isaiah 8:6-8.

Prophesied in BC 742

"Isaiah, in the year 742 B.C., **according to the date in the margin**, had said, 'And within three-score and five years shall Ephraim be broken that it be not a people.' vii. 8. From 742 deduct 65 leaves B.C. 677, the only date ever given, I believe, for the captivity of Manasseh." Apollos Hale 1843.

19 years after the prediction, in the year BC 723 Samaria was surrounded by the Assyrian army and thus lost (never to regain) its independence. Astonishingly, 2520 years (seven times) thereafter brings one to the year 1798.

65 years after BC 742, Manasseh was captured by Assyria and carried to Babylon in BC 677 **thus ending Judah's independence**. The pride of Judah's power was broken (see Leviticus 26:19) and, more astonishingly, 2520 years thereafter leads to the year 1844.



Notice how history repeats itself.

19 years after 1844, in 1863 the 2520 was officially rejected by James White. The 1863 chart did not openly contain the 2520 though it did support the BC 677 date. In addition, in The Review and Herald, January 26, 1864 James White wrote (using higher criticism) that Leviticus 26 did not contain a time prophecy.

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**? Daniel 8:13.

This verse is speaking of two entities that tread down Gods people as well as His sanctuary; however the **2300 day prophecy** began in BC 457 and **did not even include the 70 years of Babylonian captivity of Judah. Therefore the 2300 day prophecy cannot be the entire vision!**

Mareh (Strong's #4758/ an appearance or snapshot)

Chazon (Strong's #2377/ vision in its entirety).

The vision in Daniel 8:13 is chazon/ the entire vision;

Habakkuk 2:1-4 addresses the chazon vision: I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd (margin—**argued with**). And the Lord answered me, and said, **Write the vision**, and make it plain upon tables, that he may run that readeth it. For 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. Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith**.

The entire vision, which begins before the Babylonian captivity, **was included on the 1843 and 1850 charts**.

We will present more on this later.

Moses' oath, Moses' curse, treading down, scattering, times of the gentiles and indignation are terms used for the seven times or 2520.

Oath

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse** is poured upon us, and **the oath** that is written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

What oath? H7621= feminine passive participle of H7650/ Sheba=7 times

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, **and make a graven image**, or the likeness of any thing, and shall **do evil** in the sight of the Lord thy God, to provoke him to anger: **I call heaven and earth to witness** (the oath spoken at the giving of the ten commandments) **against you this day**, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And **the Lord shall scatter you among the nations**, and ye shall be left few in number among the heathen, whither the Lord shall lead you. **And there ye shall serve gods, the work of men's hands**, wood and stone, which neither see, nor hear, nor eat, nor smell. Deuteronomy 4:25-28.

See, **I have set before thee this day life and good, and death and evil**; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it. But **if thine heart turn away**, so that thou wilt not hear, but shalt be drawn away, and **worship other gods**, and



serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. **I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:** therefore choose life, that both thou and thy seed may live: Deuteronomy 30:15-19.

The above is the oath spoken just before Moses' death; therefore this was spoken just prior to entering the promise land.

And the anger of the Lord was kindled against this land, to bring upon it all **the curses** that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. Deuteronomy 29:27, 28.

The oath of Moses is directly connected to the seven times of Leviticus.

Ye shall make **you no idols** nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Leviticus 26:1.

The Curse—again see Daniel's prayer in Daniel 9:11 above.

Notice Nehemiah's prayer in Nehemiah 1:5-11 as well as the prayer in Nehemiah 9:5-38 which directly references the curses in Leviticus 26.

Especially note where Nehemiah, even after the 70 years captivity, recognizes that he is still under the curse.

Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, **let not all the trouble** seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, **since the time of the kings of Assyria unto this day.** Nehemiah 9:32.

In addition, the curse extends through Rome.

The Lord shall bring a **nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:** And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. Deuteronomy 28:49-51.

The above verses were referenced in Daniel 8:23, 24 speaking of Rome.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

And it came to pass, when the king Josiah had heard the words of the book of the law, that **he rent his clothes.** And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiyah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell



the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even **all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods,** that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, **that they should become a desolation and a curse,** and hast rent thy clothes, and wept before me; **I also have heard thee,** saith the Lord. Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again. 2 Kings 22:11-20.

Treading Down/Times of the Gentiles

Luke 21:24 —Times (plural) not Time (singular)

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down** of the Gentiles, until **the times** of the Gentiles be fulfilled. Luke 21:24

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? Daniel 8:13.

Notice that the subject is the entire (chazone) **vision about the treading down** of both the host and the sanctuary. The host (God's people) were trodden down until 1798. The sanctuary was cleansed (restored, made right) in 1844.

More importantly the answer in verse 14 is; the sanctuary will be cleansed at the end of 2300 days. When did those 2300 days begin? The answer is, in "BC 457". Again, the question is, "how long is the complete vision concerning the treading down of the sanctuary and God's people? Think about this! **Since the 2300 days does not even include Judah's exile in Babylon, it cannot be the complete vision.**

Habakkuk speaks of the complete (chazone) vision.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and **what I shall answer when I am** reproved (margin/ **argued with**). And the Lord answered me, and said, **Write the vision,** and make it plain **upon tables,** that he may run that readeth it. For 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. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1-4.

This text was the motivation for the 1843 as well as the 1850 charts which included the 2520 prophecy.

"Among these prophecies was that of Habakkuk 2:1-4..." The Great Controversy, 392.

"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...**" The Great Controversy, 392.

"It was the united testimony of Second Advent lecturers and papers, when standing on '**the original faith,**' that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy, (and **those who deny it leave the original faith,**)..." James White Advent Review August, 1850.



"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.

"I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed..." Spaulding and Magan, 1.

So why are God's Laodicean people rejecting the 2520?

The 1850 Chart

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

Scattering

Jeremiah 50:17 —Two scatterings—**beginning with the king of Assyria**

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

2Kings 21:13-16 — Two scatterings

And **I will stretch over Jerusalem (Judah's 2520) the line of Samaria (Israel's 2520)**, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil (the meaning of Isaiah's second son) to all their enemies; Because they have done that which was evil in my sight, and have

provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord. 2Kings 21:13-16.

Indignation

Son of man, say unto her, Thou art the land that is not cleansed, nor rained **upon in the day of indignation**. Ezekiel 22:24.

Her priests have violated my law, and **have profaned mine holy things: they have put no difference between the holy and profane**, neither have they showed difference between the unclean and the clean, and have hid their eyes from **my sabbaths**, and I am profaned among them. Ezekiel 22:26.

Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God. Ezekiel 22:31.

And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. Deuteronomy 29:28. (Possibly this was written by Ezra as they had not arrived in Canaan during the time of Moses.)

Until the Lord removed Israel out of his sight, **as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria** unto this day. 2Kings 17:23.

Ezra wrote,

To fulfill the word of the Lord by the mouth of Jeremiah, **until the land had enjoyed her sabbaths:** for as long as she lay desolate she kept sabbath, **to fulfill threescore and ten years.** 2 Chronicles 36:21.



The above verse is a direct reference to the prophecy of breaking the land-rest cycle of "seven" found in Leviticus 25. For emphasis, Ezra was using the Levitical laws of Leviticus 25 as the basis for the 70 years prophecy of Babylon captivity.

How do the Levitical laws of Leviticus 25 apply to the 70 years captivity?

Acts 13:17-21 clearly demonstrates that from the time Israel came out of Egypt until the first king, was a total of 490 years. (40 + 450 = 490) This was under the theocratic (Moses, Joshua and the Judges) leadership.

It is noteworthy that there were exactly 490 years of leadership under the kings (state— under Saul until Nebuchadnezzar besieged Jerusalem, at which time Israel was taken captive). According to Ussher Saul began his reign in B.C. 1095. Daniel 1:1 states that Nebuchadnezzar came against Jerusalem in the third year of Jehoiakim. The Ellen G. White study Bible chronology of the kings (p. 731) of Judah places Jehoiakim's reign from B.C. 609-B.C. 598. Three years from B.C. 609 leads one to B.C. 606/605. 1095 minus 490 leaves 605. Thus we see 490 years of rule under the kings of Israel. This (490 theocratic/490 king or state) cannot be accidental.

When Peter asked Christ in Matthew 18:21; how many times should I forgive my brother? His answer was "seventy times seven". Seventy times seven equals 490 times. Jesus well understood the 490 year (70 weeks) prophecy of Daniel 9:24. In the mouth of two or three witnesses shall a thing be established (2Corinthians 13:1). Thus we can conclude that 490 years represents "probationary time". And that is exactly what it was for Judah before they went into Babylon captivity. They had previously been given two probationary times (as noted above). They had not allowed the land to rest as the Levitical laws of Leviticus 25 had demanded, and the curse of Moses took effect. Note the land was to rest one year for every six. Dividing 490 by seven (in which the land was to rest) there remained 70 years in which, as Judah was in Babylon, the land rested. God is not arbitrary.

William Miller used the exact same logic as did Ezra in 2Chronicles 36 for his understanding of the 2520 year prophecy. Once he recognized that in B.C. 677 Manasseh was taken captive and carried into Babylon and from that date Judah was never again an independent nation, he realized that 2520 years later brought him to his own time. His assumption was that God would gather His people in A.D. 1843.

Later he came to understand that the 2300 days would lead him to that same date and he had his second witness.

Zechariah 1:12 says: Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

Isaiah 10:5 says O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

The indignation was longer than 2300 days

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? Daniel 8:13.

This verse is speaking of two entities treading down Gods people; however the 2300 days began in BC 457 and did not even include the 70 years of Babylonian captivity. Therefore the entire vision of both Daniel 8:13 as well as Habakkuk 2:1-4 must be longer than 2300 days. It must be the seven times of Leviticus 26.

Daniel 11:36 tells us: And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The above indignation is addressing the king of the north/ Papacy whose power ended in 1798. Thus ended the trampling down of the host; clearly the



first end of the indignation.

Notice Daniel was shown two visions,

And the vision (mareh—short vision) of the evening and the morning (ereb and boqer—same words translated as "days" in Daniel 8:14, ie. 2300 ereb and boqer) which was told is true: wherefore shut thou up the vision (chazon—complete); for it shall be for many days. Daniel 8:26.

However there is another "end" of the indignation.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. Daniel 8:19.

The above verse indicates that the indignation is a time prophecy of which there are at least two ends.

At the first end of the indignation in 1798 the treading down of the host of Daniel 8:13 (God's people) ended.

At the last end of the indignation the sanctuary was to be cleansed (made right). Daniel 8:14, 19.

God's prophet in speaking of the curse states:

"Moses traced the evils that would result from a departure from the statutes of Jehovah. Calling heaven and earth to witness, he declared that if, after having dwelt long in the Land of Promise, the people should introduce corrupt forms of worship and bow down to graven images and should refuse to return to the worship of the true God, the anger of the Lord would be aroused, and they would be carried away captive and scattered among the heathen. 'Ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it,' he warned them; 'ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.' Verses 26-28." Prophets and Kings, 295.

"This prophecy, fulfilled in part in the time of the judges, met a more complete and literal fulfillment in the captivity of Israel in Assyria and of Judah in Babylon." Prophets and Kings, 296.

In the above passage, God's prophet is referencing the oath of Moses in Deuteronomy 4:26-28.

The Gathering

Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall **yet choose Jerusalem**. Zechariah 1:17.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare (margin—time appointed) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand **double** for all her sins. The voice of him that crieth in the wilderness, **Prepare ye the way of the Lord**, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah 40:1-5.

The above text is referencing a time prophecy that would include a double punishment and would end at the time of Elijah the prophet of whom William Miller was an antitype.

Jesus in speaking of John the Baptist states, "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." Matthew 17:12.

Ellen G. White connects William Miller with John the Baptist.

"As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so also, William Miller and those who joined him, proclaimed the second advent of the Son of God." Spiritual Gifts, volume 1, 129.



And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things. Jeremiah 16:18.

The "last end of the indignation" ended in 1844. Therefore in that 46 years from 1798 to 1844 God was gathering a spiritual temple; a covenant people. The faithful went on to become a denominated people, the Seventh Day Adventist church.

Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then said the Jews, **forty and six years was this temple in building**, and wilt thou rear it up in three days? But **he spake of the temple of his body**. John 2:19-21

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Jeremiah 16:14, 15

The above prophecy had a fulfillment in 1844 as well.

And it shall come to pass in that day, that **the Lord shall set his hand again the second time to recover the remnant of his people**, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11:11

"September 23, **the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people**, [see page 86] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little

effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered." Early Writings, 74.

Many have used the following quote to prove that the 2300 days is the longest time prophecy.

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

The above statement does not state that the 2300 days is the longest time prophecy. That would be a complete denial of the historical record of what was being preached by all 300 of those ministers who were presenting everything that was on the 1843 chart. They were all presenting the 2520. In addition, without a distortion of the English language the last sentence is saying that the preaching of the seventy weeks of Daniel 9 by the disciples and the preaching of the 2300 days by the Millerites was based on a different portion of the same great prophetic period. If the 2300 days is a portion, there must be a greater. There is, and it is the 2520.



Notice that there is more than one prophecy that ends the autumn of 1844.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time 'Though it the vision tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843." Early Writings, 236.

Conclusion

So what is the importance of the 2520?

1. The 2520 proves that out of all the Christian churches in the world today, God has chosen only one to be His covenant, denominated people; the Seventh Day Adventist denomination. 2 Corinthians 13:1 says "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established."

2. It provides the second witness to the importance of the sanctuary message of 1844. At that time the sanctuary was to be cleansed, restored and made right. To be made right it must have a host. Exodus 25:8 says "And let them make me a sanctuary; that I may dwell among them." It helps us to understand that idolatry and Sabbath breaking lead God's people into a breaking of the covenant which results in the scattering. But if His people confess their iniquity, He will renew His covenant. See Leviticus 26:40-45.

3. God is now seeking to renew the covenant with those who will compose the 144,000.

"In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. 'In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.'" The Review and Herald, February 26, 1914.

The above quote indicates that the covenant has been broken by God's commandment keeping people!

4. There was a scattering of God's truths from the inception of the Laodicean condition, certainly by 1863, until the third woe arrived on September 11, 2001 (which is beyond the scope of this article).

5. All the prophets wrote more for our day than for the day in which they lived; therefore God is calling His people back to the old truths. Jeremiah 6:16 says, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein."

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." The Review and Herald, January 19, 1905.