

## The Seven Times

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Just prior to the joyous return of our precious Lord and Savior Jesus Christ there is a great need for revival and reformation in the hearts and lives of God's chosen people. When men dig deep into the word of God as for hidden treasure this will be the sure result, for isn't this how our church was established after the great disappointment in 1844? *Daniel 12:4* tells us "...seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased." In *vs. 7* God tells of the scattering time, "...when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Though Daniel heard, he understood not; for the words were closed up and sealed until the time of the end (see *vs. 9*). Yet he tells us in *vs. 10* that "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."

### **Special blessing in verse 12**

Then in *vs. 12* there is a special blessing pronounced upon those who were to live after 1843. According to our pioneer understanding, the "daily" was *taken away* in the year 508. 1335 years subsequent to that date leads directly to the year 1843 and the very blessing that was announced in verse 12. This blessing is confirmed in *Rev 14:13*. "And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." At that time Daniel was to stand in his lot. In other words, during the three angel's message time period, as the book of Daniel was unsealed these truths were to be unfolded to God's true people and the wise would understand. As knowledge increases there would be wonderful new enlightenments of scriptural truths that have been buried under the rubble of blindness and error. Many would then run to and fro anxious to share these precious truths.

As history repeats itself, Daniel is again ready to stand in his lot. Since 9/11 the 3<sup>rd</sup> woe has taken on new meaning, knowledge is being increased and men's hearts are failing them for fear. However, this topic is not the purpose for this study. The "seven times" of Lev. 26 or the 2520 years noted on the 1843 and 1850 pioneer charts has increased significance to our understanding as Seventh Day Adventists. A clearer understanding and expansion of knowledge regarding this subject will give greater confidence in the fundamental principles as well as the foundational pillars of our faith so that we individually will not be moved by the many winds of doctrine which have pervaded our churches today.

## **The Condition of the church today - The Ten Virgins**

In the parable of the ten virgins of Matthew 25, God's people are divided into only two classes: the wise and the foolish virgins. This parable presently applies to Adventism, as can be supported by both the word of God and the Spirit of Prophecy. *1 Cor. 10:11* states "Now all these things happened unto them for ensamples (*margin, types*), and they are written for **our** admonition, **upon whom the ends of the world are come.**" Peter tells us in *1 Peter 1:12* that "not unto themselves, **but unto us they did minister** the things, which are now reported unto you..." Does this not suggest that it is our responsibility to understand how everything in God's word relates or applies to us?

Regarding this parable, Ellen White states "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393. Again she says "I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled **and will continue to be present truth till the close of time.**" *Review and Herald*, August 19, 1890.

There are numerous spiritual applications that could be applied to this parable; however, for the purpose of our study we will consider just one. *All the virgins were asleep* until the call went forth "Behold the bridegroom cometh; go ye out to meet him."

### **Two Witnesses**

It takes more than one witness to establish a truth. God's word states "**It is also written in your law, that the testimony of two men is true.**" *John 8:17*. Paul gives us a second testimony "This is the third time I am coming to you. In the mouth of **two or three witnesses shall every word be established.**" *1 Cor. 13:1*.

See also *Gen. 41:32, Deut. 17:6 and Deut. 19:15*.

### **A Second Witness - Laodicea**

This slumbering condition has a parallel in the book of Revelation. Consider the church of Laodicea. We are living at this time period, and of all the seven churches we are neither hot nor cold. God's word states that He is ready to spew us out of his mouth. Yet, there is hope for Laodicea; but it is only in recognizing our true condition, opening the door and allowing Christ to come into our hearts. For this to happen, we need three things: Gold (faith that works by love and purifies the soul), white raiment (Christ's righteousness, not our own, which implies a personal, obedient, living relationship with Jesus Christ), and eye salve (spiritual discernment), in order to be among the wise virgins.

### **A Third Witness - Dry Bones**

Ezekiel chapter 37 gives us an even more dismal picture of the condition of God's people. Here God takes Ezekiel to a valley filled with dry bones. These bones were very dry

(vs. 2). As seen from human understanding, this condition is hopeless. Without Divine intervention these bones are useless, having no chance of life. However, God asks Ezekiel, “Son of man, can these bones live?” Ezekiel’s wise response was, “O Lord God, thou knowest.” Subsequently God tells him to prophesy upon these bones; to tell them to hear the word of the Lord. As a result the bones came together, including flesh, muscle, ligaments and skin; but no breath. Again he is told to prophesy to the wind (breath, spirit), which he does; and as a result they lived, stood upon their feet and became a mighty army.

It is essential to realize that it was prophecy that brought these bones to life. It is also noteworthy to understand that the word “prophecy” is used *seven times* in this context. We can safely conclude that all three of these prophecies apply to the present condition of the church today. Regarding the dry bones, *Ezek. 37:11* states that these bones are the **whole house of Israel**. Subsequently Ezekiel is told to join two sticks together. One was to represent Israel and the other Judah, and David would rule over them. Though the primary fulfillment occurred at the time of Christ, a wise student of prophecy is constrained to consider that it has a secondary application for our time. Note that *1 Cor. 10:11* (Quoted above) tells us that *all* these things were written for **our admonition...** Again, Ellen White states that “The prophets spoke less for their own time than for the ages which have followed, and for our own day. *Signs of the Times, April 2, 1896*, and in *RH Jan 17, 1893* she clearly ties these dry bones to the Seventh day Adventist church.

### **Faith Established on Prophecy**

Jesus understood that it was necessary to establish the faith of His two disciples on the way to Emmaus, not by presenting the miracle that He had been raised from the dead, but, beginning at Moses and all the prophets, He proved to them that His suffering, death and resurrection were foretold by the word of God (prophecy). Should not Christ’s example be our guideline? Peter’s words in *11 Peter 1:19*, advise us of the importance of prophecy. “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

In agreement with this thought, Ellen White writes “Ministers should present the **sure word of prophecy** as the **foundation of the faith of Seventh-day Adventists.**” *Evangelism 196*.

### **Prophecy must be ever expanding**

Unfortunately, many of God’s people today consider prophecy as they would a doctrine, repeating the old truths over and over again, without presenting any new light. Too often there is a lack of urgent, prayerful study for new and unfolding truth. Sadly, this should not be. Note this important statement “Whatever may be man’s intellectual advancement, **let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light.** As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which

**God shall present to us.** We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, **which can be brought before others.**” 5T 708

### **Forgotten Truths must be brought to light**

In addition, many important truths established by the pioneers have been clouded and lost sight of as a result of both time and the traditions of men. We have council regarding this subject; “God has given me light regarding our periodicals. What is it? He has said that the **dead are to speak.** How? Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced...” “Let the truths that are the foundation of our faith be kept before the people...” “We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.” *Council to Writers and Editors* 28, 29.

God gives us similar admonition in *Jer. 6:16*, but as is the case today, the council was disregarded. “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*’.” How important to see then, that we are not to lose sight of the foundation which has been laid before us.

Finally, consider this statement taken from Selected Messages. “As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are **to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation.** They have made us what we are. The lapse of time has not lessened their value. **It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories.** He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.” *ISM* 201.2.

### **The Scattering**

With the above statements before us, let us reflect on one of the forgotten prophecies of our pioneers and how it applies to God’s people today. William Miller was the first of the advent pioneers to address the “scattering” of God’s people, as mentioned in *Lev. 26*. Very few of us have even heard of the “**Seven times**” or 2520 years that God would punish His people and scatter them among the nations if they broke His covenant. This prophecy was portrayed on the 1843 pioneer chart (a graphic chart used by each of the early advent ministers) which Ellen White said was “directed by the hand of the Lord and should not be altered.” (*EW* 74 found in the chapter entitled “*the Gathering*”) Though new within Adventism, this concept of the “scattering” (“seven times” of *Lev. 26*) is a prominent theme, not only in the Old but in the New Testament as well. The prophet Daniel *understood* that Judah went under God’s curse as a

direct result of breaking His covenant. “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.” *Dan. 9:11*.

A careful reading of Daniel’s prayer reveals that he was following the instructions given in *Lev. 26:40-42*. “**If they shall confess their iniquity, and the iniquity of their fathers**, with their trespass which they trespassed against me, and that **also they have walked contrary unto me;** <sup>41</sup> And *that I also have walked contrary unto them, and have brought them into the land of their enemies;* if then **their uncircumcised hearts be humbled**, and they **then accept of the punishment of their iniquity:** <sup>42</sup> **Then will I remember my covenant with Jacob**, and also my covenant with **Isaac**, and also my covenant with **Abraham** will I remember; and I will remember the land.”

Nehemiah’s prayer in chapter 1 verses 5-11 provides us with a second testimony, confirming this thought. This “scattering” is more than incidental; it is a major theme in bible prophecy. You will find that a word search of “scattered” is quite revealing. Many of the bible authors spoke of both the “scattering” and the “gathering” and eagerly looked forward to the gathering time in which we live. Ezekiel gives us one example. “As a shepherd seeketh out his flock in the day that he is among his sheep **that are scattered**; so will I seek out my sheep, and will deliver them out of all places **where they have been scattered** in the cloudy and dark day. <sup>13</sup> And I will bring them out from the people, and **gather them from the countries**, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.” *Ezek. 34:12-14*. Though this prophecy had a partial fulfillment at the time of Ezra and Nehemiah, it could not receive its ultimate fulfillment until after the curse of Moses had been fulfilled.

## The Seven Times

Four different times in Lev. 26, Moses is told that if the children of Israel will not harken, or will walk contrary to God, He will punish them **seven times for their sins** (*vss. 18, 21, 24, and 28*). Notice this statement. “Some prophecies God has repeated, thus showing that importance must be given to them. **The Lord does not repeat things that are of no great consequence.**” *Manuscript 107, 1897, pp. 1, 2*. Miller, in searching the scriptures, concluded that these were seven prophetic times (or years) and that the prophecy commenced at the time that the Assyrians carried Manasseh off into Babylon in 677 BC (*11 Chron. 33:11*). According to his calculations; by subtracting 677 from 2520 (7 years x 360 days/biblical year), he came to the year 1843. He then, naturally assumed that at that time God would come to this earth and “gather” His very elect from the four corners of the earth to be with Him forevermore.

Though Miller was wrong, not only in the event that transpired in 1844, but in his calculations as well, it was still within God’s design. Miller neglected to add one year for the year 0, resulting in a disappointment and a testing of God’s people. This mistake resulted in a separation of the wise and foolish virgins. The wise virgins continued searching and suddenly

realized that in the very prophecy that led them to prepare the 1843 chart, a **tarrying time was foretold**. Notice this prophecy found in *Hab. 2:3*; “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.”

Again, even though he was originally incorrect in both the event and date; God had a purpose in his conclusions. *EW 74* states “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 1843 chart presented the “**Seven times**” prophecy with the **incorrect** date. While commenting on this time period, Ellen White states; “It was not best for the people to know these things, for **their faith must necessarily be tested**. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *IMR 99.3*.

It should now become apparent to the diligent student of prophecy, that both the 2300 days and the 2520 days or “seven times” **lead us to the opening of the judgment** and the time period of the **church of Philadelphia**. However, lest we feel that we have all the truth regarding the 2520 days, we need remember that truth is ever expanding. God is infinite, but we will be learning throughout eternity.

### **Hiram Edson's Times of the Gentiles**

In 1856, at the request of James White, Hiram Edson wrote a series of articles for the *Review* entitled “The Times of the Gentiles”. His text for the title of this series was *Luke 21:24* “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**.”

Though these articles were never completed, he did suggest that Miller was wrong, in that it was the 10 tribes of Israel which were first driven into captivity. His articles were very convincing; however upon further investigation we can conclude that they were both correct. At the time of the scattering, there were two tribes of Israel, and they each suffered the penalty for rejecting the covenant.

Edson commenced his reckoning in the year 723 AD., which was the year Israel was led into captivity. Note *11Kings17:23*. “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.” Subtracting 723 from 2520 and adding 1 for the year 0 (at that time the mistake in Millers reckoning was understood), the prophecy ended in the year 1798. Since it was this very year that the Papacy received its deadly wound; and about this time (1776) the

new world opened up as a refuge for those who had been scattered, this was a very convincing argument that the “scattering” concluded in 1798.

## **Two 1260-Year Prophecies**

In addition, starting in the year 723 BC and adding 1260 years of Pagan rule or “indignation” against Gods people, one is led to the year 538 AD. At this time the 1260 years of Papal rule began with its extreme cruelty and persecution upon God’s true people. In other words, he noted that there were two consecutive 1260 year time prophecies. Now we can clearly see that this is a fulfillment of a prophecy in Isaiah 40. Notice verses 1&2 “Comfort ye, comfort ye my people, saith your God. “Speak ye comfortably to Jerusalem, and cry unto her, that her **warfare** (*margin-appointed time*) is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand **double** for all her sins.”

This *double* punishment mentioned in Isa. 40:2, combined with the historic fact that there were in this prophecy (as it related to Israel) exactly 1260 years of Pagan followed by 1260 years of Papal rule and persecution, confirms the pioneer understanding of *Dan. 8:13*; that there were two persecuting powers referred to in the verse and the “daily” was one of those powers. This will be addressed in depth later.

## **Miller’s Second Witness**

William Miller recognized a type (second witness) for these 2520 years of God’s indignation, in chapter 4 of the book of Daniel. He pointed out that Nebuchadnezzar’s pride and arrogance resulted in God driving him among the beasts of the field for a period of “seven times” (7 literal years). It will be shown that this prophecy (ensample or type-*1Cor. 10:11*) of Nebuchadnezzar’s being under God’s indignation for seven years, where subsequently his kingdom was restored, had its parallel in God’s indignation upon Judah, which ended in 1844. At that point in sacred history, God, for the second time stretched out His hand and took unto himself a denominated people. This also, will be explained later.

## **A Third Witness**

Daniel chapter 5 provides us with a third witness. Belshazzar lifted himself up against the Lord of heaven (*vs. 23*); and as a result his kingdom was taken from him that very night, not restored, as was his grandfather’s. That evening while he was drinking from the golden vessels which were taken from the house of God and praising his gods of gold and of silver...(*vss. 3, 4*), he saw four words (Mene, Mene, Tekel, Upharsin) written by the fingers of a man’s hand on the wall of the kings palace. This caused his knees to shake (note Isa. 45:1), and upon the suggestion of his mother he sent for Daniel, who told him that God had numbered his kingdom and finished it, that he had been weighed in the balance and found wanting, and that his kingdom was to be given to the Medes and Persians (*vss. 26-28*).

These four words have a numerical meaning. Mene =50 shekels x 2= 100 shekels. A Tekel = 1 shekel. Upharsin = 25 shekels. Thus these four words equal a total of 126 shekels. We learn from *Ezek. 45:12* that “the shekel shall be 20 gerahs”. Read also *Ex. 30:13*, *Lev. 27:25*, *Num. 3:47* and *Num. 18:16*. The total number of gerahs can be determined by simple multiplication.  $20 \times 126=2520$  gerahs or the exact number of years of God’s curse for breaking the covenant foretold in Lev 26. This number can be verified on multiple web sites by searching Mene, Mene, Tekel, Upharsin/ 2520. This was not a prophecy given by man but by the infinite God (“Palmoni”, the wonderful numberer *margin Dan 8:13*) and was no accident. Belshazzar’s experience parallels that of Israel, which ended in 1798. Here no kingdom is restored; only the scattering is presented and thus it parallels the history of the 10 tribes.

Again, at the conclusion of Daniel 4, we see Nebuchadnezzar’s kingdom restored; emphasizing the **gathering** for God’s people and a parallel to the history of Judah which ended in 1844. This also, was no accident.

### **Why We Need to Understand this Prophecy**

The obvious question can be asked; how does this prophecy affect me, living in the closing scenes of this earth’s history? Why is it important to know this prophecy, and how does this prophecy influence my everyday life?

Let us not forget that Timothy is charged in *1 Tim. 3:16* “**All scripture is given by inspiration of God, and is profitable for doctrine**, for reproof, for correction, for instruction in righteousness.” Also note. “The Lord has a special message for his people; **precious gems of truth which have been hidden under the rubbish are to be revealed**. The Lord would have his people search for truth as for hidden treasure. The shaft must sink deep in the mine of God’s word which is rich with precious jewels of undiscovered truth that needs to be brought out and placed before the people. **God’s people want** and it is essential that they **should have, all that the Lord has for them...**” *Miscellaneous Collections, 1888 58.2*.

In addition to the above thoughts, this prophecy directly impacts the church of God today in at least two areas. First, it supports the correct understanding of the “daily” (as mentioned previously); and secondly it brings us to the “gathering” of His people as a “denominated people”; the latter of which we will discuss first.

### **The Gathering**

John chapter 2 relates an experience which occurred after Jesus had cleansed the temple. The Jews came to him and essentially asked, “By what authority did you do that?” Jesus responded “Destroy this temple, and in three days I will raise it up.” vs. 19 Consider their response. “Then said the Jews, **Forty and six years was this temple in building**, and wilt thou rear it up in three days? <sup>21</sup> But he spake of the temple of his body. <sup>22</sup> When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed

the scripture, and the word which Jesus had said.” Vs. 21&22. Repeating for emphasis; it took **forty six years to build the literal temple** (not including the walls) for **literal Israel**. Now, consider these two 2520 time prophecies. The “scattering” as it applied to Israel ended in 1798. Judah’s scattering ended in 1844. Again, I would suggest; it is no an accident that there are exactly 46 years between these two dates, that God was moving upon the hearts of men everywhere, that men were running to and fro, that knowledge was being increased, that God was “gathering” His people from all corners of the earth from which they had been scattered and that **He was building up His spiritual temple (spiritual Jerusalem)**. He was stretching forth His hand the second time and taking unto Himself a “denominated” (SDA) people; a people, in which He could again place His law, in fulfillment of the new covenant.

This concept is not new. It is a recurring theme in bible prophecy. God stretched forth His hand the first time when He brought forth Israel out of darkness in the land of Egypt; however they eventually divorced themselves from Him by rejecting His own Son. When Jacob blessed his sons before his death, he foretold the fate of Israel. *Gen 49:10* states “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.” Another way to phrase this, is that the scepter would depart from Judah after Jesus would come the first time. In Matt. 21, Jesus, after telling the parable of the vineyard of the wicked husbandmen, quotes from *Psalms 118:22-24* “The stone *which* the builders refused is become the head *stone* of the corner.”<sup>23</sup> This is the LORD’S doing; it *is* marvelous in our eyes.” He realized that in rejecting Him they were divorcing themselves from Him as a people, and His very next words to them were; “Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” *Matt. 21:43*.

*Isaiah 14:1* is a chapter dealing with Satan and the great controversy. It tells us that the Lord will yet choose Israel, as also does *Zech. 1:17* and *2:12*.

*Isaiah 11:11* states, “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...” Isaiah often uses the term, **in that day** and in most cases he is speaking about the day of the Lord, but the term must be understood in its context. A careful reading of chapters 10-12 in the book of Isaiah leaves no doubt regarding the context. Isaiah is speaking about the time in which we live. Chapter 11 verse 11 refers to the “gathering” time period. This “gathering” to him a people could not take place prior to the fulfillment of the 2520 years of “scattering”, which ended for Israel in 1798. It was at about that time the new world opened up new freedoms and God began calling a people, who were previously in darkness, into a covenant relationship with him.

### **Transition Seen in Isaiah 22**

This transition from literal Israel to a second denominated people can be seen in a passage of scripture. *Isaiah 22:20-23* states “And it shall come to pass in that day, that I will call my servant **Eliakim** the son of Hilkiyah: <sup>21</sup> And I will clothe him with **thy** robe, and strengthen him with **thy** girdle, and I will commit **thy** government into his hand: and he shall be

a father to the inhabitants of Jerusalem, and to the house of Judah. <sup>22</sup> And **the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.** <sup>23</sup> And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house..."

Here we can see a type, which had its primary fulfillment at the first coming of the Son of God; however we should also see a secondary fulfillment at the time period of the church of Philadelphia. The context clearly identifies a change of dispensations. We see in Isaiah 22:22 a *direct* link to Rev. 3:7 concerning the church of Philadelphia and the time period of the three angels messages. As this period immediately follows the "scattering" (presented previously) we should expect a "gathering" of a covenant people. In addition, much can be added to our understanding of God's word from the meaning of names. In this instance Eliakim means *whom God establishes*; which directs us to the Seventh day Adventist church, a covenant people who keep the commandments of God and have the faith of Jesus.

"Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." *Ed 123.3.* .

In the early 1800's William Miller, upon searching the scriptures, became convinced of the Lord's eminent return in the year 1843. He was a part of a worldwide advent movement, a great awakening which eventually came to expect the Lord's return on Oct 22, 1844. The Lord did not come. This was a great disappointment and of the 50,000 advent believers before that date, there were only 50 believers on Oct 23 (wise virgins) who were convinced that the Lord was leading in the movement and who sought prayerfully, and with many tears, where *they* had erred. This remnant was led to understand the sanctuary truth and that on Oct 22, 1844 Jesus, our high priest, moved into the **most holy place** in the heavenly sanctuary for the finishing work of His heavenly ministry, the blotting out of sins. They received an experience in the three angel's messages of *Rev. 14:6-12* and became God's denominated people. **They were a people who "keep the commandments of God and the faith of Jesus"**. *Rev 14:12*. To them was entrusted the oracles of God.

Consider these 3 quotes from the Spirit of Prophecy.

"The people of God are to guard carefully against the seductive influence of the deceiver. They are to hold firmly to the truths which **called them out from the world, and led them to stand as God's denominated people.**" *CW 109.3.*

**"Who are these?** --God's denominated people--those who on this earth have witnessed to their loyalty. **Who are they?** --**Those who have kept the commandments of God and the faith of Jesus; those who have owned the Crucified One as their Saviour.**" *OHC 345.6.*

"Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. **The reasons why we are denominated people of God are to be repeated and repeated.**" Deut. 4:1-13; 5:1-33. Ms 175, 1905 *8MR 427*

(Unfortunately many of God's people today neither realize that we are a denominated people nor understand the reasons why we are.)

## The "daily" of Daniel

At this point we will approach the subject of the "daily". As a preface, let's consider this statement from *Sermons and Talks* "We cannot afford to entertain an error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point." *ISAT 229.1*

At issue today, is whether to accept the new understanding that the "daily" is Christ's work in the heavenly sanctuary, or to believe with the pioneers that it is paganism. It cannot be both. They are diametrically opposed. It is either the work of Christ, as many today believe, or paganism, hence the work of Satan. The Hebrew word that has been translated in God's word as daily is "tamiyd". In most instances it has been used as an adjective or adverb; however Daniel in 8:11, 8:12, 8:13, 11:31 and 12:11 uses tamiyd as a noun. The translators recognized this fact, but being influenced, **added** the word "**sacrifice**". In most King James Versions, words that are supplied are in italics. The translators realized that *sacrifice* did not belong to the original text; but since tamiyd is often used in connection with the sanctuary service they felt that it would add clarity. Unfortunately this was not the case.

Tamiyd can also be translated as continual, or perpetual. Paganism (or spiritualism) has been warring against God and His people since the Garden of Eden. After the flood, at the tower of Babel, paganism raised its ugly head in defiance of God. Paganism had a devastating influence on God's people under the kingdoms of Babylon, Medo-Persia, Greece and Pagan Rome, as it will in the final battle opposing God's people. Paganism (the dragon power) is a part of the three-fold make up of modern Babylon (Rev. 16:13). The facts clearly indicate that paganism has continually (or perpetually) been at war with God and His people and that Daniel's use of "tamiyd" is perfectly reasonable

## Two Persecuting Powers

As noted previously, there were exactly *two* 1260 year time prophecies incorporated into the "seven times" of God's indignation upon Israel. The first ended in the year 538, the second ended at the deadly wound, in 1798. This is significant and should be considered in light of *Dan. 8:13*. "Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [*sacrifice*], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Again, our pioneers recognized the "daily" as paganism and saw in Dan. 8:13 two desolating powers. Josiah Litch writes; "The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, "the daily and the transgression of desolation;" daily and transgression being connected together by "and;" the

daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host.” *REVIEW and HERALD, January, 1858.*

### **Intrinsic Evidence**

Next, consider *Dan. 12:11*. “And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days...” Even a cursory examination of this verse leads to the conclusion that the “daily” was taken away. Does it seem reasonable that the “man of sin” could actually take away Christ’s work in the heavenly sanctuary? Incredibly, many today in Adventism believe this to be the case. Certainly this did occur within the apostate church; however God has always had a church that was driven into the wilderness (Rev. 12:6, 14), that continued to have open access to the throne of God. Benjamin Wilkinson’s *Truth Triumphant* documents a succession of Christ’s true followers from the time of the apostles, who had open access to the heavenly sanctuary.

To accept the new view, one must believe that Daniel was either sloppy or inconsistent in his writings. Notice how Daniel states in *Dan. 7:25*, “And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and *think to change times and laws*: and they shall be given into his hand until a time and times and the dividing of time.” Here we can see that the man of sin doesn’t actually change times and laws, but he does *think* to do so. If the “daily” was Christ’s work in the heavenly sanctuary, for the sake of consistency Daniel should have stated in *Dan. 12:11*; from the time that they shall *think* to take away the “daily”. He did not do so. The reason is obvious.

### **A Second Witness**

In addition, the time prophecies (1290 and 1335 days) in both verses *11 & 12* of chapter 12 are based upon a historic fact. In 508, the last of the seven pagan kings renounced paganism, professed Catholicism and came to the aid of the papacy to uproot the three Arian horns (*Dan 7:8*). The pioneers understood this to be “the taking away of the daily” (paganism). There is no historic point at which to state that Christ’s ministry was taken away and if there were, it would be earlier than 508 since Paul tells us in *11 Thess. 2:7* that “the mystery of iniquity doth already work.”

### **A Third Witness**

Another serious problem for the new view advocates is found in *Dan. 11:31*, which states “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” We can see in this verse that it was the arms (7 pagan kings that came to the aid of the papacy) that took away the “daily”. In other words, it was not the king of the north (the papacy) that took away the “daily”; it was the armies of Rome. It is easy to see how these kings could place the papacy

in power; but how is it that these pagan kings could obscure or take away Christ's work in the heavenly sanctuary? This is not conceivable.

### **A Fourth Witness**

The closing scriptural argument is found in *Dan. 8:11* which states "Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* **was taken away**, and the place of his sanctuary was cast down." There are two Hebrew words that have been translated as take away (taken away etc.) The word used in *Dan 11:31* and *12:11* is the Hebrew word "suwr" (Strongs 5493). Suwr means to remove or take away; and this is exactly what happened in the above two verses. In those verses paganism is taken away. The problem in *chapter 8 verse 11* is that the word for taken away is "ruwm" (Strongs 7311). This word means to lift up or exalt and this is how Daniel uses the word **suwr**. In *Dan 5:20*, Nebuchadnezzar's heart was **lifted up** (ruwm), in *verse 23* Belshazzar **lifted up** (ruwm) his heart against God; again in *Dan. 11:36* the king of the north **exalted** (ruwm) himself, and finally in *chapter 12 verse 7*, the man that was upon the waters (Jesus) **lifted up** (ruwm) his hand unto heaven. As a Berean, examine this and see that it is so. **According to this verse, the "daily" was lifted up or exalted.** Obviously Christ's work in the heavenly sanctuary was not exalted or lifted up by either paganism or the papacy.

If there was only one text to show that the new view is erroneous, there would be room for doubt; however we have presented four scriptural witnesses which clearly indicate that the new view is incompatible with the word of God. Again I would point you to *11 Cor. 13:1* "In the mouth of two or three witnesses shall every word be established."

### **Support from the Spirit of Prophecy**

Finally, though there are some very strong statements from the Spirit of Prophecy, I will leave you with just this quote from Early Writings "Then **I saw** in relation to the "daily" (*Dan. 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*.

This quote presents several very large obstacles for those who believe the "daily" to be Christ's work in the sanctuary. First is the statement that **she saw** that the **word sacrifice does not belong to the text**. This was something she was shown and to my knowledge, is **the only italicized word in all of scripture that inspiration has stated was added and does not belong to the text**. New view advocates are in opposition to this statement. Secondly, we are told that before 1844, nearly all were united on the **correct** view of the daily. The 1843 & 1850 pioneer charts clearly state that the daily is paganism. William Miller, Josiah Litch, Joseph Bates, J.N. Andrews, Hiram Edson, James White, Uriah Smith, Stephen Haskel, J.N. Loughborough, F. C.

Gilbert and almost all the pioneers saw the “daily” as paganism. Finally, the new view casts doubt upon the spirit of prophecy and we are told that darkness and confusion have followed.

Some have attempted to circumvent this statement from Early Writings by suggesting that this paragraph was primarily dealing with time setting. This is a very weak argument which leads to wresting of the word. There is a statement in the Great Controversy, though presented in the context of the Sunday law we can see an application for us today; “The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.” *GC596.1.*

Though this statement appears to be very harsh, it is not my desire to be divisive or insensitive; however we as a people need to humbly and prayerfully study the word of God for ourselves, not blindly depending on others for truth. Are we not told in scripture to be watchmen on the walls of Zion and to give the trumpet a certain sound?

Notice this statement from the testimonies,

“In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherds. A fearful woe is upon them.” *IT 321.2.*

In conclusion, the “seven times” of Lev. 26 (2520 years) support the fact that God took unto Himself a denominated people during the three angels messages (Rev. 14) time period; a people who keep all the commandments of God and have the faith of Jesus, namely the Seventh Day Adventist church. This could not have happened prior to 1844 or before the end of the scattering of God’s people; and is a fulfillment of *Isaiah 11:11, 14:1, Zech. 1:17 & 2:12.*

*Isaiah 40:1&2* support the pioneer understanding of the daily as well as *Daniel 8:11, 8:13, 11:31 and 12:11.*

“In the mouth of two or three witnesses shall every word be established.” *2 Cor. 13:1.*

## The 46-year Overlap

Here are the forty-six years in which “the temple was built”. When Moses ascended the mount he was there six days and then on the Sabbath God called him into the cloud and he stayed there forty days more. Those forty days include the initial Sabbath, and therefore when Moses received the instruction on building the temple it took a total of 46 days, a day for a year.

”And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it **six days**: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount **forty days** and forty nights.” Exodus 24:12-18.

”After the number of the days in which ye searched the land, *even* forty days, **each day for a year**, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.” Numbers 14:34.

”Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days?” John 2:20.