

# The Desolations of Jerusalem 12

From a Presentation by Duane Dewey 11, 2011

Transcription by Sister Grace

Minor editing for readability by P G Temple

We are going to conclude our discussion this week on biblical hermeneutic within the Seventh-day Adventist church and its history, we want to ask you if you will, would you please kneel with me for prayer.

Loving Father in heaven, thank You dear Lord for the time we spent in studying Your Word this last few days. Thank You dear Lord, that the work that is to be accomplished, when you yourself take the work into Your own hands, is about to be accomplished. Help us, dear Lord, to recognize the testimony that You give is that You do not desire the death of the wicked, but that You want them to turn and live. Open up heaven, dear Lord, this morning and pour us out the Latter Rain. Help us to recognize that it is falling on us; that these are the opportunities now, to hearken to the old paths, and You are faithful, even though we are not, as Daniel has prayed in his own prayer; and that Jesus has promised us "He who cometh to me" He says, "I will in no wise cast out". Bless us to these ends we pray that we will have Jesus as a living Saviour, and that we will be empowered to give the Third Angels' Message; and the glory of the knowledge of the face of Jesus Christ, as Paul says, and that dear Lord Your coming will be soon, and that You will prepare us for that. In Jesus' name we pray, Amen.

I want to make one correction; during the week at some point in our discussions, I told about the Adventist theological society. It was an organisation founded by theologians within the Seventh-day Adventist church. I said that it was in 1991 I thought, but actually it is 1987, the year after they had met at Rio in South America for the General conference in 1986; that's when they formed that particular society. It's called the Adventist theological society. The year is 1987, and that can be found in 'Ministry Magazine', it is the March 1996 issue, in an article written by Robert K, McIver 'The historical critical method, the Advent debate'.

Then also, just to out kind of a cap stone on our discussions of the 1919 Bible conference that took place in our history; this is a part of a transcript that you can download online at [www.adventistdirectory.org](http://www.adventistdirectory.org) and click on the document section and you can pick out various documents that you want and the Bible conference transcripts are there. This is page 170 of the third set of the transcript files. That particular conference was like a round table discussion, as the leading speaker would talk, there would also be questions from the other theologians that were there, and they would banter back and forth with each other about the discussions that they were under. It was an open form so to speak, and so these are the discussion going on verbatim, when the open forum type of conference was taking place. It says:

"If we would take more time, we would have a beautiful opportunity of presenting and driving home anew the great fundamentals. We have been trying to cover too much ground. We don't need to take everything we have in a series of meetings. *(He is talking about evangelism.)* They need to know about the law, the state of the dead, and the sanctuary. How many more of the leading points are there after you get through with those? If they get grounded in four or five, how much more do they need? *(He is talking about people who are not Seventh day Adventists.)* They don't need the seven trumpets; they don't need the seven churches; they can

get that in the process of becoming good Seventh-day Adventists. I think a mistake has been made in trying to cram too many subjects into a tent effort, instead of taking up fewer subjects that will give us the opportunity to present more of the truths of redemption.” {Report of the 1919 Bible Conference for July 3, 1919}

So these gentlemen were under the delusion that the seven trumpets and the churches, and I would assume then the seals, and whatever else isn't included in the law, the state of the dead, and the sanctuary, are not subjects of redemption, that's what I would conclude. They go on to say:

“Carlyle B HAYNES (*asked this question*): Then, after the people had received these five or six points of faith (*actually he only mentioned three*), would you receive them into the church? W G WIRTH (*that was the man who we were reading earlier*): After they had become thoroughly grounded in them, yes.”

So you don't need to teach them about the seven churches or the seven trumpets, you just need to teach them about the law, the state of the dead and the sanctuary; if they are thoroughly grounded in those subjects, he believes that they are acceptable to bring into the church by baptism is what he is saying.

“W.W PRESCOTT (*Notice Prescott's response to this*): What is the purpose of teaching the 2300 days? I don't want to preach three nights on the 2300 days. Not one night. That isn't the way I view the subject.”

Now when you read these transcripts for yourself; it's a lot of reading but you need to read them. Its 1300 pages; it's a must read if you want to understand where we are today in Adventism. Prescott continues:

“What Brother Wirth has said seems to emphasise the idea that doctrinal points are the leading things to handle. I don't look at it that way. I don't want the 2300 days as a mathematical demonstration from B. C. 457 to 1844. (*I hate to mention this to him, but that is the foundation of Adventism; but nevertheless, he doesn't believe that it's necessary.*) I want it in reference to the great subject of the coming of the kingdom, and when I am teaching on the coming of a kingdom I want to use it in that connection. But as a demonstration apart from what I am trying to bring to them as an experience and as to the kingdom coming by and by, it (*the 2300 days*) is useless.” {Ibid}

[http://docs.adventistarchives.org//docs/RBC/RBC19190703\\_B.pdf#view=fit](http://docs.adventistarchives.org//docs/RBC/RBC19190703_B.pdf#view=fit)

I just wanted to see a verbatim record of how these men were approaching the subject of our doctrines. So our text this morning that we are going to turn to in our talk today, is on the 'Year-Day Principle' . The title of our talk this morning is 'Ancient of Days', and we are going to look at Daniel 7:9-13. This is the scene of the investigative judgment opening in heaven, and I want you to see that there is a connecting link that you will see in our talk.

Daniel 7:9 “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 11 I beheld then because of the voice of the great

words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. 13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.”

Our text we want to keep in mind this morning is the term ‘Ancient of days’ in both verse 9 and 13, and you’re going to see something here about the ‘Year-Day Principle’ that I think is quite remarkable. Our study this morning is from a set of studies that William Shea did, in the book ‘Selected Studies of Prophetic Interpretation’, on the ‘Year-Day Principle’. He takes you through a set of different places that he establishes the defence of the use of the ‘Year-Day Principle’, and matching scripture with scripture; the proof text method of the Bible that William Miller used. He also sets in place for you, some areas in which he brings out different points of why different pieces of the time prophecies that were in Daniel, are used in a symbolic context, rather than just saying 1260 years, it’s times, times, and a half a time; they are phrased in a symbolic fashion and he is going to explain this.

“Commentators from two of the three main schools of interpretation of the apocalyptic prophecies of Daniel and Revelation—preterists and futurists—interpret time elements in these prophecies as literal time. *(So you want to mark this down that Dowling was coming from one of these two forms of interpretation/methods, and his was a preterists interpretation, meaning that all of this was fulfilled in the past; some futurists also use this literal time frame and they put it down in the future.)* Historicist commentators, on the other hand, have interpreted these references as symbolically representing longer periods of historical time. {Selected study of prophetic interpretation by William Shea, pg 67}

As for instance in our opening text, you will notice that in verse 11-12 it says:

Daniel 7:11 “I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. 12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

Depicting a duration of time in these events and that is how historicists view the ‘Year-Day Principle’ in association with longer periods of time, rather than literal time.

“These periods, historicists hold, should be interpreted according to the principle that a "prophetic day" stands for a "year" of actual calendrical time extending through the historical events in which they were fulfilled. This year-day principle provides a basic diagnostic difference between the historicist school of interpretation that employs this principle and the preterist and futurist schools that do not” {Selected study of prophetic interpretation by William Shea, pg 67}

Now Raymond Cottrell and his final conclusions from his seventeen years, maybe a little longer, his material that he did on the eschatology on the book of Daniel, which was years and years in making, originally it was around a 1300 page document, and he shortened it to around 700 pages, but it was never published. In it, he completely destroys the idea that the ‘Year-Day Principle’ is even valid. Because it’s from that school of thought, from Cottrell and the other men that were agreeing with him, this man William Shea is defending the ‘Year-Day Principle’, based on the fact that in Adventism, at the

time he was writing this, men were denying the 'Year-Day Principle' as being valid. Here he is going to prove that it is a very important link in the sanctuary doctrine; and he does it in a very fascinating way. Turn with me to Leviticus 25. I was quite pleased when I found this study he did, because some time before, when we were in San Diego in 2010, in Leviticus 25, some of this was shared by Brother Pippenger; we won't read it all but I want you to notice here:

Leviticus 25:2-4 "Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard."

I saw when I read this a few years ago, that what you have here is, you have six years of work, and I just saw this on the surface. This was sometime before our meetings in San Diego that year. Then I saw we had one year of rest, then I saw in verse 8-10 that you have after 7 of these consecutive 7 year periods—49 years, you come to the 50<sup>th</sup> year which was the jubilee. But what I noticed was that this looked very familiar to me on the face of it, six years and rest on the seventh; work six years and rest the seventh; I thought to myself, well that looks just like the fourth commandment, and sure enough it is. This study will show you something about this that you will appreciate; because the fourth commandment has us working six days and resting on the seventh day; and when you look at these two together, the weekly Sabbath and the Sabbath to let the land rest every 7 years, you have built into God's law the 'Year-Day Principle'. It is foundational; built right into His moral law. This was done on the basis of the law because the people were to reflect God's character, in their treatment of the land and their treatment of one another. So these two are used, and it's the foundation of the 'Year-Day Principle'. This will teach us something as we go forward. This writer is in agreement with what I saw back in 2010 in a bible study I was doing at home.

"Another lesser-known school of prophetic interpretation, while regarding the apocalyptic time periods as symbolic (as do historicists), treats them in very general terms. It is argued that the time periods are not intended to represent any specific length of literal historical time. This viewpoint is found in particular among some amillennial interpreters. The difference between this view of general symbolism for the time elements in apocalyptic prophecy and the more specifically quantified view of symbolic time, as held by historicist interpreters, is dealt with in the third major section of this chapter."

Now he goes through the preterist view of this, and he gives you all those things, I can't go through all of this for you this morning; but the sections I will go through, will allow you to see some things about the importance of the 'Year-Day Principle' based upon a scheme of the long period of time, like this third line here approaches. This is the covenant made with Abraham; notice I have here Galatians 3:29, now that's in the New Testament:

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This is the Everlasting Gospel; and if you go to Exodus 13:10; we're going to match wits with the Bible and the 'Year-Day Principle' and the Everlasting Gospel. This is about the Passover:

"Thou shalt therefore keep this ordinance in his season from year to year."

The literal translation of that is 'days to days'. So the Lord is telling them, there is evidence here that we can see that the Lord is understanding days for years, because this was a yearly feast, but the original Hebrew calls it 'days for days'. What this also shows is by the testimony of the apostle Paul, is that in this history where God establishes the Everlasting Gospel through the patriarch Abraham, and then re-establishes it to the children of Israel, as they are extracted out of Egypt, and He prepares them as a peculiar people to give the gospel to the nations, or in other words the gospel to the gentiles.

Abraham was not a Jew until he was extracted himself out of Ur. Abraham was a gentile before he was chosen to represent God to the nations. So the gospel is about the 'Times of the Gentiles', beginning with Abraham through to the time of the Sunday law, the end of the world and the close of probation. All that are extracted from this earth in the plan of salvation are really men and women who were once separated, but through Christ they are joined in reconciliation with the Father.

So it helps us understand some principles regarding the 'Year-Day Principle'; why the 2520 is so important because it spans both, the times of the peculiar people that God had brought out of Egypt to represent His character and to give the gospel to the nations, and it spans clear down into the 'Times of the Gentiles', both in 1798 with the 723 BC against the north here, and then 677 BC against the southern tribes in Judah, which would culminate in the gathering time, which is in agreement with Genesis 49:10:

"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*."

This 2520 terminates on October 22<sup>nd</sup> 1844, at the terminating point of Daniel 8:14 which is the 2300 days, which is represented as years according to the 'Year-Day Principle'. Without the 'Year-Day Principle', this Great Advent History cannot come into history; and it has its foundation in God's holy law. One other thing: it's not a coincidence that on October 22<sup>nd</sup> 1844, the seventh trumpet begins to sound; its not a coincidence that on that date also that shortly thereafter they received the Sabbath truth, at the conclusion of a time prophecy based on the 'Year-Day Principle' that has its foundation in the law of God, based on the idea that you work six days and you rest the seventh day. So when that trumpet sounded, God was heading for a Sabbath rest; and it's based on the 'Year-Day Principle'. This writer says:

"A dozen time prophecies occur in the historical narratives and classical prophets of the Old Testament. More than a dozen also appear in Daniel and Revelation. The volume of material implies that this kind of prophetic view was important to the God who revealed these prophecies. In order to determine what is particularly significant about time prophecies, it may be noted, generally speaking, that what happens during these periods can be evaluated as adverse, or bad, from the human point of view."

For instance, the 1260 is obviously a time of darkness; the papacy trampled the host and the sanctuary for 1260 years. What took place in this time period under the demise of the ten tribes and the destruction of Jerusalem, is also represented as something that is adverse or bad. Continuing:

"However, at their end a more favorable turn of events occurs. Thus these time prophecies appear to delimit (outline or mark off or define) periods during which adverse circumstances, or evils, are permitted by God to prevail."

Now this writer doesn't recognise the 2520 as a time prophecy but we do, I do, and so the same principle that he is telling you about that applies to the 490 years of the 70 weeks, the 2300 days of Daniel 8:14, the 1290 of Dan 12, and 1335 of Dan 12, all these time prophecies are governed by what he is telling you here, including the 2520. It also was a time when God's people on the earth were trampled by the pagan powers—but at the end, under Judah, Christ once again gathers a people to himself.

“Examples of this kind of activity in the historical narratives (I want you to notice that it's a historical narrative) and classical prophets of the Old Testament, can be found in the cases of the 120 years to which man's wickedness was limited before the flood (Genesis 6:3); the 400 years prophesied for the oppression of Abraham's descendants in Egypt (Genesis 15:13); (*That takes place here when God makes the covenant with Abraham.*) the seven years of drought and famine prophesied through Joseph (Genesis 41:27); the three and a half, years of drought and famine prophesied through Elijah (1 Kings 17:1); and the 70 years of exile for God's people prophesied by Jeremiah (Jeremiah 25:11).” {Ibid pg. 69}

This writer is calling these prophecies classical prophecies because they are defined in classical ways by using 120 years, 400 years, 7 years; they are not symbolic in their representation like ‘times, times and a half’.

“In apocalyptic prophecies we find the 3 and a half times; 42 months; 1260 days for the persecution of God's people referred to twice in Daniel (7:25; 12:7) and five times in Revelation (11:2, 3; 12:6, 14; 13:5) (*There are other places in the Bible where the 1260 is represented in other fashions but here he is specifically representing the three and a half times, 42 months and the 1260 associated with the description*). Another period of persecution lasting 10 days is referred to in Revelation (2:10). Men were to be hurt for five months under Revelation's fifth trumpet (9:5) (*and I want to recognise here that this writer at least remembers that the time prophecies about Islam reflected on the charts are being included on his list. We want him to stay in harmony with that inclusion*), and men were to be killed for a longer period of time under its sixth trumpet (9:15) (*he includes it also*). God's witnesses were to lie dead in the streets for 3 ½ days before their resurrection (Revelation 11:9); and the abomination of desolation was allowed to hold sway for 1290 days (Daniel 12:11).” {Ibid}

I'm glad he put that one in there in the way he did, because that is the subject of the ‘Daily’, although he doesn't mention it; and he also includes Daniel 12:11, which is the subject on this chart marked as 508. This man is also not in agreement with the correct view of the ‘Daily’. He believes that the ‘Daily’ is Christ's high priestly ministration in the sanctuary; but nevertheless we are going to extract from his study something about Leviticus 25, and Exodus 20, about the ‘Year-Day Principle’.

“To recall these examples is not to say that all time prophecies refer to something bad or adverse as occurring with the epochs they delimit (*delimit means outline, mark off or to define*). The seven years of plenty in the time prophecy given Pharaoh is an example of a period of prosperity (Genesis 41:26, 29). While certain dire events were forecast as transpiring during the 70 weeks prophecy (Daniel 9:24-27), yet some very positive accomplishments would also take place during that era. Nevertheless, even in these two instances the good is linked with the less beneficial. The seven good years were preparation for the seven years of famine to follow. The negative response to the Messiah by the people was seen as resulting in terrible consequences

for the nation. Thus when the whole spectrum of time prophecies are taken into consideration, it may be seen that in general they delimit periods of adverse conditions (*In other words, these adverse conditions are going to have an ending point, or a time of the end*). This pattern is similar to the larger pattern of the whole economy of sin through the history of the human race." {Ibid 69-70}

Now here this writer is connecting; if we understand what he is telling us correctly; In Genesis 3:15, when Christ promises to bruise the serpent's head and put enmity between the women and the seed of the serpent, he is using the 'Year-Day Principle' because it's a prophecy; even though it's not stated. We know that prophecy is fulfilled when Christ is hung on the cross, which was not done when He uttered the statement. So there was a process of time that had to be worked out until Christ crushed the serpent's head and he cast him out of heaven. It says...

"In the same way, but on a smaller scale, these time prophecies appear to have delimited similar experiences at various points through the course of human history."

Really through sacred history; I am under the opinion that all history is sacred history. If we believe the Bible and God is who He claims to be and we believe that He is; then there is no history that has ever taken place in our world that is not connected with sacred history.

"The fact that God brought those temporary episodes of evil's ascendancy to their conclusions at prophetically appointed times, is an earnest or token of the fact that He will also bring the whole economy of sin to its conclusion at the appointed time (Acts 17:31). {Ibid 70}

Go with me to Acts 17:31; this is a very key text in understanding the 'Year-Day Principle' in regards to prophetic time and its conclusion, where it will finally reach.

Acts 17:31 "Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead."

Christ's death, burial and resurrection are tied to a time prophecy. That evidence in sacred history, the crucifixion of Jesus, firmly ties the principle of the Year-Day to sacred history, and Christ would have not died on a cross according to the appointed time, had it not been specified in all the prophets and the Psalms. So when you read about the predictions of Christ's death in the Psalms; and when you read about the 490 years in Dan 9:24-27, you are reading about the 'Year-Day Principle' being carried out in sacred history, in connection with the death of Christ on the cross.

So to conclude as some to in our church today that the 'Year-Day Principle' is not valid; it denies the cross, it denies the resurrection, and these denials, the beloved apostle John says that if you do not believe that Christ has come in the flesh then you are antichrist. So to deny the 'Year-Day Principle' is a serious one. It can be concluded then, that you do not believe that Christ has come in the flesh; and it can be concluded that you do not believe that He has risen from the dead; and Paul says that if He has not risen, then our hope is vain. This is the real christio-centric application of time prophecies; that Christ *is* risen and today He is in the closing scenes of the investigative judgement, judging the living.

"The literal time periods present in the prophecies of the historical narratives and the classical prophets were ample for the outworking of evil's purposes. This holds true for the 120 years until the Flood, the 400 years for oppressing the Israelites in Egypt, and the 70 years they were

swept off their land during the Babylonian exile, etc. If the time periods in apocalypics are also interpreted as literal, however, the same principle of fairness in the great controversy would not appear to operate. The great sponsor of all these evils (Satan) could reasonably complain that he was not given sufficient time to demonstrate the superiority of his program in just 3 and a half literal days, in just 10 literal days, 3 and a half time-years, etc. (*Our opening text in Daniel depicts these beasts had their time prolonged; so the time prophecy is not based symbolically on a literal time frame; it's symbolic meaning years.*) if apocalyptic were only literal time units. The best way to resolve this theological disparity between the significance of literal time in classical prophecy and interpreting time in apocalyptic prophecy as literal, is to interpret the time units in the latter (*the apocalyptic*) as symbolic rather than literal." {Ibid}

This is his conclusion; it's really a no brainer. Then he comes to this part here, its called 'The End Point of Time Prophecies'.

"The time periods that occur in the two types of prophecies discussed above contrast in general with regard to their length, if they are all interpreted as literal time. The time prophecies encountered in historical narratives and classical prophets of the OT run as long as 400 years (Genesis 15:13). The other extreme is encountered in apocalypics where one time prophecy extends for only 3 and a half, days (Revelation 11:9). (*This is not an accurate statement but he says... The longest of the time prophecy in the Bible is the 2520 days or years of Lev 26 of which the 2300 days is a part; but this writer doesn't agree with that, and so he says:*) The longest of the time periods in apocalyptic extends for only 6 and a half years when the 2300 days of Daniel 8:14 are evaluated as literal time; (*This is the preterists view of Dowling and Raymond Cottrell. The 2300 days become literal and so they only extend to a literal 6 and a half years.*) and some commentators would (*incorrectly*) cut this period in half. Two of these contrasting long and short time prophecies occur in the same chapter of Daniel 9 (*meaning the 490 years and the rest 1810 of the remaining 2300*). In this chapter Daniel's prayer for the fulfillment of Jeremiah's 70 years is answered with another prophecy about 70 weeks, or only a year and a half, if literal time is involved. An important point to note here involves the end point in view in these two different kinds of time prophecy. In the prophecies found in historical narratives or classical prophets of the OT the time periods are connected generally with people who are either contemporaneous or immediately successive to the time of the prophet." {Ibid pg.70}

Meaning, in their own time, in their own context, in their own literal limits of time; for instance, the 70 years of Babylonian captivity. The literal Babylonian captivity did not extend to the end of the world but it happened right here in 70 literal years.

"Apocalyptic prophecies, on the other hand, not only speak to the immediate historical context of the prophet, (*If Brother Cottrell were alive, this is the argument against his thesis.*) but also to more distant times, even down to the end of time when the ultimate kingdom of God will be set up. (*This is the story of the image of Daniel 2, an everlasting kingdom. Begins from a literal kingdom, goes through history, though prophetic time and ends, when Christ sets up His everlasting kingdom.*) Thus a difference in focus, in terms of time, is involved here. Classical prophecy concentrates on the short-range time view, while apocalyptic includes the long-range view." {Ibid}

Now the next section is called 'Law of magnitude', that's what I call it; he called it 'Magnitude of Events



Involved’.

“The events described in apocalyptic prophecies are not peripheral to world political and salvation history. Daniel outlines the rise and fall of the major powers that were to rule the Near Eastern and Mediterranean areas from his day to the end of time. We have not yet entered the final kingdom of God that is to be established at the end, but many centuries have already passed since Daniel's time. Putting these kinds of events on a time scale implies that more than symbolic time is being used when such elements are couched in small numbers in the prophetic visions. In addition, there appears to be a crescendo in this outline as it is expressed in Daniel 7, since the fourth or Roman beast is described as more dreadful, terrible, and destructive than any of the preceding beasts. While political domination is the goal of the beast as it is expressed in this passage, the little horn that issued from it, has concentrated more on religious issues, such as speaking great words against the Most High and persecuting His saints. {Ibid pg.71-72}

And I going to add to that with this political and religious aspect of time prophecies considering the little horn, eventually in these time prophecies, you come to a point in sacred history where you have church craft and state craft combined.

“Of all the prophetic entities described in this chapter, the little horn stands out as the one most directly in opposition to God. That being the case, the question may be asked, Does this prophecy really mean to say that the struggle between the little horn and the Most High would be resolved in just 3 and a half literal years?”

It can't be that way; it couldn't happen in just 3 and a half literal years; not if we understand history as we have it on record. The Great Controversy and God's dealing with it has been through every age. That's why it's good when you study the Bible to put sacred history on a time line, because you can see how God is moving through that history with His people in accordance with the 'Year-Day Principle'.

“Given the comprehensive scope of salvation history that this prophecy covers, such a figure seems like an inordinately short period of time (*meaning the 3 and a half literal years*) in which to conclude events of this importance. Something similar can be said about the reuse of the same time period in Revelation 12 where the 3 and a half times or 1260 days (vss. 6, 14) delimit a particular period during which Christ's church (represented by the woman) was to be persecuted by the dragon, or Satan, working through his human agencies.” {Ibid pg.72}

In that time period, we have church craft and state craft combined also, which is a persecuting power against God's people for the 1260 days.

“Does an allowance of just 3 ½ literal years do justice to these statements that are set in the context of the height of the great controversy between Christ and Satan (vss. 7-12)? The magnitude of the events involved in this context points rather to the symbolic nature of the 3 ½ times in order to accommodate their accomplishment.” {Ibid}

What this also mean today, if you take all the time prophecies like Raymond Cottrell does, and exegete them on a literal time frame, it removes the papacy as the antichrist, it removes the context of church craft, state craft union, that put Christ on the cross; that will bring the Sunday law; and will also bring the close of human probation. That is why I said yesterday, these people must really believe that there

is going to be a thousand years of peace; they must! Because to abandon the 'Year-Day Principle' means that you are going to abandon the papacy as the antichrist. Antiochus Epiphanies is the antichrist in the time of Daniel, and then they take the last week of the 70 weeks of Daniel 9, the same people, and they place it at the end of the world after the millennium, and the antichrist comes and persecutes the Jews and destroys Jerusalem for a third time. It's ludicrous to abandon these principles that were founded in this history behind me.

Now he gets to the 'Time of the End'. I am almost getting to the part about the Ancient of Days.

"In his opening statement of explanation in Daniel 8, Gabriel told the prophet that the vision given to him was for the "time of the end" (Hebrew: *'et-qes*, vs. 17). His explanation then began with the first element, the Persian ram (vs. 20), and continued on down to its last element—the time factor of "evening-mornings" (vs. 26) (*It's also Daniel 8:14*). The obvious inference of Gabriel's explanation is that the time element presented with this vision leads the interpreter along to that "time of the end" in human history. The final activities of the king of the north are described as occurring in the "time of the end" (11:40)" {Ibid pg. 72-73}

It's not a literal time; it's symbolic of a long period of time, leading down to the end of the world.) The same point is brought out in the explanation of this vision given in Daniel 11 and 12 (That's why we at Future for America, and the ministries associated with it, are teaching that the last six verses of Daniel 11 are associated with all these principles that are laid in this history. Ellen White makes a statement that the last portions of the prophecies of Daniel are in process of their fulfillment. She makes that statement because she understands that the foundations of her statements are laid in the Millerite history, not in modern schemes developed by modern Adventism.

I don't know how many watching know this; but the time of the end of Daniel 11:40 is 1798 and it's also 1989, when Louis Were's ad hoc lunatic prediction of the 1950's came into history. Louis accurately predicted that the United States and the Vatican would join hands and bring down the Soviet Union; and for his troubles they removed his credentials in Australia and they drummed him out of the church. But history proved that one man was right, and the rest were wrong, based on the 'Year-Day Principle'. Louis believed in the 'Year-Day Principle', he believed in a lot of things that are square and right, and he also opposed Brother Cottrell in his eschatology. Brother Were is specifically mentioned by Cottrell in his documents.

"At that time Michael stands up and delivers His living saints and resurrects His dead saints (12:1-2). The reference here is to the establishment of the final kingdom of God, and this occurs at the end of the "time of the end". Within that same "time of the end" the prophecies of Daniel were to be unsealed, studied, and understood (12:4, 9). These references in Daniel 11:40 and 12:4, 9 indicate that the "time of the end" was to be a period of time, and that the prophetic time periods referred to in Daniel 8:14, 26 and 12:7, 11 lead up to that final period. Since the prophecies in Daniel 7-8, and 10-12 all lead up to the "time of the end", which is to be followed by the setting up of God's final kingdom (*as depicted on the image of Daniel 2, 7, 8, Revelation 13, 17. Daniel and Revelation are compliments of each other; they bring each other to perfection. All of these time prophecies involved in Daniel and Revelation come to their conclusion during the time of the end, which is to be followed by God setting up His everlasting kingdom.*) The time periods mentioned in these prophecies should naturally be seen as extending throughout history to the "time of the end." {Ibid pg.73}

“In the sweep of history described in these prophecies that extends from the prophet in the sixth century B.C. (*that would be Daniel*) to our time and beyond, literal time periods of only 3 and a half to 6 and a half years are not capable of reaching anywhere near this final end of time. Therefore, these prophetic time periods should be seen as symbolic and standing for considerably longer periods of actual historical time extending to the end time.” {Ibid pg.73}

In all actuality, what this study proves, is that the ‘Year-Day Principle’ is not founded in time as we are in, although it defines for us is the time that we are in. The ending result of the ‘Year-Day Principle’ will be eternity; when time has no end, and in it we will still keep the seventh day. So the ‘Year-Day Principle’ is more than we give credit for God planting in His Word and in our history; it’s going to take us into eternity. And in our time, to get us there, He crucified His Son on time. I am a stickler for being on time, I don’t like to be late; so God brought His Son into history right on time, based on the ‘Year-Day Principle’.

Now we are going to move on to ‘Symbolic Time Units’.

“Not only do apocalyptic time periods appear in symbolic contexts, but they are expressed on occasion in unusual time units. The "evening-mornings" of Daniel 8:14 present an example of this. That composite unit (*meaning “evening-mornings”*) does not appear elsewhere in the Old Testament as a unit, by which time was commonly quantified numerically. It probably was selected for this prophecy because it was particularly appropriate for the sanctuary activity and the symbolism involved with it. (*In other words, because it was associated with the sanctuary, this particular phrase, ereb and boger; it’s because it being tied to the cleansing of the heavenly sanctuary. Daniel didn’t understand that, and neither did anybody else until the time of the end.*) Again, the 3 and a half times or "times" of Daniel 7:25 are not the normal expression of the Bible writers to denote time units. Although some commentators hold that this term is simply another word for "years," there is no lexical evidence from either biblical or extrabiblical sources to support such a contention”

In other words it not in the context of the ancient Hebrew; so what they do is that they are using a word that is in the Hebrew; but that word typically doesn’t reflect a time unit, but it is here representing that, as a symbolic phrase used in a prophetic utterance. This principle we are describing here justifies using Leviticus 26 as a time prophecy. Let me read it again:

“Again, the 3 and a half times or "times" of Daniel 7:25 are not the normal expressions of the Bible writers to denote time units. Although some commentators hold that this term is simply another word for "years," (*this is the same statement of times being used in Lev 26*) there is no lexical evidence from either biblical or extrabiblical sources to support such a contention. (*As these men who write this believe that the Hebrew word for ‘times’ does not support such a view, and they say therefore the 2520 can’t be a time prophecy. But they are saying here that it can. They have to make up their minds, it either can’t be or it can be.*) The point is that a time unit was used here which was intentionally symbolic, (*So the time period in Leviticus is intentionally symbolic. It doesn’t have to literally mean a time prophecy in the original Hebrew. It’s plucked out of the Hebrew language and placed there as a symbolic reference.*) and those symbolic units must be interpreted to determine the actual time period intended by the writer. The use of unusual time units that were not ordinarily employed for the computation of time, such as "evening-mornings," "times," and to some extent, even "weeks," lends support to the idea that

something more than just literal time is involved here. Unusual units like these fit better with symbolic time and probably were chosen to emphasize that point.” {Ibid pg.74}

Therefore the seven times of Leviticus is a time prophecy. How do you come to the conclusion that it's a time prophecy? Year day principle; it's on Miller's chart, right here, the simple mathematics which he used. Its  $7 \times 12 = 84$  months, 30 days to a month = 2520 days and if you're following the 'Year-Day Principle' which Miller did, and Sister White says that we should be following, then you come to the right conclusion that the seven times of Leviticus 26 is 2520 years.

Shall we pray?

Loving Father in heaven, we are so grateful for Your Word. We are grateful dear Lord, that Jesus is the First and the Last, the Alpha and the Omega, the Beginning and the Ending, and that it is His divine signature on all these, that He places within Daniel and Revelation and all and all the prophets; and especially in these time prophecies where He is specifically using these things in the 'Year-Day Principle' with His divine signature, based on His holy law, and that He will carry these things out for He has promised that His Word will not depart from Him in vain but will return. Thank you dear Lord, that Jesus is in charge of these great events, and that in the New Testament, and in the old, we are told that the government was placed upon his shoulders in Isaiah 9:6, and that He will carry out till the end, and He will establish an everlasting kingdom based on the 'Year-Day Principle'. We thank thee for all Thy love, and all Thy patience, and all Thy mercy, Thy long suffering kindness. Lord thank You for meeting with us this week; and thank You for meeting with us this morning. Thank You for Your love and thank You for Your wonderful, wonderful Word; in Jesus name we pray. Amen.