

The Desolations of Jerusalem 13

From a Presentation by Duane Dewey 11, 2011

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We are going to continue our discussion on the 'Year-Day Principle' based on our text, 'The Ancient of Days'. Can we please kneel for prayer?

Loving Father in heaven; again Lord we ask You humbly to meet with us again as we conclude our study this week of the Great Advent Movement in terms of the hermeneutics within our own denomination and also outside of our denomination, how these things have affected what we believe about the Great Advent Movement. Lord, spare Thy people. Daniel in his efforts to bring about reconciliation between Heaven and the Church, he earnestly sought, dear Lord, the answers from all the prophets. And so today Lord, as we have been studying these things this week, we've looked and many of the things that were foretold and spoken of by the prophets, and we know that the prophets spoke more for our day than they did for their own, this is the great principle that is in Your Word and from it, dear Lord, we want You to speak to us today. Please Lord, again pour out Your Spirit in Latter Rain abundance, it is only through this, dear Lord, that the people can prosper; that they can have a refreshing; that they can be at rest in all that You have provided for them, and they can bear Your Name then faithfully to the World. Help us dear Lord, to bring glory and honor to Your name by the study of these things, and that You will be with us again this morning, in Jesus' Name: Amen.

We left off with the understanding that the 'Time Prophecies' in Leviticus 26, and the other 'Time Prophecies' in the Book of Daniel, because they are taken and used as a reference point, does not mean that they might be lexically or in their Hebrew, they don't necessarily have to reflect a literal time sequence or definition; but they can be used symbolically pointing to a portion of prophetic time.

It says: "Symbolic Time Numbers: "even if one accepts the exceptional 'evening and morning' of Daniel 8:14 as a standard unit with which to measure time, 2300 of them is still not the normal way in which to quantify them. One should rather have referred to the period as 'six years, 3 months, twenty days', rather than 2300 days."

That's how people normally talk in those terms.

"The same is true of the seventy weeks of Daniel 9, which would make up 'one year, four and a half months', on a literal basis. The normal way to have given the 1290 days of Daniel 12:11, would have been to say, 'three years seven months'. The 1335 days in the next verse would have come out as a correspondingly longer period; compare Jesus' words in Luke 4:25 in reference to the three and a half years of Elijah;

Luke 4:25 "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months," here Jesus describes it in a normal phraseology, 'Three years, six months'. (*That's how we normally speak, right?*) James refers to the same incident; this is the book of James, this is the brother of Jesus, the apostle of Jerusalem;

"James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

By the testimony of two a thing is established.

“So there is symbolic ways of describing time related issues in the Bible, but there are also general terms that are in use in everyday language that are also employed. (*This man here is making these distinctions.*)

“The three and a half times is not a normal numbering of time either, since the expression read literally as, ‘a time, two times and one half time’.”

People don’t talk like that is what he is saying; so this is especially a point in the Bible prophecies that is pointing us to something—it is earmarking it; it’s putting parenthesis around it; it’s putting it in quotes, so that we’d recognize that the prophet is generally speaking about something other than ordinary time—it’s prophetic time.

“Thus not one of the time periods of Daniel’s Prophecies is expressed the way it would have been if it had been used to express literal time in the normal manner such as in Leviticus 26. The unusual way in which these prophetic periods are expressed both with regard to units of time and the numerals used with them, suggest once again that symbolic rather than literal time is involved.

“In contrast the statements about time in classical prophecies, (*that’s Noah, 120 years; the four hundred years of Abraham, his vision that God showed him in Genesis 15*) apocalyptic employs symbolic numbers, with symbolic time units, in symbolic contexts.” (*I like that he puts it in that term.*) These factors converge to indicate that these references should be understood as standing for symbolic and not literal time.”

Now this next section is very, very good, all of this has been good, but this next section really was a delight to find.

“Daniel’s days in general. (*So this is the general use of the word ‘days’ in the Book of Daniel; how it’s used throughout the book.*) Daniel does not present a simple straight forward pattern of obviously literal ‘days’ in the historical passages of Daniel 1:12-15; Daniel 8:27; and Daniel 10:3; and those that are either literal or symbolic in prophetic passages. The pattern is more complex than that, and this complexity provides a spectrum of usage that blends into symbolic days at the prophetic end of this spectrum.”

What he is saying is, that for a normal phrase, go to Daniel 8:27, and you will see what he is talking about.

“And I Daniel fainted, and was sick certain days;”

Now that is the use of the word ‘days’ and the way it is phrased—notice what he says: “Daniel does not present a simple, straight forward pattern of obviously literal ‘days’ in the historical passages” So he was sick certain days, he didn’t say, “I was sick three weeks, or fourteen days”, but ‘certain days’. That’s what he is trying to relate here.

“The pattern is more complex than this. This complexity provides a spectrum of usage for the word ‘days’, that blends into symbolic days at the prophetic end of this spectrum.” (So when he is using ‘days’ throughout the book of Daniel, he’s using it in terms of literal days, and then at the other end of the spectrum, he’s using it as symbolic.) In the historical narratives the word for ‘days’ could be used to specify a general number of years that had passed. For example; Daniel and his friends appeared before the king at the ‘end of the days’, when their schooling covered three years; So the three years was described as ‘at the end of the days’.

Nebuchadnezzar recovered his sanity 'at the end of the days'"

I thought that was interesting because that is the 'seven times' prophecy and in some respects, in reality, the church recovered its sanity at the 'end of the days' in [1798-1844]. That's when Daniel stood in his lot. And that's when the Lion of the tribe of Judah had completed his work of opening up the prophecies through the book of Daniel. It's the 'Seven Thunders' of Revelation 10.

"When the period involved covered seven times."

This writer here doesn't do this but we're going to go right here and do it. We are also going to prove that the 'Seven Times' are connected with the 'Seven Times' of Daniel 4. Turn to 2 Chronicles 33:11, which is the text that the Lord gave to Miller as the commencement of the chain of truth. If you don't think it is, it is at the very top of the chart—this is what led him to understand 677 BC, that showed that Leviticus 26, was a time prophecy. It's the commencement of the chain of truth. These two texts allowed Miller to understand these time prophecies, in a year to a day fashion.

11 "Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God."

In other words, wicked king Manasseh confessed his sins in his jail cell in Babylon; he was in captivity, just as Daniel was in captivity and prayed, and God heard his prayer too. Both men were humbled by this experience in Babylon; you read Daniel's prayer and see if it wasn't humiliating for him. Daniel had an awl bored through his ear and he was castrated in Babylon. I don't know what they did to King Manasseh when he was in jail, but he was taken among the thorns and carried off by the host of Assyria to Babylon. This is the story of a kingdom removed and a kingdom restored, just like the 'seven times' that took place to Nebuchadnezzar in Daniel 4. His kingdom was taken from him for 'seven times' and restored at the end of the 'seven times'; his sanity returned to him.

"Then Manasseh knew that the LORD he was God." Your Bible margin there takes you to Daniel 4:25. You don't have to have a college degree; you just have to have a good Bible margin to come to this conclusion. That is why Tyndale wrote the book so that ploughboys could be wiser than most, because they read the Bible, and Daniel said, "The wise shall understand".

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

This was the experience of both Nebuchadnezzar and Manasseh, that they would both know that the Lord, He was God. The time frame for Manasseh isn't given, but the experience is the same. What I am pointing out is that the Bible margin takes you to the 'Seven Times' of Nebuchadnezzar. This is how Miller studied his Bible, line upon line, precept upon precept.

So what we are looking at here is that the 'Seven Times' of Leviticus 26, is based upon the captivity of Manasseh, which Miller begins the 'Seven Times' in 677 BC, associates it with the 'Seven Times' of Leviticus 26. Nebuchadnezzar in his seven times is a representative man; he represents both the

people of God, and he represents the gentiles, and the gentiles were involved in the story of the 2520 which brings its conclusion at the deadly wound of the Papacy, when the Pagan power finally has received its deadly wound, the Book of Daniel is opened up at the Time of the End; the Lion of the tribe of Judah brings about the Great Advent Movement, the Midnight Cry, the outpouring of the Latter Rain during the Midnight Cry, “behold the Bridegroom cometh, go ye out to meet Him;” and then on October 22, 1844 the Kingdom is restored.

How do we know the Kingdom is restored? Revelation 11:15; it’s the story of a kingdom removed and a kingdom restored—this is at the sounding of the Seventh Trumpet too, by the way.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

So these are parallel stories, dealing with the same events; the characters may be different, the names may be different, but they are all representing this idea of the ‘Seven Times’ being a prophetic time period; taken from the fact that a kingdom is removed and a kingdom restored. It’s here that God restores to the children of modern Israel, the Kingdom that had been removed from them in these histories.

“When the period involved covered ‘Seven Times’ or years, as this unit is probably best interpreted, ‘days’ is used also in one historical narrative for the passage of a period of time in the past. The reference back to days of Nebuchadnezzar in Daniel 5:11 referred to events that occurred more than half a century earlier.”

This is referring to Belshazzar being pointed to remember the ‘days of his father’, because that’s when the gospel had been delivered to Nebuchadnezzar. This revelation or testing process that Nebuchadnezzar had gone through was also a test for his grandson Belshazzar. Don’t let it be missed that in this use of the ‘year-day’ principle there are tests that come along in this history. The test of the First the Second and the Third angels in the time of the Millerites; and we are being tested by those same things today—there are other issues with that which I can’t go into this morning, but we are being tested. In Christ’s day He was tested three times in the wilderness of temptation.

“A similar kind of usage can be seen in Daniel’s prophecies, where the word for ‘days’ occurs without being quantified numerically; but yet it has its close and intimate relationship numerically. (This writer does not say it this way, but especially in terms of symbolic ‘Time Prophecy’ that type of numeric quantification.) For example the dream that revealed to Nebuchadnezzar what was to come in the ‘days’, not latter days but in the ‘days’. Daniel 2:28. The final end of the image of the dream was to come in the ‘days’.”

Let’s make sure the Bible is telling us what this man is saying.

Daniel 2:28 “But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;”

“The final end of the image of the dream was to come in the ‘days’ of the kings which would rule the dividing kingdom of iron and clay.

Daniel 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in

pieces and consume all these kingdoms, and it shall stand for ever.”

This is the conclusion of the image of Daniel 2, on both of these charts. The ‘Seven Times’ is also included in the image of Daniel 2. It’s in this history where the Seven Times begins, it’s not a coincidence—God’s hand was in the making of these charts. Notice the ‘Seven Times’ of the Assyrian captivity is aligned with the golden head of Babylon on both charts. That’s not a coincidence, because that is when the ‘Seven Times’ against Judah began.

“A similar reference is found in Daniel 8:26, where Daniel was told to seal up the vision for it pertained to ‘many days, even to the Time of the End’. The same sort of thing is expressed again in Daniel 10:14; likewise Daniel is to stand in his lot at the ‘end of the days’, that is, he is to be resurrected at the end of time.”

It’s more than that too, Daniel stood in his lot here in the Millerite history; not just at the End of the World, because Daniel is a representative man also.

“God’s side of the usage of His Word . . .”

God is the One who gives the prophets the things to tell us, but here this writer is pointing out that God is also going to use this in a particular fashion in respect to Himself.

“God’s side of the usage of His Word is found in His title as the ‘Ancient of Days’.”

That’s why I entitled this Year-Day Principle study, ‘The Ancient of Days’. He’s the One behind the ‘Year-Day’ Principle; so He calls Himself, ‘The Ancient of Days’; a day for a year.

“The term describes His past existence which is not measured in literal days or literal years, but in ages.”

I mentioned earlier that the Year-Day Principle extends into eternity. It’s because ‘The Ancient of Days’ has placed this in the Bible.

“He is also Sovereign over all historical and prophetic days surveyed in the Book of Daniel. In Daniel’s final prophecy, reference is made to ‘a few days’ following which the exactor of tribute in 11:20 was to be broken. (Daniel 11:20) since he could not have collected much tribute in a few literal days, figurative or symbolic ‘days’ must be involved here that refer to his career and covering some years.

“Days in General in the Book of Daniel:

“The same thing can be said about the persecution of God’s people referred to in Daniel 11:33, that states that they would fall by the sword, by flame, and by captivity and plunder for many ‘days’. That these days should be understood quantitatively seems likely from the fact that this reference stands in the same place in its prophetic flow as do the three and a half times or the 1260 days of Daniel 7:25.

“The link between these two passages is confirmed by Daniel 12:7, which applies the time periods from Daniel 7:25 to the persecution of Daniel 11:32-35. (In other words the 1260 years in Daniel 7 and Daniel 11 are tied together.) It is noted under especially short time periods below. A persecution measured in terms of a few literal days could not have been very significant; so a longer period of historical measured rather than years should be here in view.”

What he is saying here is the 1260 days, if it was just three and a half literal years wouldn’t accomplish much in prophetic prospective. But being persecuted or trampled down as it says in Daniel 8, for this

longer period, would tell us that these symbols are meant for longer periods of time.

Back in 1999, I wanted to understand the Seven Trumpets, one trumpet; two trumpet; three trumpet; this is the fifth trumpet and this is the sixth trumpet here on the chart, down here is the Seventh Trumpet. I wanted to understand those in respect of sacred history. And it was through that I was encouraged and challenged by someone to understand the Trumpets many years ago. In my haste then to become able to teach the Trumpets to others, I began to study the Bible and in the study of the Trumpets, I also was led to the subject of the 2520; so this is a favorite subject for me.

“As Kenneth A. Strand notes in his paper, “The Literary Structure of the Book of Revelation”, the parallels between the Seven Trumpets of Revelation 8, 9 and 11:15 and the Seven vials of wrath of Revelation 16, are quite obvious and have long been recognized. Strand has outlined these relations in detail in detail in his book, ‘Interpreting the Book of Revelation’. The prophecies given under the Fifth and Sixth trumpet contain references to time, where the corresponding members of the series of plagues do not. The ready explanation for this is that the plagues come at the End of Time, while the Trumpets, on the other hand, appear to prophecy a series of events that span the preceding continuum of history leading up to those final plagues. (*That’s why you can’t take the Trumpets and place them in the future! There are other reasons, but that is one reason.*) Thus the time periods under the Trumpets should lead up to the end of time in which the plagues occur and the Bible reflects this.”

Let’s go to Revelation 15; this is the quickest and easiest argument to take to someone who teaches the trumpets are in the future, because under the first four trumpets, Western Rome meets its demise, and under the fifth and sixth trumpets Eastern Rome meets its demise and under the Seventh Trumpet, the everlasting Kingdom is set up. Also, under the Seventh Trumpet, coming into the time of the Third Woe, also the End of the World, the close of human probation and the Seventh Trumpet and the Seventh Seal takes us on into eternity. All based on the Year-Day Principle.

We know that the Third Angels Message comes into history in Revelation 14:9-12 comes into history in 1844; this is when the Third Angel’s Message begins to be proclaimed. But at the conclusion of the work of the Trumpets, under the sounding of the Seventh Trumpet, we come to the point in Revelation 15:6, once the Trumpets have concluded their work at the end of Revelation 14, there’s two harvests at the End of the World under the Seventh Trumpet; one is the righteous and the other is the wicked. Once the trumpets have done their work in these histories, then the plagues fall. The Trumpets don’t sound during the Plagues, Oh No, the Trumpets do their work and then the plagues come.

Revelation 15:6 “And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts (from Revelation 4, the four living creatures that are in Ezekiel—the same beasts.) gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”

So the plagues come after the trumpets, not the trumpets after the plagues, but it is the same angels. The trumpets are not in the future during the time of the plagues. Let’s go to the next subject, the Seventy Weeks.

“Regardless of the precise chronological starting point chosen for them, the Seventy Weeks of

Daniel 9 should start sometime in the Persian period.”

What he is saying is; there is a correct place to place the starting point of the Seventy weeks but he is saying irrespective of that, we’re going to note that they must begin sometime during the reign of the Medes and the Persians.

Since according to Ezra and Nehemiah (and Daniel) it was under one or another of the Persian Kings that reconstruction of the city of Jerusalem began. This is a real air-tight argument against Cottrell’s understanding of this text.

“The decree was to be the starting point for the time period indicated by the prophecy. (He means the prophecy of Daniel 8:14; and he also means the prophecy of Daniel 9, they begin at the same place.) The Messiah prince was to appear sixty-nine weeks thereafter. (Christ arrived on time in 27 AD. The time is fulfilled; the kingdom of God is at hand.) This prophetic figure has been correctly identified historically as Jesus the Christ. He was ‘cut off’ as the prophecy foretold, soldiers of Rome crucified Him.”

This is also an air-tight, iron-clad proof that Rome establishes the vision in Daniel 11, it cannot be Antiochus Epiphanies. He did not, as Miller said and we say here, he did not crucify the Lord of glory, but Rome crucified the Lord of glory.

“Thus the two historical events that delimit or outline the prophetic periods of sixty-nine weeks have occurred in the Persian and Roman periods respectively, regardless of the precise dates one might choose for them.”

So irrespective of what date you might choose for the beginning of the seventy weeks, it took place in the time of the Persians and the Romans. The beginning of it took place in the time of the Persians; the end of it took place in the time of Pagan Rome.

“This means that those sixty-nine weeks span part of the history of the Persian Empire; ran contemporaneously with the history of Hellenistic kings of Assyria and Egypt; through the time of Greece and extended at least as far into the Roman period of history as the time of Christ’s crucifixion.”

He’s talking about the 490 years, the sixty-nine weeks, seventy weeks.

“A year and a half, the approximate equivalent of seventy literal weeks, could only overlap two of these kingdoms. (*Meaning, either the Persian and the Greek, or the Greek and the Roman.*) Either of these transitions could only be covered chronologically during the year in which the later finally would overcome the former.”

In other words, in some battle, where Greece is defeated by Rome, a year and a half could only overlap between that time when the armies met and then one would be defeated and one would gain power. It would only cover that short span of time.

“The weeks in this prophetic time period must therefore be symbolic in nature and not literal, for the fact that the Hebrew word in this instance means weeks and not something else. (See Ezekiel 4:6) The time period of Daniel 8, the 2300 days, provides another instance of a prophetic time element that spans more than one kingdom. It also begins in Persian times and extends beyond the conclusion of the Seventy weeks to a point far beyond the fall of the Roman Empire; far beyond the time of the Trumpets. (Actually the first six trumpets)”

The other thing in the book of Daniel that extends itself past all this is the 'Daily' in association with the year-day principle. The 'Daily' is then not a literal, local event; it can not be, because all the rest of the symbolic prophecies of Daniel and the Revelation tell us this item in Daniel 8, Daniel 11, and Daniel 12, is a symbolic reference to something that is involved in a long, continuous length of time or history.

"More specific lines of evidence: Historical narratives; days and years, plural. There is, in the historical narratives of the Old Testament, a recognition of a particular kind of relationship between days and years, that transcends the mere idea that the latter were made up of the former. In these instances the word 'days', always in the plural form, was actually used to stand for years. This usage occurs in three general ways; the term 'days' was used to stand for a year when an annual or yearly event was referred to."

This is very important. This is the principle that is in Leviticus 25, and it's also used in the book of Daniel. That's why Daniel is using it—a 'day' can stand for a year, just like a day can stand for a year in Leviticus 25. That's why He gives them six years of work and the seventh year of rest; because it's based upon six days of work and the seventh day of rest. Here he refers to one of our opening texts, Exodus 13:10—from year to year.

"For example, the Passover was to be kept literally from days to days; that is, from year to year, or 'yearly'."

I looked it up and he's right, in the Hebrew; the King James pronounces it 'from year to year', but in the Hebrew, it literally translates 'days to days'. That's from Strong's concordance.

"It is from year to year, or yearly, Exodus 13:10. A yearly sacrifice was spoken of as a sacrifice of the days. 1 Samuel 20:6. (Here the year-day principle is going to be connected to the story of Hannah and Samuel.) Hannah took the garments that she made for Samuel once each year literally in 1 Samuel 2:19 from 'days to days'. (She would take him his little garment that she would make for him every year, his priestly robe, and the Bible describes it as 'from days to days'.) She took them at the same time her husband Elkanah went to Shiloh to offer his sacrifice of the 'days', which happened to be the Passover, which is equated in Exodus 13:10 as from 'days to days'. (So these stories are brought together in the year-day principle.)

"Judges 11:40 tells about the service of mourning which was held for Jephthah's daughter from days to days, that is, yearly. (Now this one here really tightens up this principle in the Bible, if the rest do not, this really brings it up close.) This passage is particularly instructive since it also states that the mourning was held for four days each year, hence the equation between 'days to days' and year is made directly through the terms employed in this verse. (It's the Day-Year principle implied in the mourning for Jephthah's daughter; from days to years.)

Now this is William Miller; we read this week from Ellen White that we should be following the rules that William Miller used to come to these conclusions on the Great Advent Movement on the 'Year-Day' principle.

"The term 'days' is often used in equation with the years of an individual's life; for example: 1 Kings 1 states that King David was old and advanced in years, literally, 'in the days'. (*Miller used this principle to understand various things in prophetic history.*) It is especially in the book of Genesis that we find this kind of time statement in its fullest form. For example; Jacob makes the following statement to Pharaoh, "The days of the years of my sojourning are a hundred and thirty years. Few and evil have been the days of the years of my life, and they have not attained

to the days of the years of the life of my fathers in the days of their sojourning". This kind of thought pattern appears to find its roots in the genealogy of Genesis 5. The formula is repeated ten times over for the antediluvian patriarchs listed there as, 'X lived so many years and begat Y, and X lived so many years and begat Y, and begat sons and daughters, and all the days of X were so many years, and he died.'

"An important relationship between days and years in prophecy, has been derived from the use of these two units in in the third sentence of Genesis 5 genealogy, referring to the wickedness of the antediluvians, God said, "My Spirit shall not abide in man forever for he is flesh and his days shall be a hundred and twenty years."

So the prophecy of Noah is couched in the understanding that the days of man will not be forever for he is but flesh, and so it will be a hundred and twenty years. So that means that the day-year principle is applied even to the lives of men. Therefore it is being also being applied in prophetic chronology leading down to the explanation of the End of the World at the end of the days, or the 'Time of the End'.

"The time mentioned here conveys a prophecy about a future probationary period;

This is the ultimate conclusion of Genesis 3:15. Genesis 3:15 then makes all other time associated with it a prophecy. Prophecy denotes probationary time.

"The time mentioned here conveys a prophecy about a future probationary period; during this time Noah would preach and endeavor to persuade that sinful generation to accept God's offer of mercy while probation lingered."

We are teaching that that is going on today in the Judgment of the Living and the probationary time for Adventists is about to conclude at the Sunday Law, and after those who remain faithful at the shaking time when the decree goes forth and they remain faithful and give the Loud Cry of the Third Angel, when it is given in Revelation 18, they then will take the message that is in this history to what's left of Planet Earth, to the gentiles, and when that message has done its work in all its power and glory which God intends it to do, based on the Year-Day Principle, it finally comes to its conclusion and probation will also close on the gentiles at the Death Decree under the Sunday Law time period.

So to chagrin and cry and shed a big tear in Adventism and be mad at someone for warning them that their probation is about to close; Noah was given the same task as we have been given; to warn every human being, starting with the church, that the door of mercy is about to close, and it is all based on the Year-Day Principle.

"it can be seen from the above brief summary that the relationship that came to be established between the terms 'days' and 'year' forms the general linguistic usage and thought-pattern from which a latter, more specific quantitative relationship in prophetic text will spring."

It's telling us that He's telling us when the End of the World will be, and Amos says that He only reveals these things through His servants the prophets and He does so for us.

"It is evident that the Year-Day principle did not crop up suddenly in prophecy. (It wasn't just an afterthought.) When it came upon the scene of action it was drawn from a more general relationship that was already a part of Hebrew thought."

This is the very argument of Raymond Cottrell, that you must be familiar with the context and the thought and the times in which the Bible was written—so this destroys his idea of a literal

interpretation of all these prophecies, because the Year-Day principle is part of Hebrew thought and context.

Old Testament Poetry—we won't go through that, it is profound but we don't have time for it. Play close attention to this now, this is where I wanted to get. All this talk that we had this week about hermeneutics, as great as it has been this is where we have been getting to. I hope you understand what this is going to tell us, it's very good. Back in 2010 when the Lord showed me this, when I was studying Leviticus 25 about the relationship between the land worked for six years and rested the seventh year, and the Law of God working for six days and resting the seventh day, I saw the corollary relationship by just reading the Bible. I didn't realize one thing about this and he now is going to tell me something I didn't know, which I was grateful to find out. He takes you through all this to get you here, this is his point too—this is where he ties it all together.

“Leviticus 25:1-7: This is the earliest Bible text in which the Year-Day principle is reflected. In this piece of Levitical legislation, an institution which has come to be designated as the Sabbatical year was established for the Israelite agricultural economy. For six years the Israelite farmer was instructed to sow his fields, prune his vineyards and gather the harvest into his barns and storehouses.”

Revelation 14 talks about two harvests. This is in direct correlation and perspective to the Levitical law of letting the land rest, because there is going to be a harvest at the End of the World and it is reflected in the first biblical usage of the Year-Day principle in Leviticus 25:1-7, which is the Divine formula, the Divine mathematics for Leviticus 26; the Seven Times. This writer doesn't say that, but we are. But this writer is proving that we are correct.

“For six years the Israelite farmer was instructed to sow his fields, prune his vineyards and gather the harvest into his barns and storehouses, but in the seventh year he was instructed to leave the land to lie fallow and the vineyards and orchards unpruned. What grew of itself could be eaten as food by anyone, the alien, the poor, the slave, and the owner, but it was not to be harvested and stored.”

This is the story of the sealing up of the book of Daniel. What grew of itself could be eaten by anyone, but there comes a time when this will all change, and what's been sealed up, then you're going to be able to eat the Little Book.

“The Sabbatical year was marked off as the last, or seventh year in a period of seven years. The legislation was introduced with these words; “When you come into the land which I give you, then shall the land shall keep a Sabbath to the Lord.” Leviticus 25:2.

Did you know that when they came into this history, the introduction once again to the Sabbath was the prophetic fulfillment of Leviticus 25, because it says that the people of God in Hebrews 4, says that we will enter into His rest and it is the time of the demonstration of the righteousness of Christ. That's how you enter into His rest and it's all in type in this Year-Day Principle.

“The Sabbath referred to in this instance however was not the weekly seventh-day Sabbath, but the Sabbath of every seventh year. A literal translation of the phrase would read, ‘The land shall sabbatize a Sabbath to Yahweh.’”

What that means is they are to understand that they are to use the principles of the weekly Sabbath, to sabbatize a year. That's what it means to sabbatize a Sabbath; you are to go to the principle you are

already familiar with and use it, and extend it to the year principle.

“When the command is repeated again in verse 4 it is stated in a slightly different manner, the seventh year was to be a Sabbath for the land, a Sabbath to the Lord. (Which the seventh day is also a Sabbath to the Lord or God.) the comment was also added that it was to be a Sabbath of solemn rest, a Sabbath Sabbaton, where this later phrase is repeated in verse 5, the word for year occurs in the same position as the word for Sabbath., thus the two statements read, “The seventh year shall be a Sabbath of solemn rest for the land”, verse 4, and verse 5, “the year shall be a year of solemn rest for the land”.

“The grammatical parallelism emphasizes the identification of that year as a Sabbath of the land to Yahweh. Sabbaton, solemn rest, the second Hebrew word which occurs in these phrases obviously derives from the root word for the Sabbath, or Shabbat. It is commonly translated ‘a solemn rest’, or similar expression. Nells Eric Andreasen has found this word to describe that which really characterizes the Sabbath, or any other day which has Sabbath qualities. In that sense it has been termed a verbal extractum, meaning Sabbath keeping.

“We conclude therefore that the sabbaton describes the content of the Sabbath for example, it is the abstraction of Sabbath keeping. The word Sabbaton occurs only in Exodus and Leviticus, and in those books it occurs in ten passages. It is applied to the weekly Sabbath; Exodus 16:23; 31:15; 35:2; Leviticus 23:3; the Day of Atonement, Leviticus 16:31; 23:32; the Feast of Trumpets, Leviticus 23:24; and to the first and last days of the feast of booths, Leviticus 23:39; in addition to its two instances in connection with the Sabbatical year considered in Leviticus 25:4, 5.”

A study on this could probably take weeks, and it is all based on the Year-Day principle.

“Since the festival days, feast of trumpets, Day of Atonement, first and last days of the feast of booths, could fall on days other than the seventh-day of the week, it is evident that the word ‘sabbaton’ could also be used for days other than the weekly Sabbath. However, it is evident that the weekly Sabbath has been the pattern and that its special significance has been extended to those festival days. It is their Sabbath-day quality that makes them Sabbaths of solemn rest.”

So the Year-Day principle is based on the Sabbath commandment; based on this first use of this Year-Day principle applying to letting the land rest after six years of labor.

“It is clearly implied that in Leviticus 25:1-7, the Sabbatical year is modeled from the Sabbatical day, that is from the weekly Sabbath, six days of labor were followed by the Seventh-Day of Sabbath rest; six years of farming were to be followed by a seventh year of Sabbath rest for the land. The seventh-day Sabbath was to be a Sabbath of solemn rest, Leviticus 23:3, and the seventh year, the sabbatical year was likewise to be a Sabbath of solemn rest for the land.”

This breaking of this covenant, would eventually land the Jews, for breaking it for 490 years, not letting the land rest, would land them in 70 years of captivity in Babylon. Now this story we can't go into the full length of it, but more on this can be found in Jeff Pippenger's Oklahoma 2010 series.

“Leviticus 25:8 “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.”

“Even though this is a legislative passage, the Year-Day principle operates the same here as it does in the book of Daniel. The use of days extended into the future to mark off the years of

the future, the passage is concerned with instruction for the observance of the Jubile year. A literal translation of the opening clause of Leviticus 25:8, reads, 'Ye shall count seven Sabbaths of years, seven years, seven times, and to you the days of the seventh Sabbath of years shall be fourth-nine years.'

"The explanation of the first numerical expression as given in the second phase, in the second clause, indicates that the Sabbath of years is to be understood as a period of seven years. The Sabbath was the seventh day of the week; in this passage, the seventh day has been taken to stand for a seventh year."

The temple of God was opened in heaven—Ellen White saw in vision a halo of light around the fourth commandment, it's reflecting all this back on this ancient history, based on the Year-Day principle. It's because of the Year-Day principle that the Sabbath commandment was reinstated at the opening up of the Third Angel's Message. The establishment of the time when God denominated a people for the second time in sacred history and He began the Sabbatarian Adventist movement declaring the Third Angel's Message, warning about the Mark of the Beast, based on the Year-Day principle.

"When the Jubile Trumpet is blown. "The explanation of the first numerical expression as given in the second phase, in the second clause, indicates that the Sabbath of years is to be understood as a period of seven years. The Sabbath was the seventh day of the week; in this passage, the seventh day has been taken to stand for a seventh year."

That's why it's called the Seven Thunders, the Seven Seals, the Seven churches and the Seven Last Plagues, all of it is connected to the Year-Day principle.

"As the seventh and concluding day of the week, the Sabbath has been taken over here to stand for the seventh year of a period of seven years. Thus each day of the weeks that end with these Sabbaths in the jubilee cycle is established."

And it is the first time in sacred writ that it is applied in that fashion. So all these years, the argument of Prescott and all these guys who argued that the Year-Day principle wasn't accurate because Ezekiel 4:6 and Numbers 14:34, it's irrelevant, because those were not the first places—those were not the foundations of the Day-Year principle. Those texts are good and applicable yes, but they are not the first place this principle is applied in the Holy Scriptures. It's implied in the Year-Day principle, based on letting the land rest and this is the launching pad, the foundation of all prophetic symbolism in the book of Daniel and Revelation, and in the book of Leviticus, which is the commencement of the chain of truth. Ellen White says link after link was given to William Miller. The symbol of the Year-Day principle is the Sabbath commandment, that means then that the phrase 'times' in Leviticus 26, then would mark off years of the future, if it does so in Leviticus 25, it does so in Leviticus 26.

"That the Sabbath terminology was intended furthermore to stand for weeks, is evident from the parallels phraseology given two chapters earlier. Reference is made there to the festival weeks or Pentecost being celebrated after seven full weeks. Weeks, years and days are all referenced in this text. From year to year, means days to days, means weeks here just as it is commonly translated in the various versions of the Bible. This parallel phraseology pertained to Pentecost indicates that the Sabbaths referred to in Leviticus 25:8, with reference to the Jubile period, must also mean weeks. Thus the Sabbath Day and the six days that preceded it came to be used as the model by which the occurrence of the Jubile year was calculated according to the Divine directions.

“Each of these Year-Days was to extend into the future from the beginning of those cycles to measure off the coming of the Jubile year. In prophecy, this use of the Year-Day Principle is paralleled most directly to Daniel 9:24-27. A different word of Shabuwa is used in that prophecy, but it means the same thing that the Sabbath means in Leviticus 25:8, that is weeks. The applicability of the Year-Day principle in the time periods of Daniel, not only in 9:24-27, but in all of the time prophecies in the book of Daniel is especially evident therefore from the parallel construction of Levitical instruction on the Jubile year. One could almost say that the time period involved in Daniel 9:24-27, is modeled after the Jubile legislation.

“Since it is legitimate to apply the Year-Day principle to the days of the weeks of Leviticus 25 to recon the time in the future to the next jubilee, it is also legitimate to apply that same Day-Year principle to the days of the weeks of Daniel 9 to recon time into the future from the beginning of their cycle. (That’s why God counted all those Jubiles adding up to the 490 years right here, where they didn’t keep the law, and He brought them into captivity for it. Cause God was counting them up going down into the future.) By extension, this same principle can be reasonably applied also to the days of the other time prophecies of the book of Daniel.”

It can also be applied in Leviticus 26 because if you realize what this is telling you, the warning that God gives them in Leviticus 26, is tied to the Divine formula that we just discussed on the Year-Day principle in Leviticus 25. And the reason He is warning them about keeping His covenant and His statutes and His laws in Leviticus 26, is because those commandments, statutes and laws are tied to the Year-Day principle. Therefore He says to them, “Leviticus 26:14 “But if ye will not hearken (*now He is talking about not hearkening to the commandments He just gave in Leviticus 25.*) unto me, and will not do all these commandments; 15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: (*The Year-Day principle is part of the covenant—we just proved it. Then He tells them in verse 18, 21, 24, and 27 that if you do that, I will punish you seven times for your sins.*)

The summary reads like this: “Leviticus 25:1-7 is the first biblical passage in which the Year-Day equation is applied. In this instance, the Sabbath day with the preceding six days becomes the model for the sabbatical year of the land. The Jubile period in turn, was reckoned on the basis of the days in seven weeks of years. The Jubile provides an especially apt parallel to the time period of Daniel 8:24 – 27. (*And the writer also included all the time prophecies of the book of Daniel. This is the rule of first mention.*)

“The next use of the Year-Day principle is found in Numbers 14:34, where past days were used to reckon future years.”

They had been in the Canaan land forty days and they came back with a bad report so He gave them forty years in the wilderness.

“The reverse of this is found in Ezekiel 4:6, where past years were employed to reckon future days.”

This is Christ’s signature on being the First and the Last, in the Year-Day principle. So when Christ is telling us in the prophecies that He is the First and the Last, it too is based on the principle recorded in Leviticus 25. This principle brings us down to the close of human probation. It’s the key that unlocks everything that Miller understood. That means it is part of the key that is spoken of in Revelation 9 about Islam too.

“A close comparison of the phraseology found in these two passages indicates that they made use of the same Year-Day Principle but they applied it in a different way.”

One is the past, one is the future—it is the First and the Last.

“The different turn from the use in Leviticus 25:1-8, only on this basis one can reasonably see this same principle extended to yet another use in the apocalyptic. That further use comes closest in character to the earliest use of it in Leviticus 25:8. A point of particular importance for this principle is, that the word used for time units in Daniel 9:24-27, *Shabuwa*, is translated weeks. The Biblical and extra biblical evidence available indicate that this word should be translated specifically as weeks, since the events of this prophecy could not have been accomplished within a literal seventy weeks, these weeks should be interpreted as standing symbolically for longer periods of actual historical time. The parallel from Leviticus 25:8, provides years for the days of those weeks. The same point can be made from the narrative of Daniel 9, Daniel 10, Daniel 11, all of Daniel in reference to time prophecies and the book of Revelation itself when these days are compared with Jeremiah’s seventy years in verse 2. Several aspects of this narrative provide rather direct links between these two time periods, and the years of the former and the days of the latter.”

I want to say that this is the conclusion of a long week. It has been a good week. We covered a lot of material and the material will be covered with DVDs and there is going to be some audio stuff that I did on the Sabbath that you can get. All the references I have used are going to be provided in a list of documents and with that you will be able to dig this stuff out for yourself. Some of this you may have to get from off line. Some of this you probably won’t be able to get your hands on, but we will make the best that we can so you can look at this for yourselves.

With that we want to conclude this study. I hope that it gives you hope, because my endeavor this week was to try to reach those in Adventism who have not been willing as Sister White was so willing to do so long ago, to surrender her will. Without the surrender of ourselves to Christ, all this is meaningless. It will do you no good. It will be absolutely fruitless. The issues in the church are serious. Shall we pray?

Loving Father in heaven; thank You dear Lord for Your Bible. Thank You for the Spirit of Prophecy. Thank You that You have left on record these things in the past history of God’s people. That we may look them squarely in the face and we must admit that, as Daniel did when he prayed, ‘Lord we have sinned and only You are righteous.’ When Daniel prayed this prayer Lord, it says that you sent the angel Gabriel immediately because ‘thou art most beloved’, You told Daniel, and today at the End of the World even though as sinful and wicked as we have been, the church is represented as Daniel. Dear Lord, we need Your assistance in all these things. We need to understand ourselves the things You showed to Daniel through the angel Gabriel; the things that you showed to William Miller through the angel Gabriel. Dear Lord we would pray that You will use Gabriel to instruct us today in these closing scenes of this world’s history, that in the pouring out of the Latter Rain, in the time of the Judgment of the living since 9/11/2001, dear Lord that Your mercy will be extended to Your people that they might embrace the everlasting gospel in the First, Second, and Third angel’s messages. Lord please forgive us; please pour out Your rain in a power that we have not yet seen, and it’s a message from the book of Daniel and Revelation that will empower the people of God to be prepared for the crisis ahead. Bless us to these ends we pray, bless us dear Lord because we are Your people and we have made our surrender to Thee. We ask Thee for these blessing in Jesus’ name Amen.