

Habakkuk's Two Tables #86

CONCLUSION

THE 2520

MAKE DANIEL UNDERSTAND THE MAREH VISION

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the mareh vision. Daniel 8:16.

CLEANSED: H6663—A primitive root; **to be (causatively make) right** (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

DANIEL 8:13–14

Then I heard one saint speaking, and another saint said unto Palmoni, the Wonderful Numberer of Secrets—

How long *shall be* the chazon vision *concerning* the pagan and papal desolation, to give both the sanctuary and the host to be trodden under foot?

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

And he said unto me, In 1844, the sanctuary shall be made right.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

A SIGN

Deuteronomy 29:1–30:7; Deuteronomy 28:45–50; 2 Chronicles 34:18–28

A GATHERING

Deuteronomy 30:1–3; Jeremiah 30:10–11; Ezekiel 11:17–21; 20:33–42; John 11:49–51; Isaiah 49:7, 9–11, 1–2, 33

2300/SANCTUARY

2520/HOST

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the **mareh** vision, but none understood *it*. Daniel 8:27.

THE YEAR/DAY PRINCIPLE
SIGNS, REBELLION & THE REST——NUMBER ONE

NUMBERS 14:34

ALL THE SIGNS

And the Lord said unto Moses, **How long will this people provoke me?** and how long will it be ere they believe me, **for all the signs which I have showed among them?** . . . And the Lord said, I have pardoned according to thy word: But *as truly as I live*, all the earth shall be filled with the glory of the Lord. Because **all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness,** and have tempted me now these **ten times**, and have not hearkened to my voice; Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it. Numbers 14:11, 20–23.

HEBREWS 3:7–4:11

THE REST OF GRACE

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. ‘There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’ **The rest here spoken of is the rest of grace,** obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

LET US LABOR

“But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, ‘But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.’ **May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time.** For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, ‘Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.’ Now comes the warning of the apostle, sounding down along the lines to our time: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end.**’” *Review and Herald*, October 21, 1890.

THE BEGINNING OF OUR CONFIDENCE

“These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**; while it is said,

Today if ye will hear His voice,
Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God’? Verse 12.

“Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.” *Testimonies*, volume 8, 115.

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

“I am instructed to say that those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people. We are to hold **the beginning of our confidence steadfast unto the end**. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Battle Creek Letters*, 82.

SIGNS, REBELLION & THE REST

EZEKIEL 4:1–6

JEREMIAH 17:21–27

“On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. **‘If ye diligently hearken unto Me,’ the Lord declared, and ‘hallow the Sabbath day**, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain forever.**’ Jeremiah 17:24, 25.

“This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded**, the city and its palaces would be **utterly destroyed by fire.**” *Prophets and Kings*, 411–412.

“**The first, second, and third angels’ messages are to be repeated.** The call is to be given to the church: ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, **the last testing message to be given to the world**, and a similar position will be taken when the last call is made.” *Review and Herald*, October 31, 1899.

“The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people**. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 393.

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

“Again, these parables teach that there is to be **no probation after the judgment**. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123.

“There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps” *Signs of the Times*, October 23, 1879.

SABBATHS ARE A SIGN

EXODUS 31:13; EZEKIEL 20:10–13

SIGN—H226: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag*, *beacon*, *monument*, *omen*, *prodigy*, *evidence*, etc.:—mark, miracle, (en-) sign, token.

SYMBOL, n. [L. *symbolum*; Gr. with, and to throw; to compare.]

1. The sign or representation of any moral thing by the images or properties of natural things.

SYMBOLICALLY, adv. By representation or resemblance of properties; **by signs**; typically. Courage is symbolically represented by a lion.

SIGN, n. [L. *signum*; Gr. *deicnumt*.]

6. A memorial or monument; something to preserve the memory of a thing.

9. Typical representation. The holy symbols or signs are not barely significative. *Webster’s 1828 Dictionary*.

THE SEVENTH YEAR——NUMBER TWO

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the **seventh** year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. Six days thou shalt do thy work, and on the **seventh** day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. Exodus 23:10–12.

THE SABBATH DAY

Remember the **sabbath**^{H7676} day, to keep it holy. **Six**^{H8337} days shalt thou labour, and do all thy work: But the **seventh**^{H7637} day *is* the **sabbath**^{H7676} of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in six*^{H8337} days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the **seventh**^{H7637} day: wherefore the Lord blessed the **sabbath**^{H7676} day, and hallowed it. Exodus 20:8–11.

And the Lord spake unto Moses in mount Sinai, saying, 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**^{H7676} unto the Lord. **Six**^{H8337} years thou shalt sow thy field, and **six** years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the **seventh**^{H7637} year shall be a **sabbath**^{H7676} of rest unto the land, a **sabbath**^{H7676} for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a **year of rest** unto the land. Leviticus 25:1–5.

A SABBATH YEAR

“Special **laws** were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

“These **laws** seem peculiar to those who have not known God’s **statutes**; but the Lord knew better than man what arrangements to make with His people. These **laws** were written down, and **the seventh year after they settled in Canaan was to be a Sabbath year.**” *Manuscript Releases*, volume 6, 394.

A DAY FOR A YEAR

The Sabbath Commandment—“rested the **seventh**^{H7637} day”

The Year of Rest Statute—“the **seventh**^{H7637} year”

SEVENTH: H7637—**Ordinal** from **H7657**; *seventh*: - seventh (time).

H7657: Multiple of H7651; *seventy*:—seventy, threescore and ten (+ -teen).

H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

A CARDINAL NUMBER

cardinal number

A number (such as 1, 2, or 3) used in counting to indicate quantity **but not order**.

When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position.** . . .

The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers.** . . . *About.com.grammar and composition*

denominative

1. (Linguistics) giving or **constituting a name**; naming

2. (Linguistics / Grammar)

a. (of a word other than a noun) formed from or having the same form as a noun

b. (as noun) the verb “to mushroom” is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

Sabbaths, Times and Years (a cardinal number)

And the **sabbath** of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

And thou shalt number **seven**^{H7651} **sabbaths** of years unto thee, **seven**^{H7651} times **seven**^{H7651} **years**; and the space of the **seven**^{H7651} **sabbaths** of years shall be unto thee forty and nine years. Leviticus 25:6–8.

SEVEN— **H7651: From H7650**; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:—(+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

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THE YEAR OF RELEASE

DEUTERONOMY 31:9–11; 15:9–15

“The observance of **the sabbatical year** was to be a benefit to both the land and the people. . . .

“In **the sabbatical year** the Hebrew slaves were to be set at liberty, and they were not to be sent away portionless. . . .

“To the poor, **the seventh year was a year of release from debt**. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: ‘If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.’ Leviticus 25:35–37. If the debt remained unpaid until **the year of release**, the principal itself could not be recovered. The people were expressly warned against withholding from their brethren needed assistance on account of this: ‘If there be among you a poor man of one of thy brethren, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother. . . . Beware that there be not a thought in thy wicked heart, saying, **The seventh year, the year of release**, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee.’ ‘The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land,’ ‘and shalt surely lend him sufficient for his need, in that which he wanteth.’ Deuteronomy 15:7–9, 11, 8.” *Patriarchs and Prophets*, 532–533.

THE YEAR OF RELEASE & REBELLION

JEREMIAH 34:12–22

THE JUBILEE

Then shalt thou cause **the trumpet of the jubilee** to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make **the trumpet** sound throughout all your land. And ye shall hallow **the fiftieth year**, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be **a jubilee** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. **A jubilee** shall that **fiftieth year** be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is the jubilee; it shall be holy unto you*: ye shall eat the increase thereof out of the field. In **the year of this jubilee** ye shall return every man unto his possession. Leviticus 25:9–13.

THE JUBILEE—YEAR OF GREAT RELEASE

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came that **great year of release—the jubilee**. ‘Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow **the fiftieth year**, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be **a jubilee** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’ Leviticus 25:9, 10.” *Patriarchs and Prophets*, 533.

THE JUBILEE REST

“In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. . . .

“**Then commenced the jubilee, when the land should rest.**” *Early Writings*, 35.

2 PETER 3:4–8

THE JUBILEE IS A SIGN

And **this shall be a sign unto thee**, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Isaiah 37:30–32, see also 2 Kings 19:29–31.

THE JUBILEE—& THE FIFTIETH

“**Every seventh year was a sabbatical year.** . . .

“**Then the jubilee, the fiftieth.**” *Manuscript Releases*, volume 13, 135–136.

FIFTY DAYS AND THE FEAST OF WEEKS

“**Fifty days** from the offering of first fruits, came the **Pentecost**, called also the feast of harvest and **the feast of weeks**. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. **The Pentecost occupied but one day**, which was devoted to religious service.” *Patriarchs and Prophets*, 540.

PENTECOST— G4005: *fiftieth* from Passover, that is, the festival of “pentecost”:—Pentecost.

LEVITICUS 23:15–17

“But **the time had now come**. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. **For ten days** the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, **a jubilee in heaven**. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples.” *Signs of the Times*, December 1, 1898.

JUBILEE IS A SIGN

“Christ’s ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. **The Pentecostal outpouring** was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as **a token** that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

TOKEN, n. to’kn. [L. signum, dialectically varied, or from the same radix.]

1. **A sign**; something intended to represent or indicate another thing or an event. Thus the rainbow is a token of God's covenant established with Noah. The blood of the paschal lamb, sprinkled on the doors of the Hebrews, was a token to the destroying angel of God's will that he should pass by those houses. Genesis 9:12-13; Exodus 12:13. *Webster’s 1828 Dictionary*.

THE 2520

And thou shalt number **seven**^{H7651} **sabbaths of years** unto thee, **seven**^{H7651} **times seven**^{H7651} **years**; and the space of the **seven**^{H7651} **sabbaths of years** shall be unto thee forty and nine years. Leviticus 25:8.

SEVEN— H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):— adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

SEVEN TIMES

And if ye will not yet for all this hearken unto me, then I will punish you **seven**^{H7651} **times** more for your sins. . . . And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven**^{H7651} **times** more plagues upon you according to your sins. . . . Then will I also walk contrary unto you, and will punish you yet **seven**^{H7651} **times** for your sins. . . . Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven**^{H7651} **times** for your sins. Leviticus 26:18, 21, 24, 28.

BY BOOKS——NUMBER THREE

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish **seventy years** in the desolations of Jerusalem. . . . Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us**, and **the oath**^{H7621} that *is written in the law of Moses* the servant of God, because we have sinned against him. Daniel 9:2, 11.

OATH—H7621: Feminine passive participle of **H7650**; properly something *sworn*, that is, an *oath*:—curse, oath, X sworn.

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passive participle: A part of speech present in some languages but absent in English, providing a **sense of something having happened** (e.g. ‘having been educated’). *Wiktionary*.

denominative: (of a word other than a noun) formed from or having the same form as a noun such as the verb “to mushroom” is a denominative.

The Foundation

“The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

SEVEN WEEKS OF YEARS—LEVITICUS 25:8–9

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince **shall be seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:25.

“**Every seventh year** the whole law was to be read in the assembly of all Israel, as Moses commanded: ‘At **the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles**, when all Israel is come to appear before the Lord thy God in the place which He shall choose, **thou shalt read this law** before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.’ Deuteronomy 31:10–13.” *Patriarchs and Prophets*, 503.

SEVENTY WEEKS: 490

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Daniel 9:24.

DETERMINED—H2852: A primitive root; properly to *cut* off, that is, (figuratively) to *decree*:—determine.

SEVENTY TIMES SEVEN

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**. Matthew 18:21–22.

SEVENTY YEARS

Punishment—Jeremiah 25:9–12

Mercy—Jeremiah 29:10–14; Zechariah 1:12

Desolation—Daniel 9:2

The Resting Land—2 Chronicles 36:21

Then shall **the land enjoy her sabbaths**, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths. Leviticus 26:33–34.

The Covenant Quarrel

And I will bring a sword upon you, that shall avenge **the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:25.

And **he shall confirm the covenant** with many for one **week**^{H7620}: and in the midst of the **week**^{H7620} he shall cause the sacrifice and the oblation to cease . . . Daniel 9:27.

WEEK—H7620: Properly passive participle of **H7650** as a denominative of H7651; literally *sevens*, that is, a *week* (specifically of years):—seven, week.

REVELATION 13:8

“Our only safety is in walking circumspectly before God. Perilous times are before us. We are to make every effort to stand in the counsel of God and not in our own wisdom. Let the simple doctrines of the Word shine forth in their true bearing, and let them be urged home according to their relative importance. Let us teach only the truth of heavenly origin. Things new and old are connected through the Holy Spirit’s guidance when the truth is taught as it is in Jesus, without obscurity, without compromise, without fear, without losing sight of the cross as **the great center of all truth**. A sanctified presentation of the message for this time, the Holy Spirit will make effective unto the saving of the souls of the hearers.” *Manuscript Release I*, number 760.

“The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ Daniel 8:14.” *The Great Controversy*, 409.

DAYS

EVENING—H6153: ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING—H1242: bôqer: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

And the vision [mareh] of the evening [ereb] and the morning [boger] which was told is true: wherefore shut thou up the vision [chazon]; for it shall be for many days. Daniel 8:27.

2300 EREBS AND BOGERS

And he said unto me, Unto two thousand and three hundred days [erebs & bogers]; then shall the sanctuary be cleansed.

CLEANSED: MADE RIGHT

Cleansed—H6663: tsa^h daq: A primitive root; **to be (causatively make) right** (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

MAKE DANIEL UNDERSTAND THE MAREH VISION

And it came to pass, when I, even I Daniel, had seen the vision [chazon], and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision [mareh]. Daniel 8:13–16.

THE TIME OF THE END—1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision [chazon].

CHAZON VISION SEALED UP UNTIL FOR LATTER DAYS

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [chazon] is for many days. Daniel 10:14.

Two Indignations

AGAINST THE WICKED—Isaiah 26:20–21, Revelation Sixteen; Daniel 12:1–3

AGAINST GOD’S PEOPLE—Lamentations 2:1–9; Ezekiel 22:17–31; Deuteronomy 29:27–29

THE LAST END OF THE INDIGNATION: 1844

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

TIME APPOINTED

APPOINTED—H4150: mō'êd: From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

2300: SANCTUARY

2520: HOST