

WHAT ABOUT JAMES WHITE'S 1864 ARTICLE ON THE 2520 IN THE REVIEW & HERALD?

"Then I saw that the papers [The Review and Herald] would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that **James had not borne the burden alone**, but that the angels of God had assisted and had oversight of the paper. {8MR 221.2}

Then the angel pointed to Fairhaven, and said, "Ye have not moved in God at all times. There has been a stretching beyond the movings of God, and [ye] have moved in self." I saw that the mind should be taken from mortals and be raised to God.--Ms 11, 1850, p. 1. ("Vision at Paris, Maine," **December 25, 1850**.) {8MR 221.3}

Q? When James was Editor in 1850, what was his stand on the 7 Times(2520) of Leviticus 26?

"It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab.ii,2,3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that "the vision" should "tarry," or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry. {**December 1850 JWe, ARSH 13.6**}

Now that quote was on page 13, paragraph 6

Look at paragraph 20 of the same article

"Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677..."{**December 1850 JWe, ARSH 13.20**}

"That which was positively true, and acknowledged by the Advent body in 1844, has not become untrue by the passing of a few years. - We choose to stand on the "original faith." While the bridegroom in the parable tarried, the virgins all slumbered and slept. This strikingly represents the state of the Advent body after the first published time passed. It was clearly seen that we were in the tarrying time, but how long it would be no one knew. In this state of uncertainty, without definite time, the Advent people as a body sunk into a dormant state, fitly represented by slumbering and sleeping. {ND JW, PARA 6.3}

The previous quote is from James White's "The Parable"

Sister White endorses this message he taught

And in this parable, he includes the paragraph above the last, going into detail of the 2520

"Sunday morning we met with the brethren. My husband arose to preach on the parable of the ten virgins..."{2SG 125.1} (1849/1850)

(if you go to the top of page 19 of this book 2 Spiritual Gifts, you will see she was giving a diary of things that happened and she from there starts with the end of November 1849. She goes on to tell all that had been done since and it is obvious the time goes over into 1850, although she doesn't give a date anymore)

HERE IS THE LAST QUOTE I AM REFERENCING FROM HER:

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained..."{1SM 161.1}

*****continue on next page*****

Although James White went away from this message for a while, he went back to endorsing it in 1875, just 6 years before he died. (See 'Sketches of the Christian Life and Public Labors of William Miller' pages 12.1; 55.2 in the book and 40.2 on the link and then page 56.1 in the book and 41.1 on the link)

The Review and Herald

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, **JANUARY 26, 1864,**

JAMES WHITE, EDITOR

The Seven Times of Lev. xxvi

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity. {January 26, 1864 JWe, ARSH 68.1}

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position: {January 26, 1864 JWe, ARSH 68.2}

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case. {January 26, 1864 JWe, ARSH 68.3}

2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity. {January 26, 1864 JWe, ARSH 68.4}

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding. {January 26, 1864 JWe, ARSH 68.5}

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins. Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still. {January 26, 1864 JWe, ARSH 68.6}

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins. Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem. {January 26, 1864 JWe, ARSH 68.7}

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of then denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the language of verse 21, thus: "I will bring seven times more plagues upon you according to your

*****continue on next page*****

sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins, would in every case be fully equaled by the measure of their national calamities. {January 26, 1864 JWe, ARSH 68.8}

And this position is fully sustained by the original, as a brief criticism will show. {January 26, 1864 JWe, ARSH 68.9}

In references to the Hebrew, we learn from the Hebrew Concordance(using the Hebrews or Greek is a violation of Millers Rules of Interpretation that Sister White endorses in RH, November 25, 1884 par. 23) **that the expression, seven times, in Lev. xxvi, comes from sheh-vag; and this word is expressly set down by Gesenius, in those texts, as an adverb**, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, gid-dahn, defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, moh-gehd, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended. {January 26, 1864 JWe, ARSH 68.10}

The Greek is equally definite. The Septuagint has in Lev. xxvi, heptakis(read here about the Septuagint: http://www.chick.com/reading/books/158/158_09.asp) which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not heptakis, the adverb, but heptakairoi, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun kairos. Such a thing as a prophetic period based on an adverb is not to be found. {January 26, 1864 JWe, ARSH 68.11}

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air(this is not in accordance to what he or the pioneers taught for 20+ years). To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists. {January 26, 1864 JWe, ARSH 68.12}