

THE PLAN OF SALVATION:

The Focal Point of Bible Prophecy

LESSON #1: The Everlasting Covenant

The Scriptures of the Prophets

- ❖ And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of **thy brethren that have the testimony of Jesus**: worship God: for the testimony of Jesus is **the spirit of prophecy**. *Revelation 19:10*
- ❖ Verily, verily, I say unto thee, We speak that we do know, and **testify** that we have seen; and ye receive not our **witness**. *John 3:11*
- ❖ Search **the scriptures**; for in them ye think ye have eternal life: and they **are they which testify of me**. *John 5:39*
- ❖ **To him give all the prophets witness**, that through his name whosoever believeth in him shall receive remission of sins. *Acts 10:43*
- ❖ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by **the scriptures of the prophets**, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, [be] glory through Jesus Christ for ever. Amen. *Romans 16:26*

Wise Unto Salvation

- ❖ And that from a child thou hast known **the holy scriptures**, which are able to make thee **wise unto salvation** through faith which is in Christ Jesus. *II Timothy 3:15*
- ❖ Receiving the end of your faith, [even] the salvation of [your] souls. **Of which salvation the prophets have inquired and searched diligently**, who prophesied of the grace [that should come] unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but **unto us they did minister** the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. *I Peter 1:9-12*

Note: Therefore, we conclude that the greatest wisdom acquired from the Scriptures is the wisdom of salvation. This is the salvation of which the prophets “inquired and searched diligently”, and “testified beforehand” to all future generations. This is the salvation that was promised in Eden.

Everlasting Gospel/Everlasting Covenant

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, **the same gospel that was declared in Eden when God said to the serpent**, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. **The angel that proclaims the everlasting gospel proclaims the law of God**; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.” *Selected Messages*, book 2, 106

“As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. **The covenant of grace was first made with man in Eden**, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon and the assisting grace of God for future obedience through faith in Christ. **It also promised them eternal life on condition of fidelity to God's law**. Thus the patriarchs received the hope of salvation.” *Patriarchs & Prophets*, 370

The Covenant Promise

- ❖ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Genesis 3:15*
- ❖ And I will establish my covenant between me and thee and thy seed after thee in their generations for **an everlasting covenant**, to be a God unto thee, and to thy seed after thee. *Genesis 17:7*

“**This same covenant was renewed to Abraham in the promise**, “In thy seed shall all the nations of the earth be blessed.” *Genesis 22:18*. This promise pointed to Christ. So Abraham understood it (see *Galatians 3:8, 16*), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. **The covenant with Abraham also maintained the authority of God's law**. The Lord appeared unto Abraham, and said, “I am the Almighty God; walk before Me, and be thou perfect.” *Genesis 17:1*. The testimony of God concerning His faithful servant was, “Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” *Genesis 26:5*. And the Lord declared to him, “I will establish My covenant between Me and thee and thy seed after thee in their generations, for an **everlasting covenant**, to be a God unto thee and to thy seed after thee.” *Genesis 17:7*.” *Patriarchs & Prophets*, 370

The Covenant Ratified

- ❖ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, **through the blood of the everlasting covenant**, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom [be] glory for ever and ever. Amen. *Hebrews 13:20, 21*

“Though this covenant was made with Adam and renewed to Abraham, **it could not be ratified until the death of Christ**. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. **The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law.**” *Patriarchs & Prophets, 370, 371*

Note: Fidelity to the law of God is the basis for the everlasting covenant made with Adam, renewed with Abraham, and ratified by the blood of Christ.

Another Compact

- ❖ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put [it] in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, **All that the LORD hath said will we do, and be obedient**. And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. *Exodus 24:3-8*

“Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. **The Abrahamic covenant was ratified by the blood of Christ**, and it is called the "second," or "new," covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God--the "two immutable things, in which it was impossible for God to lie." *Hebrews 6:18*.

“But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. **He had bound them to Himself as their deliverer from temporal bondage.**

“ **But there was a still greater truth to be impressed upon their minds.** Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. **All this they must be taught.**” *Patriarchs & Prophets, 371*

The Covenant Broken

- ❖ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves]: **They have turned aside quickly out of the way which I commanded them:** they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt. *Exodus 32:7, 8*

“God brought them to Sinai; He manifested His glory; He gave them His law, with the promise of great blessings on condition of obedience: “If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation.” Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, “All that the Lord hath said will we do, and be obedient.” Exodus 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and **yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image.** They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. **Now by faith and love they were bound to God as their deliverer from the bondage of sin.** Now they were prepared to appreciate the blessings of the new covenant.” *Patriarchs & Prophets*, 371, 372

Note: Fidelity to the law of God is the basis for the ‘other compact’ made with the children of Israel at Mt. Sinai. However, it only took “a few weeks” before they broke this compact by worshipping the golden calf.

Question: To which covenant then was Moses referring when he pronounced an enumerated consequence if it were broken?

- ❖ 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:** I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. *Leviticus 26:15-18*

Answer: It could not refer to the compact made at Sinai, for that was broken only a few weeks after the fact. Therefore, it refers to the covenant made in Eden... The everlasting covenant!

The Covenant Confirmed

- ❖ **And he shall confirm the covenant with many for one week:** and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. *Daniel 9:27*

- ❖ And I heard a loud voice saying in heaven, **Now is come salvation, and strength**, and the kingdom of our God, and **the power of his Christ**: for the accuser of our brethren is cast down, which accused them before our God day and night. *Revelation 12:10*

“In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly **the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross**; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

“The cross of Christ will be the science and the song of the redeemed through all eternity. **In Christ glorified they will behold Christ crucified.** Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore--humbled Himself **to uplift fallen man**; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!" *Great Controversy*, 651, 652

Summary: “The theme of Bible is Jesus... And how He died to save men”. This is what the prophets searched diligently to understand and report to every succeeding generation, by them that preach and have preached the Gospel. That both they and we would not only know *what* constitutes salvation, but *what manner of time* the waymarks in God's great plan would be fulfilled. To subtract Christ from prophecy is fail at recognizing that which is the absolute focus of the Scriptures. Furthermore, to fail to realize that the prophets (One's who uttered the prophecies) are the human authors of Holy Writ, is to miss out on seeing Christ in the very manner in which He designed that we should see Him most clearly, that is; As the fulfillment of the types and prophecies of not just the Old Testament, but of the entire Bible. The Bible is a prophetic book in every respect. In it is transcribed either forecasted events or the record of their historic fulfillment.

As we trace history and prophecy back to fall of man, we can see that the law of God is the basis for the everlasting covenant made with man. Therefore, the law of God is the basis of the Gospel-plan to save sinners. Sin is the transgression of the law, meaning, sin is what breaks the terms of the agreement. It is only as we avail ourselves of the infinite power of Christ and His righteousness that we have the hope of living an obedient life... The hope of salvation. It is to provide this hope, and to guarantee eternal life that Christ confirmed, in His own life, that man can live completely in the will of the Father, without sin. He also, by giving His life to vindicate the broken law, confirmed the immutability of the precepts of God's government, and the unchangeable nature of His character. Oh the wonders of the cross, which has purchased our pardon, and has ensured that the curse of sin will one day be no more. During that sacred week - seven prophetic days - so many centuries ago, He confirmed the covenant with many, even for you and I.

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LESSON #2: Seven Times

A Day = A Year

Note: When considering prophetic time, if the time given is expressed using language that denotes days (i.e., “Weeks”), then we simply reckon the equivalent in years. But, if the time given is expressed using language that denotes years (i.e., “Times”), then we multiply the figure by 360 (the number of days in a biblical year) in order to deduce the amount of days, and then reckon the equivalent in years. If “Months”, then we multiply by 30 (the number of days in a biblical month) prior to doing the same.

Examples:

70 Weeks (of Days) → $70 \times 7 = 490$ Days - OR - 490 Years

Time, Times, Half a Time (One Year + Two Years + 1/2 Year) → $3.5 \times 360 = 1260$ Days - OR - 1260 Years

Forty and Two Months → $42 \times 30 = 1260$ Days - OR - 1260 Years

Seven Times → $7 \times 360 = 2520$ Days - OR - 2520 Years

- One Week = Seven Prophetic Days = Seven Literal Years
- Half a Week = Three and a Half Prophetic Days = 1260 Literal Years
- Seven Times = Seven Prophetic Years - OR - 2520 Prophetic Days = 2520 Literal Years

2520

- ❖ 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**: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. *Leviticus 26:15-18*

William Miller

- ❖ For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people. *Isaiah 7:8*

“Isaiah prophesied that within sixty-five years Ephraim should be broken and be not a people. Is.vii.8. This was in the days of Pekah and Rezin, **742 years before Christ**. Sixty-five years afterwards, **B.C. 677**, Esarhaddon, king of Assyria and Babylon, came with a large army into the land of Israel and Judah, carried away the last remnant of Israel, and they have not been a nation since. Then he also made war against Jerusalem, took Manasseh and carried him to Babylon; which begins the "seven times" Judah was to be in bondage to the kings of the earth, and also the "seven years" Israel should be a captive, robbed and spoiled people; both beginning and ending at one time, 2520 years, beginning B.C. 677, ending A.D. 1843. To 1843 add 677, and the sum equals 2520.” *Miller’s Works*, vol. 1, 80

- ❖ 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. *II Chronicles 33:11*

Hiram Edson

“Instead of reckoning from the taking of Mennasseh [sic] king of Judah to Babylon, 677 B.C., **we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B.C.** This was 19 years after Isaiah’s prophecy, recorded in Chap.vii,8, which was 742 B. C.; hence Ephraim was broken from being a people literally within three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. **The year 723 B. C. is the true beginning, and 1798 is the true terminus of the 2520 years captivity of the people of God.** And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity. *Second Advent Review & Sabbath Herald*, January 10, 1856, 114

- ❖ And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as [he had done] year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor [by] the river of Gozan, and in the cities of the Medes. *II Kings 17:4-6*

Two 2520’s

- ❖ Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, **I will surely rend the kingdom from thee**, and will give it to thy servant. *I Kings 11:11*

- ❖ And Ahijah caught the new garment that [was] on him, and rent it [in] twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, **and will give ten tribes to thee:** (But he shall have **one tribe for my servant David's sake,** and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) *I Kings 11:30-32*
- ❖ And when Rehoboam was come to Jerusalem, he assembled **all the house of Judah, with the tribe of Benjamin,** an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. *I Kings 12:21*
- ❖ **Yet the LORD testified against Israel, and against Judah, by all the prophets,** [and by] all the seers, saying, Turn ye from your evil ways, and keep my commandments [and] my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. And they rejected his statutes, **and his covenant that he made with their fathers,** and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that [were] round about them, [concerning] whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a grove, and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. **Therefore the LORD was very angry with Israel, and removed them out of his sight:** there was none left but the tribe of Judah only. **Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.** And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the LORD removed Israel out of his sight, **as he had said by all his servants the prophets.** So was Israel carried away out of their own land to Assyria unto this day. *II Kings 17:13-23*

Two Witnesses

- ❖ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: **at the mouth of two witnesses, or at the mouth of three witnesses,** shall the matter be established. *Deuteronomy 19:15*
- ❖ But if he will not hear [thee, then] take with thee one or two more, that **in the mouth of two or three witnesses** every word may be established. *Matthew 18:16*
- ❖ It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and **the Father that sent me beareth witness of me.** *John 8:17, 18*

- ❖ But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, **he shall testify of me:** *John 15:26*
- ❖ For **there are three that bear record in heaven**, the Father, the Word, and the Holy Ghost: and these three are one. *1 John 5:7*

The Sanctuary & The Covenant

- ❖ And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. *Daniel 8:14*

“At the termination of the 2300 days, in 1844, no sanctuary had existed on earth for many centuries; therefore the sanctuary in heaven must be the one brought to view in the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." But how could the sanctuary in heaven need cleansing? Turning again to the Scriptures, the students of prophecy learned that the cleansing was not a removal of physical impurities, for it was to be accomplished with blood, and **therefore must be a cleansing from sin**. Thus says the apostle: "It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these [even the precious blood of Christ]." Hebrews 9:23.

“To obtain a further knowledge of the cleansing to which the prophecy points, it was necessary to understand the ministration of the heavenly sanctuary. This could be learned only from the ministration of the earthly sanctuary; for Paul declares that the priests who officiated there served "unto the example and shadow of heavenly things." Hebrews 8:5.

“As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or **blotting out**, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. **The cleansing of the sanctuary therefore involves a work of investigative judgment**. This work must be performed prior to the coming of Christ to redeem His people, for when He comes, His reward is with Him to give to every man according to his works. (Revelation 22:12.)” *The Story of Redemption*, 377, 378

- ❖ For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and **their sins and their iniquities will I remember no more.** *Hebrews 8:10-12*

Note: The prophecy of the Sanctuary - the 2300 Days - brings us to the year 1844, and shows us the way into the Most Holy Place where the work of “blotting out” of sins takes place. Likewise the “new covenant” promise also takes us into the Holiest of All, where the words, “Their sins and their iniquities will I remember no more” are fulfilled.

The people of God received a curse and an oath, written in the law of Moses, pronouncing a period of "Seven Times" punishment for breaking the covenant. By reckoning the time in accordance with the *Day-for-Year Principle*, and employing the historical data that William Miller used (taking into consideration that a terminus of 1843 was a mistake in prophetic calculation), the 2520 also brings us to the year 1844. The 2520 begins with the *broken covenant*, and it ends with the *covenant fulfilled*. In other words, 1844 marks the year that the new covenant promise would begin to be fulfilled in its fullest sense; namely with regard to the Lord 'remembering our sins and our iniquities no more.' In this sense, the end result of both the 2300 Day prophecy and the 2520 Year prophecy is the same. Both bring us to an understanding of the work that is accomplished by our Great High Priest in the final phase of His mediatorial work. By this we see that the Sanctuary and the Covenant can not be separated. Notwithstanding, this consequently means that the 2300 Days, and the 2520 Years can not be separated.

The 2520 is the "second witness" to the 2300, therefore establishing the year 1844 in prophetic history.

For One Week

- ❖ 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. 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. And after threescore and two weeks shall Messiah be cut off, **but not for himself**: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. And **he shall confirm the covenant with many for one week**: and **in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. *Daniel 9:24-27*
- ❖ How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]; *Hebrews 2:3*

"The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." **Thus the gospel message, as given by the Saviour Himself, was based on the prophecies.** The "time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "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. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "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," sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into

effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. "The time is fulfilled."

"Then, said the angel, "He shall confirm the covenant with many for one week [seven years]." **For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles.** "In the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

"The one week--seven years--ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution "went everywhere preaching the word" (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles." *Desire of Ages*, 233

Note: Christ confirmed the covenant for 2520 literal days. The first three and a half years (1260 literal days) in Person, and the other three and a half years (1260 literal days) in the person of His disciples.

In the Midst of the Week

- ❖ And he shall confirm the covenant with many for one week: and **in the midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. *Daniel 9:27*
- ❖ Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, **the veil of the temple was rent in twain from the top to the bottom**; and the earth did quake, and the rocks rent; *Matthew 27:50, 51*

"When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. **The most holy place of the earthly sanctuary is no longer sacred.**

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. **Type has met antitype in the death of God's Son.** The great sacrifice has been made. **The way into the holiest is laid open.** A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: **There is now an end to all sacrifices and offerings for sin.** The Son of

God is come according to His word, "Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." "By His own blood" He entereth "in once into the holy place, having obtained eternal redemption for us." Hebrews 10:7; 9:12." *Desire of Ages*, 756, 757

A Change in Dispensation

The prophet John was the connecting link between the two dispensations. As God's representative he stood forth to show **the relation of the law and the prophets to the Christian dispensation.** He was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as **typified in the shadowy sacrifices.** Even John had not fully comprehended the future, immortal life through the Saviour. *Desire of Ages*, 220

DISPENSATION: 2. The dealing of God to his creatures; the distribution of good and evil, natural or moral, in the divine government. 4. That which is dispensed or bestowed; **a system of principles and rites enjoined;** as the Mosaic dispensation; the gospel dispensation; including, the former the Levitical law and rites; the latter the scheme of redemption by Christ. *Webster's 1828 Dictionary*

- ❖ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. *John 1:29*
- ❖ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. *Revelation 5:6*
- ❖ Then said he, Lo, I come to do thy will, O God. He **taketh away** the first, that he may establish the second. *Hebrews 10:9*
- ❖ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and **took it out of the way**, nailing it to his cross; *Colossians 2:14*

"The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. **Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power.** While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."" *Great Controversy*, 652

The Counterfeit

"We learn that there are two abominations spoken of by Daniel. The first is the pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so

fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers; and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God **took away** the Jewish rites and ceremonies, instituted new forms, new laws, and **set up** the gospel kingdom in the world.

“This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfillment in Christ. Therefore, **in order to carry the war into the Christian camp**, he suffers the daily sacrifice abomination to be **taken out of the way**, and **sets up** Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former...” *Miller’s Works*, vol. 2, 54, 55

- ❖ And from the time [that] the daily [sacrifice] shall be **taken away**, and the abomination that maketh desolate **set up**, [there shall be] a thousand two hundred and ninety days. *Daniel* 12:11
- ❖ When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (**whoso readeth, let him understand**;) *Matthew* 24:15
- ❖ For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High**. *Isaiah* 14:13, 14

“Satan has ever been ambitious to counterfeit the work of Christ and establish his own power and claims. *Testimonies for the Church*, vol. 1, 293

Summary: As changeless as God is, He has providentially unfolded more and even more truth to the sincere seeker in every generation. We are told that “The mystery of the cross explains all other mysteries”, and the more closely we examine what took place in the midst of the seventieth week, the more brilliant the rays of eternal truth illuminate our pathway. Prophecies, such as the 2520 Years, that have long been forgotten, scattered and covered up by the rubbish of error and tradition, when cast into their proper framework, and studied through the eye of faith that looks to Calvary - shine with ten times their former glory. As the mind is led to contemplate “what is the breadth, and length, and depth, and height” of God’s word, we see that the entire prophetic landscape is *governed by the cross!*

THE PLAN OF SALVATION:

The Focal Point of Bible Prophecy

LESSON #3: Governed by the Cross

The Curse & The Oath

- ❖ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us, and the oath that [is] written in the law of Moses** the servant of God, because we have sinned against him. *Daniel 9:11*
- ❖ And it shall come to pass, **if** thou shalt hearken diligently unto the voice of the LORD thy God, to observe [and] to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: And **all these blessings shall come on thee**, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. *Deuteronomy 28:1, 2*
- ❖ But it shall come to pass, **if** thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that **all these curses shall come upon thee**, and overtake thee: *Deuteronomy 28:15*
- ❖ **If** ye walk in my statutes, and keep my commandments, and do them; Then **I will give you rain in due season**, and the land shall yield her increase, and the trees of the field shall yield their fruit. *Leviticus 26:3, 4*
- ❖ But **if** ye will not hearken unto me, and will not do all these commandments; 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: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then **I will punish you seven times more for your sins**. *Leviticus 26:14-18*

Full of Significance

- ❖ Christ hath redeemed us from the curse of the law, **being made a curse for us**: for it is written, Cursed [is] every one that hangeth on a tree: *Galatians 3:13*

“Full of significance are the words, “Christ hath redeemed us from the curse of the law, being made a curse for us.” *Galatians 3:13.*” *Desire of Ages*, 741

- ❖ For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. *II Corinthians 5:21*

“The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured--the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face--speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,--offers Himself upon the cross as a sacrifice, and this from love to thee. **He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.**” *Desire of Ages, 755, 756*

Tried Seven Times

1st Trial - Before Annas

- ❖ And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. *John 18:13*

2nd Trial - Before Annas & Caiaphas

- ❖ Now Annas had sent him bound unto Caiaphas the high priest. *John 18:24*

3rd Trial - Before the Sanhedrin, by Night

- ❖ And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what [is it which] these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. *Mark 14:55-64*

4th Trial - Before the Sanhedrin, by Day

- ❖ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: *Luke 22:66, 67*

- ❖ And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried [him] away, and delivered [him] to Pilate. *Mark 15:1*

5th Trial - Before Pilate

- ❖ And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this [fellow] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest [it]. Then said Pilate to the chief priests and [to] the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. *Luke 23:1-7*

6th Trial - Before Herod

- ❖ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long [season], because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked [him], and arrayed him in a gorgeous robe, and sent him again to Pilate. *Luke 23:8-11*

7th Trial - Before Pilate, the Second Time

- ❖ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined [him] before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release [him]. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this [man], and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify [him], crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let [him] go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. *Luke 23:12-24*

“Oh, fearful scene! the Saviour seized at midnight in Gethsemane, dragged to and fro from palace to judgment hall, arraigned **twice before the priests, twice before the Sanhedrin, twice before Pilate**, and **once before Herod**, mocked, scourged, condemned, and led out to be crucified, bearing the heavy burden of the cross, amid the wailing of the daughters of Jerusalem and the jeering of the rabble.” *Desire of Ages*, 760

When I am Argued With

“Because we are creatures of responsibility, and are capable of understanding, the Lord has written the Bible in a way which calls for us to “search the Scriptures” (John 5:59) with “an honest and good heart.” Luke 8:15. **The Word of God is not written as an argument, but as a declaration of truth.** The Bible contains no laboured argument to prove God’s existence, because it is such a self-evident fact. Beliefs such as the virgin birth of our Lord are not discussed; they are declared a few times **for the honest hearts that will accept them**, and other portions of the Scriptures just take for granted the acceptance of these truths. Louis F. Were – *The Certainty of the Third Angel’s Message*, 136}

- ❖ I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer **when I am reproved. And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it.** For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith. *Habakkuk 2:1-4*

Reproved - *Strong’s* #H8433, tôkêchâh {to-kay-khaw’}: From H3198; chastisement; figuratively (by words) correction, **refutation**, proof (even in defense): - **argument**, chastened, correction, reasoning, rebuke, reproof, be (often) reproved.

Except by Inspiration

“I have seen that the 1843 chart was directed by the hand of the Lord, and that **it should not be altered**; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.]” *Early Writings*, 74

PRECLUDE: 1. To prevent from entering by previously shutting the passage, or by any previous measures; hence, to hinder from access, possession or enjoyment. Sin, by its very nature, precludes the sinner from heaven; it precludes the enjoyment of God’s favor; or it precludes the favor of God. The valves preclude the blood from entering the veins. 2. To prevent from happening or taking place. *Webster’s 1828 Dictionary*

“I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that **not a figure of it should be altered except by inspiration.** I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding & Magan Collection*, 1

"I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that God was in the publishment of the chart by Brother Nichols. **I saw that there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases*, vol. 13, 359

Note: There are no statements made "by Inspiration" that can be found to directly support the 1863 chart, specifically why the 2520 is not represented thereon.

The Greek & The Hebrew

"In references to the Hebrew, we learn from the Hebrew Concordance 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.

"The Greek is equally definite. The Septuagint has in Lev. xxvi, heptakis, 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.

"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. 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." James S. White - *Second Advent Review & Sabbath Herald*, January 26, 1864, 68

- ❖ Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and **the oath** that [is] written in the law of Moses the servant of God, because we have sinned against him. *Daniel* 9:11

Oath - *Strong's* H7621 sh^ebû'âh {sheb-oo-aw'}: Feminine passive participle of H7650; properly something sworn, that is, an oath: - curse, oath, sworn.

Strong's H7650 shâba' {shaw-bah'}: 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 [by mistake for H7646], take an oath, straitly, (cause to, make to) swear.

Strong's H7651 sheba', shib'âh {sheh'-bah, shib-aw'}: 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). Compare H7658.

- ❖ 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. *Leviticus 25:8*
- ❖ And if ye will not yet for all this hearken unto me, then I will punish you **seven** times more for your sins. *Leviticus 26:18*
- ❖ And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven** times more plagues upon you according to your sins. *Leviticus 26:21*
- ❖ Then will I also walk contrary unto you, and will punish you yet **seven** times for your sins. *Leviticus 26:24*
- ❖ Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven** times for your sins. *Leviticus 26:28*

Note: In the verses above the same Hebrew word is found in the original, translated as “seven” in each case. The word is *Strong's* H7651: sheba'. The same word that can be traced to the prophet Daniel, when he recognized that the Babylonian captivity was part of the curse and the oath pronounced by Moses, even the enumerated oath of the 2520, found in *Leviticus 26*.

At the Cross!

“Full of significance are the words, “Christ hath redeemed us from the curse of the law, being made a curse for us.” *Galatians 3:13.*” *Desire of Ages*, 741

“The mystery of the cross explains all other mysteries. *Great Controversy*, 652

“Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, **the cross of Calvary must be lifted up**, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character, and may lay hold upon the righteousness of Christ, which alone can subdue sin, and restore the moral image of God in man.” *The Ellen G. White 1888 Materials*, 805

“Of all professing Christians, **Seventh-day Adventists should be foremost in uplifting Christ before the world.** The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and

truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy.” *Gospel Workers*, 156, 157

“Through His chosen agencies God will graciously make known His purposes. Then the grand work of redemption will go forward. Men will learn of the **reconciliation for iniquity** and of the **everlasting righteousness** which the Messiah has brought in through His sacrifice. **The cross of Calvary is the great center.** This truth acted upon will make Christ's sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was of this that Moses and Elijah and Christ talked at His transfiguration. By the humiliation of the cross He was to bring everlasting deliverance to all who would walk after Him, giving positive evidence that they are separated from the world.” *Seventh-day Adventist Bible Commentary*, vol. 4, 1172, 1173

- ❖ And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate. *Daniel 9:27*
- ❖ And I heard a loud voice saying in heaven, **Now is come salvation, and strength**, and the kingdom of our God, and **the power of his Christ**: for the accuser of our brethren is cast down, which accused them before our God day and night. *Revelation 12:10*
- ❖ But God forbid that I should glory, **save in the cross of our Lord Jesus Christ**, by whom the world is crucified unto me, and I unto the world. *Galatians 6:15*

Summary: At the cross... This is where “salvation and strength” came to the redeemed of every age, for it was not until the great sacrifice was made on Golgotha that remission of sin and the hope of eternal life was guaranteed. Type met antitype, and the everlasting covenant was ratified by the blood of the Son of God. At the cross... This is where mercy and truth met together, and righteousness and peace kissed each other. The cross is where this great convergence of “mercy, tenderness, parental love... holiness, justice, and power” took place. Remember, it is not the Greek or the Hebrew that help us to understand the mysteries of prophecy. It is the cross of Calvary that unfolds the “secret things” that the Lord chooses to reveal to man. And all of this that we might comprehend something of the holiness of Jehovah, and the requirements of His law of love.