

The Seven Times or 2,520 Year prophecy **A Historical Survey and Bible Study by Eugene Prewitt**

I have, on the wall in my study, a facsimile of one of the more prominent Millerite charts. For more than fifteen years I have been interested in this chart and particularly in the more obscure portions of it. I might have been about to leave my teen years when I first realized that Miller and others taught about a time period that was 2,520 years long.

This short article will survey the early Adventist teaching on the 2520 and will then offer several Biblical observations to those interested in understanding what the Bible teaches in regard to the 2520.

Historical Survey

For those that are not familiar with the facts of this case, Miller believed that there were two 1260 year periods that, together, made a 2520 year period. (2520 is 7 times 360, seven prophetic years.) One of these 1260 year periods is familiar to Adventists. It began in 538 and ended in 1798. It was the period of papal civil supremacy.

The other is less familiar. It is what Miller called the “times of the Gentiles.” Lu 21:24. He understood this to be the first of the two periods brought to view in Revelation 11. And he thought this to be the period pictured in Daniel 12.

For the timing of this period he took 677 BC as the beginning of the Jewish captivity under Assyria-Babylon, and brought this forward 1215 years to 538 AD. Then he added 45 years of non-Catholic Roman (European) control of Jerusalem, and came to 1843.¹

One of the most interesting features of this period, as Miller understood it, was that it coincided with the Jubilee release and with the 6000th year² of the earth’s existence.

Miller opposed, on solid grounds, those persons who looked for a rebuilt Jerusalem as a fulfillment of covenant promises. He argued that Christ’s Coming, to reign on the throne of David, would be the event of the Jubilee that would free the Jews from their 2520 years of bondage under a succession of five great world empires.

James White later quoted the *Advent Shield*, an early Millerite paper, to show that Sabbath keeping Adventists were justified in holding to the original Millerite dates while other Adventists were setting new and untried dates.

¹ Later, presumably 1214 and 46 were added to reach 1844, though I find no reference to the 2520 or the two 1260’s during that incredible movement that we call the Midnight Cry, the seventh-month movement. In fact, Miller’s most thorough discussion of the 2520 is found in his “Lecture 17”, first published in 1836. Other more succinct references can be found in his “Trilogy” and in his “Reply to Stuart” and in a commentary on “Ezekiel 39.”

² He differed from Usher on this point, arguing that Usher and others missed about 150 years during the time of the judges.

The paragraphs that he quoted from the *Advent Shield* included a passing reference to the 2520 and to the “Great Jubilee” (the 2450 year prophecy alluded to above, 49 x 50 years) showing that both terminated in 1844. These paragraphs were quoted no less than seven times, three during the first year of publication of the *Sabbath Herald*, two during the first year of publication of the *Review and Herald*, and two during the tenth year of the *Review and Herald*.

The seven-year prophetic period of Jewish captivity Miller found in several Bible passages. He found it in Leviticus 26. He found it also in Deuteronomy 15 figured under the “seven year” release, the Sabbatical year. He found it also, albeit in typological fashion, in the story of Nebuchadnezzar’s grass-eating period. And he found it also in an obscure interpretation of Ezekiel 39:9.³

Seventh-day Adventism on Miller

When Adventism was splintering, the Sabbath-keeping portion held to more of Miller’s original teaching than any other branch. They held to Daniel 2, 7, 8 and 9 as taught by Miller. They adopted his understanding, though slightly refined, of the latter portion of Daniel 12 and more or less to his understanding of large portions of Daniel 11.

But we didn’t follow Miller on Leviticus 26. That is why you never grew up hearing about the 2520 year time prophecy.

Hiram Edson did make a stab at reinterpreting the 2520 in a way that could fit with Adventism. (For it was clear that Christ did not, in 1844, bring an end to the Jewish captivity—Miller’s expectation.) Edson’s article was printed, at the request of James White, before it had been “matured.” It was long, nearly 30,000 words. That is 47 single-spaced sheets of typing paper.

Edson differed from Miller significantly in that he dated the 2520 from 723 BC rather than from 677. The earlier date of Edson was based on the captivity of the ten tribes and extended to 1798. In Edson’s view, then, the first 1260 years were finished inclusive at the commencement of the second 1260 year period. Thus it was the Christian church, not the Jews, that were released in 1798.

Edson’s article, in all fairness to him, was nothing like a statement of what the pioneers believed, either before its publication, or at its publication. It was the result of his personal investigation and he presented it with a request for his brethren to evaluate whether or not it would be useful.

³ A chief problem with the last incidence in Ezekiel is that it finds the fulfillment of a prophecy of a future war and post war clean-up beginning so early that the war is ended and the clean-up is ongoing for decades before Ezekiel ever makes the prophetic prediction. Presumably this is why the 2300 days never shows up in Revelation while the 1260 day prophecy does. If one thinks this through he will also see that it is an argument against Miller’s understanding of Revelation 11:2 as well.

As I have not time at present to mature the subject, I send you a portion of the broken, unmaturred ideas as they are. I do not ask that they now go out as adopted or sanctioned by the Review, but merely **for the examination and inspection of the brethren**; and if the subject by them be judged to be of service to the church and worthy of further investigation, then it may hereafter be revised, improved, and carried out in its further bearing and extent. – *Advent Review and Sabbath Herald*, Aug 27, 1857.

Much of Edson's article⁴ was a response to the First-day Adventists' attempts to find in prophecy an allusion to an "age to come" of peace and prosperity on the earth, especially for the Jews.

For the most part, it was these Sunday-keeping Adventists who held to much of Miller's teaching on the 2520. They expected an "age to come" at the conclusion of that time that would bring an end to the Jewish captivity and would see a renewed Jewish state. Uriah Smith addressed these expectations in the appendix of *Daniel and Revelation*, pp 784-785.

THE "SEVEN TIMES" OF LEVITICUS 26.

Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a supposed prophetic period called the "Seven Times;" and the attempt is made to figure out a remarkable fulfillment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is no such prophetic period in the Bible.

The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: "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." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again.

⁴ The article takes a number of unfamiliar positions. Among them: Revelation 17 was fulfilled between 1798 and 1844, the eighth head being the short-lived dynasty of Napoleon. This dynasty is the "scarlet" colored beast. The ten horns are the powers that surrendered to Napoleon. He teaches that the Mountain of the Lord's House in Isaiah 2 and Micah 4 is the United States. He teaches that the two questions in Daniel 8:13 have different answers, one a reference to the 2300 days, the other to the 2520 (or second 1260). He teaches that the hidden mistake in the '44 chart was the timing of the 2520. He gives a spiritualized interpretation to Ezekiel 37-39 that is fascinating. The "coming" of the "Ancient of Days" in Daniel 7 he finds, not in the 1844 judgment scene, but in the 1798 judgments on the Roman Catholic church. He teaches that the time prophecies in Revelation were also sealed like those of Daniel until 1798. Some of these positions have merit enough to warrant investigation. It does not appear that even one of them was adopted by any other of the pioneers, nor were any of them ever mentioned in writing a second time by Edson.

Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement.

But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.

If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, *shibah iddan*; but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb *sheba*, which means "sevenfold." The Septuagint makes the same distinction, using [the noun in] Dan.4:16, etc., but in Leviticus simply the adverb.

The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.)

Besides these references to Miller, Edson, the Advent Herald, and Smith, one other pioneer early after the disappointment mentioned the 2520 period – Joseph Bates.

In his 1847 *Second Advent Waymarks and High Heaps*, Bates recounts how it came as a shock to Adventists that they and their critics had somehow missed the fact that the periods (2520, 2450, 6000, 2300) would be fulfilled in 1844, not 1843. This he recounts under the head of his second of seven "waymarks."

Then, after the seventh waymark, Bates confronts Miller's view that the "mystery of God" is the resurrection. Bates comments cogently that if that was the mystery that was to be finished, it would not be finished until after the 1000 years. Bates argues rather that the mystery of God refers to the time of redemption and probation that had closed in 1844. Under this understanding the "times of the Gentiles" were the times of Gentile probation that closed in 1844. Bates makes no reference to a change or end to captivity in 1844.

In the 1860's Joshua Himes recommended First-day Adventists to read the work of one Dr. Schmeal. The doctor found that the world would end in 1868 at the conclusion of the 2520 year prophecy, dated from a different captivity than that chosen by Miller or Edson. The *Review and Herald* mentioned this simply to refute it.

Conclusion of the Historical Survey

Miller early published a series of lectures that discussed what he believed to be every time prophecy in the scriptures and the fulfillment of each. Believing the "seven times" of Leviticus 26 to be a time prophecy, he wrote about it.

Millerite charts of the time prophecies included, originally, references to the 2520 period.

As the movement approached October 22, 1844, preaching on Daniel 8 took precedence over other time prophecies. The disappointment led to a splintering of views of the time prophecies. Sabbath keeping Adventists continued to emphasize Daniel 8 (making over 2000 references to the 2300 days in the Adventist Pioneer Library).

But the only Sabbath-keeping Adventists pioneers who ever wrote about the 2520 directly were Bates, Edson and Smith. The first used the 2520 as evidence that probation had closed. The second suggested a changing of the dates on the chart to terminate in 1798, and the third argued that the 2520 was not an actual time prophecy at all. None of the three taught Miller's view of the prophecy.

Smith's view became standard and no one after him ever published another allusion to the 2520 as a legitimate prophecy.

The Bible Study

The Old Testament time prophecies that are familiar to Seventh-day Adventists are clearly time prophecies.

There are "2300 days", literally, "2300 evenings and mornings."

There are "1260 days" and "1290 days" and a coming to the "1335th day".

There is a "time, times, and half a time" and "time, times and a half"

And the phrase "seven times" appears in 33 passages. Additionally, the phrase "seven years" appears in 40 passages. I was interested in Smith's argument that the "seven times" of Leviticus 26 differed significantly from the "seven times" of Daniel 4. Here is what I found:

When the Bible writers want to say "seven years" they use two words – *sheba* for seven and *shanah* for years. This pattern is 100% consistent in the Old Testament for all 39 Old Testament instances of "seven years." The references for you to check in your concordance are:

Ge 5:7; Ge 5:25; Ge 5:31; Ge 11:21; Ge 25:17; Ge 29:18; Ge 29:20; Ge 41:26; Ge 41:27; Ge 41:29; Ge 41:30; Ge 41:36; Ge 41:48; Ge 41:53; Ge 41:54; Ge 47:28; Ex 6:16; Ex 6:20; Le 25:8; Nu 13:22; De 15:1; De 31:10; Jud 6:1; Jud 6:25; Jud 12:9; 2Sa 2:11; 2Sa 5:5; 2Sa 24:13; 1Ki 2:11; 1Ki 6:38; 2Ki 8:1; 2Ki 8:2; 2Ki 8:3; 2Ki 11:21; 1Ch 3:4; 1Ch 29:27; 2Ch 24:1; Jer 34:14; Eze 39:9

And when the writers want to say "seven times" to express so many years, they use two words, -- *shibah* for 'seven' and *iddan* for 'times.'

Da 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven ^{<SHIBAH>} times ^{<IDDAN>} pass over him.

Da 4:23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field;

and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven ^{<SHIBAH>} times ^{<IDDAN>} pass over him;

Da 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven ^{<SHIBAH>} times ^{<IDDAN>} shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Da 4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven ^{<SHIBAH>} times ^{<IDDAN>} shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Further, the words *iddan* and *mowed* are sufficient to indicate a year without the help of a number.

Da 7:25 until a time ^{<IDDAN>} and times ^{<IDDAN>} and the dividing of time ^{<IDDAN>}.

Da 12:7 that it shall be for a time ^{<MOWED>}, times ^{<MOWED>}, and an half;

Finally, when the writers wish to express seven items, or seven occurrences, or any such use of seven that might be translated “seven times” the writers typically use two words, ‘*sheba*’ for ‘seven’ and *paam* for ‘times.’

For examples, see Ge 33:3; Le 4:6, 17; 8:11; 14:7, 16, 27, 51; 16:14, 19; 25:8; Nu 19:4; Jos 6:4, 15; 1Ki 18:43; 2Ki 4:35; 5:10, 14

The phrase “seven times” appears in Leveticus 26 and in four other passages.

In none of these four passages is the phrase a reference to seven periods of time. The passages are:

Ps 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times ^{<SHIBATHAYIM>}.

Ps 119:164 Seven times ^{<SHEBA>} a day do I praise thee because of thy righteous judgments.

Pr 24:16 For a just man falleth seven times ^{<SHEBA>}, and riseth up again: but the wicked shall fall into mischief.

Da 3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times ^{<SHIBAH>}⁵ more than it was wont to be heated.

⁵ *Shibah* is the Aramaic form of the Hebrew *sheba*.

The only other place in scripture where the phrase “seven times” is derived as it is in the passages above is Leviticus 26. The following verses fill out the remaining Old Testament uses of the phrase “seven times.”

Le 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times ^{<SHEBA>} more for your sins.

Le 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times ^{<SHEBA>} more plagues upon you according to your sins.

Le 26:24 Then will I also walk contrary unto you, and will punish you yet seven times ^{<SHEBA>} for your sins.

Le 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times ^{<SHEBA>} for your sins.

Conclusion Regarding the Phrase

There is no evidence that I can see in scripture that the number seven has even been used substantively (that is, as a noun) to indicate seven periods of time. There is abundant evidence that when seven periods of time are intended, the number is used with a noun to indicate the fact.

And there is evidence outside of Leviticus 26 that when seven is used without a noun that it refers to intensity or completeness. There may even be “seven times” in “one day” of David or in one life of a “just man” or in one cycle of purifications in a furnace.

And when time is indicated by one word, it is by a word for “time” rather than by a number. So we find Daniel 7:25 and 12:7.

So of the pioneers that wrote about Leviticus 26, Bates, Edson, and Smith, the latter appears to be closer to right than the others.

But as of yet, we haven’t even begun to study the content of Leviticus 26.

Leviticus 26

The chapter begins with one of the most beautiful summaries of the covenant made with Abraham, the covenant that we call the New Covenant today.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.
Lev 26:1-2.

God reminds Israel of their obligations to the second and fourth commandments, the very commandments that contain the gospel content in the Decalogue, the very ones altered by the papacy. To a reminder of these precepts God adds “and reverence my sanctuary.”

Here are focal truths for our age. Many distracting and side issues often claim our attention, but these deserve the attention that the side issues claim.

And in the symbolic economy of the Jews, giving attention to these things, walking in God's statutes and in accordance with his commandments, brings rain in due season and a fruitful harvest. It is easy to perceive which kind of rain and which kind of fruitful harvest the church should look forward today in response to the same conditions of faithfulness.

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. Le 26:3-4.

What God promised was an Old Testament blessing of always fresh produce. The two harvests would each last for months, food would be in abundance, and Israel would be safe. They would not, however, be passive. Their dominions would grow by unnatural victories, five persons putting 100 to flight.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. Le 26:5-8

From this promise as much as from the story of Gideon we are taught that God can accomplish his purposes through many or by few.

The summary of the blessing is found in verses 9 through 13. God promises that they will be pressured to eat their stored food just to make room for the new. God would "respect" them, and for the same reason that he had respect to Abel's offering. And what is more, God would dwell with them.

And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

Following these wonderful promises we find a solemn denunciation, and after that, a gospel promise that was claimed by the prophet Daniel.

The Denunciation

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; Lev 26:14-16

The items in the denunciation include:

- Appointed terror
- Consumption
- The burning “ague” that destroys the eyes and brings misery
- Harvests eaten by enemies
- Death in battle
- Under hated and hating rulers
- Running when no one is chasing

These items are promised before the first “seven” in verse 18. The harvest thefts remind us of Gideon. The running when no one is chasing reminds us of the armies in the time of Saul. Hated rulers are a theme of the book of Judges.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. Le 26:18.

The threat of verse 18 is for refusing to be reformed by the judgments listed above. A man that will not be reformed must needs be more thoroughly disciplined. The further discipline continues:

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. Le 26 19-20.

This part of the curse sounds like that of De 28 and especially of verses 23-24.

And what if Israel does not respond to these events, God’s communication. He says that he will bring “seven [times] more plagues.” This is why, and for reasons noted below, that Uriah Smith understood these periods to be successive.

But before we get that point, observe the last part of verse 21.

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.

The curse foretold by the term seven is not only finite, it is proportional to the sins of the people. Items of the curse already listed can be like that. A famine appropriate to the rebellion, a captivity commensurate with the evil, a military loss as the result unfaithfulness – all can be “upon you according to your sins.”

But what about 2520 years that span two different bodies of God's people? Was a two millennium series of captivities a punishment threatened to a certain generation if it would not hearken?

The Ten Commandments speak of a visitation of sins to the third and fourth generation. That kind of visitation is apparent in the captivity that followed Hezekiah and in the one that followed Josiah. But it is God's mercies that extend to a "thousand generations." De 7:9.

In addition to the "seven times more plagues" of verse 21 God added, "I will also send wild beasts among you....and your high ways shall be desolate." The word "also" gives credit to the Smith's reasoning. What is the "also" referring back to? The last item prior is the "seven times more plagues."

And it becomes clearer. Continuing from the word "desolate."

And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. Lev 26:23-24

What are the "these things" of verse 23? They can be no other than the curses of verse 22 that began with "I will also." The word "yet" is but another indicator of a chronologically connected discourse.

The next step in the disaster includes pestilence that helps break up the defenses of a besieged and starving city. And a refusal to respond to this curse is followed up with words that were fulfilled as least twice in Jewish history.

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. Le 26:27-29

But the easiest fulfillment to pinpoint is that of verses 34-35.

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. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

This was fulfilled, indeed as Miller understood, during the Babylonian captivity.

To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 2Ch 36:21

Four more verses of curses (36-39) are followed by a wonderful promise:

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD. Le 26:40-45

This was the promise that formed, with the prayer of Solomon, the basis of Daniel's prayer in Daniel 9. His prayer was one of acceptance. He acknowledged the fairness of the sentence of captivity in light of his sins and of those of his fathers.

And he asked for a reprieve. He had been studying the 70 year captivity mentioned by Jeremiah.

Think, dear reader. Would he have been encouraged by the approaching end of the 70 year captivity if he thought that the promise he was claiming from Leveticus 26 was connected to a 2,520 year captivity?

We have praying to do, judgments to accept, sins to confess, and promises to claim. We have truth to proclaim. But Daniel wouldn't join us in proclaiming the "2520."

Conclusion

The pioneers became right. As they studied during the formative years of 1833 to 1863 many of their ideas changed. From the timing of Sabbath to the timing of the 2300 days, from the identification of the two-horned beast, to that of the scarlet beast, from the shut door of probation to the shut door of the holy place, the pioneers were learning. Their publications show it to be so. They were glad to admit.

It is ironic that we have picked up a teaching that they, for good reason, were dropping. We would do well to leave it where the first pioneer to ever really examine the source of the 2520 day prophecy left it. That was Uriah Smith.

There are many other teachings that the pioneers were picking up when they were putting this one down. These deserve more of our study: The Seal of God, the Mark of the Beast, the Laodicea Message, the Third Angel's Message and Righteousness by Faith.

Amen.

Appendix

What if the “seven” items or repetitions *are* years?

It is not possible for me, a man who does not know Hebrew, to rule out the possibility that the terms in Leviticus 26 refer to seven years. And while it appears that there is no ground for understanding the substantive adjective “seven” as anything more than “thoroughly” as in “a righteous man falls seven [times] and rises again”, still some doubt can be justified regarding the meaning of the phrase.

If one assumes that the passages do refer to years, however, there is no reason to read them as more or less than literal years. The other blessings and curses in the chapter are manifestly literal.

And we could ask ourselves, were there several “seven year” periods of catastrophe in the history of Israel that were the result of wrong doing? There were.

And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. Judges 6:1

Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years. 2Ki 8:1

A third incident could have occurred during the reign of David if he had chosen it from a list of terrible alternatives.

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. 2Sa 24:13

In summary, if Leviticus 26 is read literally, as Adventist standard principles of prophetic interpretation would require, and if we understand “seven” in the chapter to mean “seven years” then we could find in the days of the judges and of the prophets several fulfillments of the prophecy.