

THE US AND BRITAIN IN PROPHECY IS NOT A TRUE DOCTRINE

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PART 4

LEVITICUS 26 - PROPHECY OF THE BIRTHRIGHT WITHHELD FOR 2520 YEARS SEE FIG 4

These are the next scriptures that Mr. Armstrong used to show that the birthright promise of national greatness was not fulfilled until modern times. Leviticus 26 shows the blessing for their keeping of God's covenant and the cursing for disobedience.

TEST COMMANDMENTS

Mr. Armstrong first said on page 41 of his booklet that idolatry and Sabbath-keeping in Lev 26:1-2 were 'test commandments'. But there is no indication that these were 'test commandments'. The covenant that they were to keep included ALL the commandments, statutes and judgments of God, not just two 'test commandments'.

Lev 26:3 If ye walk in my statutes, and keep my commandments, and do them;

Lev 26:14 But if ye will not hearken unto me, and will not do ALL these commandments;

Lev 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do ALL my commandments, [but] that ye break my covenant:

Lev 26:34-35 also provides internal evidence that all God's commandments are included in the covenant. The law referred to here is the land Sabbath.

SEVEN TIMES

Mr. Armstrong then said that the 'seven times' in Lev 26:18 can refer to intensity of punishment - for example, when King Nebuchadnezzar commanded the furnace to be heated seven times hotter. (Dan 3:19) It can also refer to a duration of seven years - for example, when 'seven times' were sentenced upon King Nebuchadnezzar during which his senses were taken from him and he became as a beast. (Dan 4:16)

How do we know which interpretation of 'seven times' God intended for Leviticus 26? Did it mean intensity of punishment or a duration of time?

Mr. Armstrong did not choose the intensity of punishment interpretation, but said on page 43-44 in his booklet that the 'seven times' of Lev 26:18 is seven 'prophetic' years. It is not only seven years, but each year is 360 days multiplied times seven or 2520 years. The beginning of this period of punishment is when Israel was taken captive by Assyria - 722 BC. The end of this period is about 1800 AD. At this time the birthright promise of 'a nation' and a 'company of nations' was finally given to modern Ephraim and Manasseh, the United States and Britain as evidenced by their rise to national greatness.

There are several things wrong with this theory.

1. In scripture, 'a time', when referring to a duration, is one year, not 360 years. (Dan 11:24) 'A time, times and half a time' refers to three and a half years, not to 1260 years. (Dan 7:25, 12:7, Rev 12:14)

'Seven times' refers to seven years, not to 2520 years. (Dan 4:16, 23, 32)

In all the scriptures where it is used, the Bible is consistent in referring to a time as one year. So we should not assume that it means something else in Lev 26:18.

2. Read the section titled CURSES FOR DISOBEDIENCE. Notice that punishments begin to be given in verses 16 and 17. Then comes verse 18 that says, "if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." Now if the term 'seven times' meant a duration of 2520 years in this verse, there wouldn't be any need to mention any previous punishments given in verses 16 and 17 would there? Also verse 18 would not say 'seven times MORE', for this would be saying '2520 years MORE'. This doesn't make sense. The word 'MORE' here means that the 'seven times' could NOT refer to a duration of time. The word 'MORE' refers to more punishments added to the previous punishments in verses 16 and 17.

3. As you read Fig 4, notice that the 'seven times' are mentioned not only in Leviticus 26 verse 18, but also in verse 21, verse 24 and verse 28. If verse 18 means a duration of 2520 years of punishment, then these other verses must each add another 2520 years for a total of 10,080 years. This does not make sense does it? It is evident from the fact that 'seven times' is used four times and from the increasing punishments after each time it is used, that the meaning of 'seven times' in all these verses does not have to do with a duration of punishment, but has to do with increasing intensity of punishment.

4. Read Carefully from verse 18. Notice that verse 18 could not mean a duration of 2520 years captivity because in verse 18 the covenant breakers have not yet come to the point that they are cast out of their land and gone into captivity. This does not happen until verse 33 after all the verses with the references to 'seven times' have passed.

5. Notice verses 40-43. The context of these verses is after they have gone into captivity. Verses 40-42 says that IF they shall CONFESS their iniquity and ACCEPT their punishment, then the Lord will remember his covenant with Abraham, Isaac and Jacob and remember the land. What land will the Lord remember? Verse 43 says that it is the land that is 'left of them'. It is the land that they LEFT when they went into captivity. The Lord is showing no intention here of giving them a NEW land in another part of the world, the land of America and Great Britain!

6. Verses 38-39 says that they would 'perish among the heathen' and 'those that are left of them' will pine away in their iniquities. These verses indicate that the covenant-breakers who are scattered among the heathen would not be attaining to any future national size or greatness.

7. The last verses say that even in their enemies' lands God would not destroy them utterly, but would remember the covenant with their ancestors. Read Carefully. This remembering of the covenant does not have to do with a conferring of birthright promises after 2520 years, but only

of God having mercy to not destroy them utterly in their enemies' lands for the sake of his covenant with them.

CONCLUSION

Is there any scripture saying clearly and plainly that the birthright would be withheld 2520 years? None whatsoever!

WHEN was the birthright given to the firstborn?

Deu 21:16 Then it shall be, WHEN he maketh his sons to INHERIT [that] which he hath, [that] he may not make the son of the beloved firstborn before the son of the hated, [which is indeed] the firstborn:

This scripture plainly tells us that the birthright was given to the firstborn when the father made his sons to INHERIT that which he had.

WHEN did Jacob make his sons to inherit that which he had?

Deu 31:7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to INHERIT it.

As we see here, the sons of Jacob inherited that which their father gave them when they entered the Promised Land. Did Ephraim and Manasseh receive their inheritance then too, or was their inheritance postponed until 2520 years after they were taken into captivity? The scriptures tell us plainly that Ephraim and Manasseh received their inheritance right along with the other tribes. Jos 16:4 So the children of Joseph, Manasseh and Ephraim, took their inheritance. The entire chapter of Joshua 16 talks about their inheritance.

The specific mention of the land Sabbath in verses 34 and 35 proves that Leviticus 26 was meant for Israel at that time, not for Britain and America at this time.

Lev 26:34 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.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

This prophecy about the land Sabbath came to pass when the covenant breakers were carried away into captivity.

2Ch 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Ch 36:21 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.

Those who wish to be honest with Leviticus 26 must admit that there is no indication whatsoever in this chapter or any other that Israel would suffer 2520 years of punishment and then Ephraim and Manasseh would receive their birthright.