

2520 & the Seven Thunders Pt.1

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This morning we are going to be looking at one of the most controversial subjects in Adventism that's coming to us in this day and age. It's the 2520. It's a number or a prophecy that most of us are familiar with but there is a lot of confusion about it. We would like to address some of those issues today. With the limited amount of time that we have we will only be able to address a few issues. This is a big subject. We're going to open our study with a statement from inspiration which is the Review and Herald, August 19, 1890, para. 3. - *"When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence."* We're going to refer to this in a moment because we want to understand that the third angel's message arrived in 1844. We're told here when this message is preached as it should be, power will attend it. Ellen White talks about power attending the third angel's message many times and it's always in the reference of the Angel of Revelation 18. When this other angel comes down and joins the third angel, this is the reference point for this passage. *"It must be attended with divine power or it will accomplish nothing."* In connection with this power she then makes this interesting statement. *"I am often referred to the parable of the Ten Virgins, five were wise and five were foolish."* In connection with the angel of Rev. 18, who is prophesied to come down and give power to the angel of Rev.14, she connects the parable of the Ten Virgins. Then she says this, *"This parable has been and will be fulfilled to the very letter."* This pertains to the history of the Millerites. She's describing to us that in past history this message was fulfilled, the parable of the Ten Virgins. She also says that it will be fulfilled again but she emphasizes this point that it will be fulfilled to the very letter. There's much controversy over this issue and a lot of misunderstanding of what that means. As an introduction to the 2520 we want to try and explain this. Let's continue reading; *"For it has a special application to this time, and, like the third angel's message, it has been fulfilled and will continue to be present truth till the close of time."*

So, she said, just like the third angels message was fulfilled and will be fulfilled at the end of the world, (*even though this passage doesnt say directly in other areas of her writing*) we understand the fulfillment of the third angels message at the end of the world is referring to the time when the angel of Rev.18 comes down. In conjunction with that work she talks about this parable being fulfilled. In connection with this passage, we want to read from Manuscript Releases Vol. 21, pg. 437. Here she says, *“All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.”* So, she says that the history from 1840-1844 (we're going to show you in a moment that this is the history of the first and second angels' messages) is to be preached with force now, at the end of the world. This is in connection with the passage we just read which was the parable of the Ten Virgins and it included the work of the third angel. We're going to read the last introductory statement; The Great Controversy 611. Here she's going to connect with the thoughts that we just read and she'll clarify that this repetition of history of the third angel's message and the parable of the Ten Virgins occurs when the angel of Rev.18 comes down. Let's read; *“The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory.”* If we quickly turn to Rev.18:1 because we want to confirm that this is indeed talking about this angel of Rev.18:1. Let's turn to that verse and read that sentence again. *“The angel who unites in the proclamation”* - so there's an angel who is going to unite, which means to join- in the proclamation of the third angel's message. After 1844 there's an angel who will join the third angel and when this angel comes he will lighten the earth with his glory. If we read Rev.18:1, *“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”* We can confirm that this joining of an angel with the work of the third angel is fulfilling Rev.18:1. She says, *“A work of worldwide extent and unwanted power is here foretold.”* Then she goes back to the history of the Millerites. *“The Advent Movement of 1840-1844 was a glorious manifestation of the power of God,”* we want to stop here for a minute and contemplate that thought. We understand the glory of God as shown to us in the book of Exodus to be God's Character, as Adventists we have a clear understanding of that.

God's glory is His character, His personality, He tells you what kind of a God He is. However, we read that the movement of the Millerites between 1840-1844 was also a manifestation of His Glory. This Movement was a characteristic or a manifestation of the Character of God, we haven't quite understood that clearly. When we look at their history we just think these are historical events and in many ways we think that it's the work of man. And the man that we identify is William Miller. We have downplayed his work over the years but here we see that this man that was used by God in this movement was a manifestation of God's Character. She says, *"The first angel's message was carried to every missionary station in the world and in some countries there were the greatest religious interests which has been witnessed since the reformation but this religious interests will be exceeded by the movement of the angels of Rev.18, which is the last warning of the third angel."* The reason why we want to understand this, the connection between Millerite history and our own is because in the Millerite history we understand that the Everlasting Gospel was preached. I've already given presentations regarding this so I can only touch on this briefly. In Millerite history the Everlasting Gospel was preached. The Everlasting Gospel is a three-step prophetic testing message that develops or creates and then demonstrates or shows two classes of worshippers. In the Millerite history we begin from 1840 as we just read and we go to 1844, and this began on August 11 and then on October 22. This was the first angel's message of Rev.14. This was the third angel's message. In this history that's connected to this Everlasting Gospel the Millerites laid a foundation. After formalizing their message they laid a foundation. This foundation is a waymark that we see repeated throughout history. In Millerite history this was the 1843 chart. When this foundation was laid the enemies of God which were the Protestant Churches began to war against this chart. This war continued until the month of April 19, 1844. When the protestant churches closed their probation to this Everlasting Gospel message the second angel's message arrived and proclaimed the fall of Babylon. We have these three angels coming down in Millerite history and the fall of Babylon that's identified in that history is directly connected with this chart. The information on this chart caused the biggest shaking in Protestant America that had not existed until that time. From 1798, Protestant America was the only free

church who was free from the clutches of the Papacy. However, at this point in this month the Protestant Churches having escaped from the Papacy in 1798 went back to her Mother and according to Rev.17, joined a Harlot and all this was in connection with the 1843 chart. Were all familiar with Rev.14:8, the Millerite Christians at this date here were forced to proclaim that message against their own brethren. We read in those three statements earlier that this glorious manifestation of the work of God would be repeated when the angel of Rev.18 came down. We can also overlay the parable of the Ten Virgins. We don't have time to go into detail with this but we want to quickly read Daniel 11:40. As we turn there, I want to put the waymark of 1798 which began the Millerite history and I want to connect that with a prophetic event in our own history. Well read Daniel 11:40, *"And at the time of the end shall the king of the south push at him,"* The king of the south in this history is atheistic France under the control of Napoleon and the "him" is the king of the north, which we can find in previous verses. In this history, the king of the north is the papal church. We understand that in 1798, there was a war between France and the Papacy and under the leadership of Napoleon, the Papacy was delivered a deadly wound. This is what's being described by the word "push" and in the english translation there's a break in the verse. It then goes on to say, "And the king of the north shall come against him." After receiving the deadly wound, the papacy is going to be resurrected again. We see that brought to view in Rev.13 after the deadly wound is healed but we must understand that the healing of the deadly wound is a progressive event. It doesn't happen in a single step. Just as when the Papacy first arose it did not arise in one step and if we go back into history which is identified in Daniel 7, we can see that the rise of the Papacy was a three-step process. At the end of the world we understand that the resurrection of the Papacy will also be a three-step process. Daniel 11:40 says, *"the king of the north shall come against the king of the south,"* this is the first step of the resurrection of the Papacy. He comes against him like a whirlwind with chariots and horsemen which identifies military strength and with many ships which identifies economic strength. He shall enter into the countries and shall overflow and passover. The last part of the verse identifies very clearly that at the end of the world the king of the south is not a single country but its a union of

countries but the verse says he shall enter into the countries. Having done so he will not remain in those countries that he should overflow, passover and move on. This is identifying the first step at the end of the world of the resurrection of the Papacy. We understand that in 1798, the king of the south represents France. If you go to Rev.11, France is identified as a power that comes from the bottomless pit. If you line that phrase up with other portions of scripture you can see that the power that comes from the bottomless pit is in fact the Dragon Power. One of the characteristics of the Dragon Power as you see it moving through history is that it changes geography. The clearest way to see that, is if you go back into the book of Genesis and the first time you see this Dragon Power is in the plains of Shinar. You then see it next and clearest when Babylon comes to the scene. After Babylon was sacked between the Medo-Persians then the Dragon Power moved to Pergamon which is in the country of Greece. It remained there for centuries until Pagan Rome came onto the scene and then the Dragon Power moved from Greece to Rome. We can see this Dragon Power moving through history. The breakup of Pagan Rome in 1798, by the time we reached this date the Dragon Power is now represented by France. As time moves on at the end of the world the Dragon Power is now represented in verse 40 as countries. We understand this to be the Soviet Union. We understand that in 1989, the Papacy in an alliance with the United States made war with the King of the South using economic and military strength to overpower that nation which was a conglomerate of Nations and brought it down. So, we mark the parable of the Ten Virgins beginning to repeat. Without spending too much time with this, we understand that 911, 2001, the history of 1840, began to repeat. The first angel's message was empowered at 911. This foundation that was laid in Millerite history which we already identified was a very important waymark in that history is repeated in our own history. After this time period in 1844, the Millerites in 1850, completed the Covenant with God. In the year 1850 they produced a second chart. These two charts, 1843 and the 1850 chart were a symbol of the Covenant that God made with His people. When God entered into Covenant with Ancient Israel he designed them to have a symbol of the Covenant. We understand that symbol to be the two stones which had the Ten Commandments, there were four on one and six

on the other. When Israel disobeyed God these tables of stone were taken away from them and hidden and they are still hidden today. When God entered into a covenant with his people Modern Israel at the end of the world, he designed two new tables. We call them charts which represented the covenant that he wanted to enter into with them. These two charts were a symbol of the covenant with the Millerites at the beginning of Modern Israel. They have come back into history when the parable of the Ten Virgins begin to repeat. We understand that these charts here, as we read at the beginning of our study, are the foundation of our faith and we need to stand on that foundation. In this history here, the thing that the Protestant Churches warned against was one specific issue. It was the issue of TIME. If you refer to this chart here you'll notice there's the year 1843 which is given four times. The placing of that time, that specific year on that chart, created a shaking in Protestant America. The Protestants saw this as being in opposition to the Word of God, they were opposed to time setting. As they warred against this chart because of its relation to TIME they eventually closed their probation as identified by the second angel. When these charts come back into our history, Ellen White tells us in Rev. 10 (*when commenting on the passage which says there is TIME no longer*) she refers to this as prophetic time. When these charts come back into history the test that's brought about by these charts is not in relation to TIME. There are three issues on these charts that caused the shaking in Adventism. The primary one is the 2520, the second one is the *Daily* and we understand this to be Paganism whereas the Church today understands that this is not Paganism but its the ministry of Christ. The third point is the work of Islam. Even though this is the point that were going to talk about today, I want us to understand that in my opinion the most important issue is Islam. The Church believes that it understands the signs of Christ's Second Advent, they get that information from Matthew 24, Mark 13 and Luke 21, when it talks about wars, rumors of wars and famines and pestilences. What I want us to understand is that these are not the clearest signs that the Lord has given us of his soon return. He's given us a specific sign that he's about to return and it is one of the premier signs that's given on this foundation, which is the work and activities of Islam. We've seen Islam in 1989, at 911 and were expecting a second attack soon. And we

know they'll attack at the Sunday Law. We're going to concentrate on the 2520 today. What I've just given you is an introduction as to why the 2520 is an issue. I'm going to make a statement that may surprise you and I know that most people will not accept this. History is repeating to the very letter. In this history here, the 1843 chart caused the fall of the Protestant Churches. God is giving new light to his people and we now understand in a much better way the fulfillment of the prophecy that was given in Ezekiel 1:1. He had a vision of wheels within wheels and without going through the intricacies of that vision and explaining them I want to say that the Everlasting Gospel which is a three-step testing process. If we can define this as a wheel it can have wheels within it. In other words, this Everlasting Gospel can have an Everlasting Gospel within it for a specific group of people. We understand that the Protestant Churches closed their probation here when they were judged, Rev.14:8 confirms that. They fell right here and you can see that the second test that was brought to all the churches was the foundation of this chart. When you look at the imagery of these tests, it's always a visual test and when we bring this into our own history I want to tell you the information here is the second angel's message. The second angel's message is given to us in John 16:8, this is His righteousness. However, we identified that the Everlasting Gospel is the work of Christ in developing and then demonstrating Two classes of worshippers. This is the first class and we'll call them the wise and these are foolish. I'm using the imagery of the parable of the Ten Virgins and we want to identify this group in the language of Rev.14:8 as a group of people who fall. People fall at the second test and this is the second test. At the 2520 you will either pass or fail the test in connection with the Daily and Islam and you will exhibit righteousness if you pass and you will fall if you fail. Ellen White had a vision of God's people traveling along the path to Heaven and she said the light that they had was the light of the midnight cry and those who thought and waited came out of that light and had fallen into the wicked world below. The 2520 is a serious salvation issue for God's people. It behooves each and everyone of us that we need to take this seriously to understand this history. As each of us knows there's a lot of controversy around this prophecy and those people who argue against it in some shape or form infers that Ellen White rejected this prophecy. In

other words they suggest that Ellen White rejected this prophecy and that she never speaks about it and that we have no reference point that it has anything to do with the work of Christ. However, we want to show that this claim is not true. I'm going to read a statement from Early Writings, pg. 229. *"God sent his angels to move upon the heart of a farmer who had not believed the Bible to lead him to search the prophecies."* We want to understand that God sent his angel to move upon the heart of a farmer and we understand that this farmer was William Miller. We're going to identify in a minute who that Angel is. *"Angels of God repeatedly visited that chosen one."* We want to identify that this farmer was that chosen one. God had chosen this specific man, this farmer William Miller. It also says that *"Angels of God repeatedly visited him and were going to see why, to guide his mind and open to his understanding of prophecies which had ever been dark to God's people."* These Angels were sent to guide his mind so that he could understand prophecies which had been dark to God's people. We understand in 1798 when the first angel's message came down that the book of Daniel was unsealed. Ellen White says that the unsealing of the book of Daniel was in relation to TIME. When the TIME was unsealed these angels came down to guide William Miller's mind and these prophecies that had been dark to God's people, are dark in relation to TIME. Now he begins to understand, *"The commencement of the chain of truth was given to him, and he was led to search for link after link, as he looked with wonder and admiration upon the Word of God."* So, these angels gave him commencement. Commencement means start. So they gave him the start of the chain of truth. This chain of truth, the start of which was given to him is in relation to the prophecies that had been ever dark, which was the Prophecies of the Book of Daniel and the Darkness was in relation to time. We can see that this commencement or the start of the chain of truth was the start of the prophecies that are brought to view in Daniel 8-12. *"These angels guided his mind, (I want to make it clear that William Miller was not a prophet) though he was not a prophet, so that when he studied and investigated these truths, in particular those dealing with the commencement of these prophecies, he would come to the right decision."* The decision that you and I need to come to if we want to understand the time prophecy the first thing we need to understand is when

it would start. So, we could go on the Internet or read some books and read lots of peoples different opinions and we would have to work out the struggle to figure out which person gave the correct start. William Miller was faced with the same dilemma but he was not left to his own wisdom. Angels guided his mind so that he would come to the correct start dates which Ellen White calls the commencement of the chain of truth. *“He saw there a perfect chain of truth.”* It was perfect. The chain of truth that he had in relation to the commencement dates was without fault because it was perfect. *“That Word which he had regarded as uninspired now opened before his vision in its beauty and glory.”* We want to understand that he thought that the word of God was uninspired. *“Now open before his vision so that he could see that it was inspired.”* This is the work of the Holy Spirit because angels we're guiding him. Make no mistake when we talked about the commencement of the Chain of Truth, because it's perfect. I'm not trying to suggest that William Miller didn't make any mistakes, he made a number of mistakes but there are some things he got correct. For us to be able to distinguish between what was correct and what was false we need to allow the prophet of God to direct us. That is what we are doing in this statement here because we've identified that the commencement was given by angels. You cannot find anywhere from inspired writings, *(we all know this about William Miller's teaching)* because he believed that the cleansing of the Sanctuary was the purification of earth, angels were not guiding his mind on that issue. He used his own wisdom to understand that and he was wrong but he wasn't wrong in any of the other calculations that he made. We want to read from Early Writings 230.2, It says, *“The angel from heaven came to John in majesty,”* I just want to stop here. We started off by reading a statement that said, God sent “His Angel,” but now we want to write “the angel.” When it says “the angel,” this is the angel that came to John, the Revelator in the book of Revelation. The angel that comes to John in the book of Revelation is the same angel that comes to visit William Miller. “God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.” William Miller didn't understand everything from the book of Revelation correctly, but he did have great light on some things. The great light that he had from the book of Revelation was on the Seals and the Churches. That great light

that was given to him on the Seals and the Churches in relation to the book of Daniel, the Commencement of the Chain of Truth helped him to come up with dates. We're going to read those dates now. This is taken from April 18, 1854, The Advent Review & Sabbath Herald, pg. 98. It's a series taken from a previous article and is William Miller's Diary. He says this, *"From a further study of the Scriptures, I concluded that the seven times of gentile supremacy must commence when the Jews cease to be an independent nation at the captivity of Manasseh, which the best chronologists assigned to BC677."* He's talking about a commencement date of a prophecy which is the 7 x 2520 brought to view in Leviticus 26. He says the best chronologists (*he's using a number of chronologists*). How does he know which is the correct one? Ellen White tells us that God sent his angel to direct the mind of this farmer so that he would have the correct commencement date. We want to write 677, this was a commencement date that was given to William Miller. He then says, *"That the 2300 days commenced with the seventy weeks which the best chronologists dated from 457 BC."* He then uses a second commencement date of a second prophecy of 457. We want to identify that this prophecy here is the prophecy of the seven times and this is the prophecy of the 2300 days. He has a third commencement date, *"and that the 1335 commencing with the taking away of the Daily and the setting up of the abomination that make it desolate, were to be dated from the setting up of the Papal Supremacy, after the taking away of Pagan abominations and which according to the best historian that I could console, should be dated from about 508 AD."* So, he has a third commencement date and this is the 1335 prophecy. Then he says this, *"Reckoning all these prophetic periods."* So we want to understand that he says the 7 x 2300 days and the 1335, these are all prophetic periods. In plain English this means Time Prophecy. A prophetic period is a time prophecy. These three prophetic periods are time prophecies. *"Reckoning all these prophetic periods from the several dates (several means these three, 677, 457, 508) assigned by the best chronologist to the events from which they should be reckoned."* I want to stop there and explain that simply. He's saying that we have three prophetic periods, three time prophecies. 2520 years, 2300 years and 1335 years. He says they all start at different dates, the commencements are different.

But then he says this, *“They will all terminate together at around 1843. I was thus brought in 1818 at the close of my two year study of the scriptures to the solemn conclusion that in about 25 years from that time all the affairs of our present state would be wound up.”* So, this last portion he was putting in his own thoughts there, he believes at the end of this time period Christ is going to return. However, he was wrong about that. The point we want to pick up is that he says these three commencement dates which are these prophetic periods, they all point to the year 1843. That is really important for us to understand. We don't have time to go through this study but we can demonstrate that his angel, which is the angel of Revelation, is Gabriel. We could go to Revelation 1:1, Daniel 10:14 & 21 and Luke 1:19 and also we could read Desire of Ages, pg. 98-99. All of these references will demonstrate that “his angel” and “the angel” refer to the angel Gabriel. If we can go to the 1843 chart we can identify those three dates. The first one is 677, the second one is 457 and the third one is 508. You can see connected with 677, the 2520 takes you to 1843. Connected with 457, the 2300 year prophecy takes you to 1843 and the third commencement date of 508 with the 1335 prophecy takes you to 1843. All these three prophecies take you to the same point. Today men argue that the 677 is a false prophecy, they accept the 457 but many theologians in our Church reject the 508 because they don't see the Daily as the work of the Pagan powers and this specific event here was the destruction of the Visigoths by Clovis in 508. Because they reject what the Daily is, that it's a representation of Paganism they don't accept 508 and therefore they can't place the 1335 prophecy correctly. Out of these three prophecies the only one we generally accept as Adventists is the 2300 days. However, we've demonstrated that these three dates 677, 457 508, were the perfect commencement on the Chain of Truth and these dates were given by Gabriel because we read that angels guided his mind. If this was all the evidence that we had it would be enough to show you that the 2520 is a true and correct prophecy. However, people still war against this and what I want us to understand is that the reason that people war against this is because unfittingly, they don't understand what they are doing. They are warring against God. The Everlasting Gospel is a three-step test, the 2300 days is the second test that's brought before God's people to see whether

or not they will be obedient to him. The vast majority of God's people have already failed this test because they've taken the word of man above the Word of God. We could stop our study here being satisfied that we understand that this is a true prophecy but there is a lot more evidence that demonstrates this. There are various ways of approaching the 2520 and I want to try a cover as much as we can today. There are various ways of approaching this but I wanted to approach it from this perspective because most of the people who are familiar with this prophecy end up rejecting it. First they are not familiar with this proof but they are familiar with a passage that's taken from The Great Controversy, pg. 351. We want to put that up on the screen and we want to spend some time looking at that. Let us Pray. Holy God, as we open your word, each of us has a history. We come to this meeting with thoughts and ideas. Lord we are only human beings and we know that some of those thoughts and feelings and ideas have been placed in our minds by men. We may be challenged by the thoughts and ideas that have been presented here but it's our prayer that flesh may be hidden and only your Word may be made visible. Lord, I know that this is an important issue in our church and we want to be very careful to give an accurate and balanced view. Help me to have wisdom and not to turn truth into error. Help my translator to choose words carefully, guide her mind so that may not choose incorrect words and add her thoughts. Please bless us and guide us Lord, as we go into one of the most controversial passages in connection with the 2520. Bless us, we pray in the name of Jesus. Amen.