

2520 and the Seven Thunders, Pt. 2

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In my previous presentation, I didn't take the time to actually discuss what the 2520 is, its importance and what it means to us. So, I'm not going to do that right now because I want to tackle a controversy that has come up over this 2520. It is found in a statement in the Great Controversy, pg. 351. I've already identified that there were three commencement dates that were given to William Miller by an Angel. Angels continually came to him to guide his mind. We want to understand that the year 677, 457 and 508 were the perfect commencement of the chain of truth which would lead God's people to 1843. We understand this is the 2520, 2300 and 1335 prophecies. We understood this by looking at the 1843 chart. This is the year 677 BC. This is 1843 and this is 457 BC which also ends in 1843. This was 2520 and this was 2300. There was a third prophecy from 508AD and it ended in 1843, which is 1335. We don't have time to explain 1843 and 1844 but I have discussed this in previous presentations which are also on the website. However what we want to understand is that all three dates lead you to 1843. I want to look at this Great Controversy statement and I will be paraphrasing as we go along to help explain what I believe Ellen White is saying. *"The experience of the disciples who preached the Gospel of the Kingdom at the First Advent of Christ, had its counterpart in the experience of those who proclaimed the message of his second Advent."*

We read here that the disciples had a counterpart, which means it's equivalent. There are two groups of people identified here. One of them is the disciples of Christ and the Second Group are the Millerites. The first group talks about the Gospel of the Kingdom at his First Advent and the other one talks at his Second Advent. We don't have time to address this in this study but I want to point out this issue about the Gospel of the Kingdom. Both groups, the Disciples and the Millerites were preaching a common message about the Gospel of the Kingdom. However, when the disciples spoke about the Gospel of the Kingdom, they were talking about the Kingdom of Grace. The Millerites were talking about the Kingdom of Glory. I don't have time to go into this but it is an important aspect of both

histories. In both histories, the ecclesiastical authorities or the leadership of the Church rejected the message of the Kingdom of God. In the history of the disciples, the leadership rejected the message of the Kingdom of Grace because they wanted a Kingdom of Glory. In the history of the Millerites, they were preaching about the Kingdom of Glory and the leadership, or the Protestant Churches rejected that message because they wanted a Kingdom of Grace. This is not the Kingdom of Grace as identified in the Scriptures but it was their idea of what the Kingdom of Grace is. Today we have a phrase for that, we call it cheap grace. Let's continue, "*As the disciples went out preaching the time is fulfilled, the Kingdom of God is at hand; Miller and his associates proclaimed that the longest and last prophetic period brought to view in the bible was about to expire.*" We want to understand this phrase, when the time is fulfilled and the Kingdom of God is at hand this term "is at hand" in the English it doesn't mean it's slightly in the future. It means it here, now. This message is preached after the baptism of Christ and their saying, when the 70th week of Daniel 9:25 begins at 27AD, two things happen. The Time is fulfilled, the 69th week of Daniel 9 is fulfilled and we're now in the 70th week and the Kingdom of Heaven is here. They have one week of probationary time because in the midst of the week when Christ died, probation closes. This is a more complex issue than we realize because we can identify the close of probation for the Nation of Israel at least in four specific steps. The Triumphant Entry, The Cross, the Stoning of Stephen and 70 AD. But when they say that the Kingdom of God is at hand, Ellen White makes this controversial statement. She's comparing the disciples to William Miller. The disciples had a prophecy, but Miller has three prophecies. We read that the commencement dates or this perfect chain of truth was given to him. In his own words he explains the order that they were given. He will show you in another place that this is the prophecy that he understood, the 677. Then the others he understood afterwards, 457 and the 508. Ellen White is going to bring to view in this passage all of these prophecies.

"So, Miller and his associates proclaim that the longest and last prophetic period brought to view in the bible was about to expire."

It's my contention that if this is true, (*and I believe that I've demonstrated that it is*) that this is the longest and last (2520) prophetic period that the bible reveals. So, here Ellen White is referring to this time prophecy over here. (2520) There's a comma in the English after that statement. She's going to give a list of three things. Some people, when they read this phrase, believe that it's three statements about one thing, the 2300 days. However, I'm suggesting that the correct reading of this passage is that Ellen White has a list of three different prophetic periods. 1,2,3, and connected with each period, she's going to make a statement. The first one is the longest and last. (2520) Then she says this, "*that the Judgement was at hand.*" Now we want to identify in agreement with Daniel 8:14, that the judgement that's being spoken of is the judgement that's being brought to view in Daniel 7. When it says that the judgment was set and the books were open, Ellen White is clear that it's talking about 1844. The setting up of the judgement, or its beginning which is brought to view in Daniel 7 has its counterpart in Daniel 8 when we talk about the cleansing of the Sanctuary. This phrase that the "judgment was at hand" is a clear statement that at the end of the 2300 days, judgement was about to begin. Then she says this, "and the Everlasting Kingdom was to be ushered in." This word ushered in means if someone comes to your house you invite them to sit down. This ushering in means to take from one place to another. If you have a visitor that isn't in your house, you would usher them into your house. This Everlasting Kingdom that is to be ushered in, it's talking about the proclamation about what we read earlier, when the disciple said that the Kingdom of God is at hand. The Everlasting Kingdom that is to be ushered in, is the Kingdom of Glory that's about to be brought forth. Which means that the Kingdom of Grace is going to be replaced with the Kingdom of Glory. This Everlasting Kingdom is a blessing that was introduced in reference to the 1335. "*The preaching of the disciples in regards to time was based upon the 70 weeks of Daniel 9. The message by Miller and his associates and now its the termination of the 2300 days of Daniel 8:14, of which the 70 weeks form apart. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period. The disciples preach the 70 weeks and the Millerites announce the end of the 2300 days.*"

The preaching of each = disciples & Millerites. These are the each.

What were the disciples teaching? They were preaching the 70 weeks and the Millerites were talking about the end of the 2300 days. Then she says that both of these preaching was based upon the fulfillment of a different portion of the same great prophetic period. That great prophetic period is the 2520. This Great Prophetic period that she is talking about right here is what was spoken about earlier when she said the following;

“So, Miller and his associates proclaimed that the longest and last prophetic period was brought to view.”

Longest & Last = Great Prophetic Period

As I've suggested, Ellen White is talking about three separate prophetic periods. She's not making three comments about this prophecy. For her to make three statements about the 2300 days, it would place this statement in opposition to what William Miller had said about his own experience. It would also place this statement in opposition to what we've read in Early Writings when she said that God gave William Miller the commencement dates. When Ellen White talks about the mistake that was on the chart and we understand the mistake was between this year and this year (1843 & 1844) she mentions the phrase prophetic periods in the plural. Some people try to make this statement at the end of this paragraph that we've read to say this; that the disciples preached the first part of the 2300 days and the Millerites preached the last part of the 2300 day prophecy.

The 2300 days are in two parts. There were 490 years which was given to the Jews and 1810 were given to the Gentiles. They want us to understand that this last statement was based upon the fulfillment of a different portion of the same Great Prophetic period. In other words they want to make this, this. They want to say that the 2300 days is the Great Prophetic period but we know that this was not the Great Prophetic period because this date was given to William Miller by Holy Angels is a longer period than this one (2300). They want to say that the 70 weeks that the disciples preached and the 1810 years that the Millerites preached were both portions of this Great Prophecy. However, this is not correct because we already know that the 2520 was the longest time prophecy. I'm going to read from the work of Apollos Hale, he was a Millerite and he's going to make some interesting

statements. This was taken in 1843 and it's a magazine called The Second Advent Movement, pg. 93.

"The first grand period which includes all the rest and expresses the whole time of the usurpation and triumph of a different forms of worldly power together with the depression of the visible Kingdom of God begins where everyone would suppose it must begin at the passing away of the independance from the Theocracy, an event predicted centuries before it took place and deplored as the meaning of the full tide of all their troubles for centuries after. It terminates with the overthrow of all worldly power and the restoration of the visible Kingdom of God on earth with Him upon his throne whose right it is to reign in order and to establish it with judgement and with justice henceforth even forever. The zeal of the Lord of Hosts will perform this." Even in English this is a hard read. He starts this passage by saying the first grand period he then says it contains all the rest. I have demonstrated graphically that this great period contains all the rest of these periods. I can show you that we can connect these two periods together as well. If we have time we will do that at the end. He then goes on to say this, "it expresses the whole time of the taking over and the triumph of all the worldly powers." Meaning the worldly powers take over or take control. In this time period (677-1843) the Kingdoms of the World are going to triumph and take control of all the affairs of the earth, including God's People. That's where we want to concentrate our efforts today. As they take control he says they trample the visible Kingdom of God. What is the visible Kingdom of God in this history (677-1843)? It's the Church. In this time period the Church is trampled down. All the language that he is using is referring to the 2520 time period. He makes a statement and says that it begins where everybody thinks it begins. If you're going to trample down the Kingdom of God that everybody can see, where do you think you would begin? You would go to look at the visible Kingdom of God or His Church and see where it first began to be trampled down. It's when the Kingdoms of this World begin to push it down. He also mentions that this event was prophesied hundreds of years before it would occur. He's referring to the prophecies of Moses in Deuteronomy where Moses prophesied that God's Church is going to be destroyed after it goes into rebellion and apostasy, when they break the Covenant. Then he says that it terminates with the

overthrow of all the worldly powers and the restoration of the visible Kingdom of God. Which they understood to be 1843. He's clearly talking about the 2520 and he calls this the Grand Period which is the same language that Ellen White uses in the Great Controversy. He goes on to say, *"The second of these periods begins at a most important point in the history of the depressed covenant people of God. The issuing of a decree or an edict in their favor under the provisions in which they experience the partial though temporary deliverance from a condition that threatens their political existence long before it actually took place but though this period commences sometime after the first, they terminate together."*

This is the same passage that we read from the next paragraph, he says, *"the second of these periods (2300) occurs at a most important time in history. This is the year 457 BC this is a very important period of the history of the Church. He says in the history of this depressed or trodden down people. They got trodden down here (677BC) and 457 BC is an important time in their history. It says there's a decree that's made or an edict which is in their favor. To understand what this edict or favor is we could go to the book of Ezra and he explains this in great detail. But we understand this (457 BC) to be the third decree which Artaxerxes gave in the year 457 BC. He says it was in the favor of the trodden down Church. Then he makes a careful statement he says, under this edict they received a partial though temporary deliverance. We can see here (457) that they are not completely and fully released. We understand that this trampling that begins in 677, continues to go through here in various stages in this history. If you go back and check the history you will discover that they are not fully delivered even though this date here (457 BC) is the third waymark of the deliverance of God's people from Babylon so they can become an independent nation. However, they are still persecuted because they are under the control of the Medes-Persians. Thereafter under the control of the Greeks, then Pagan Rome takes them under a campaign by General Pompeii in the year 464 BC and then Pagan Rome destroys them in 70AD. We've discussed the two prophetic periods and he ends it by saying, *"that this prophetic period even though it started after 457 BC terminates at the same time.* We've gone from the first, second and third, we saw this in Miller's writings, I'm suggesting that we see it in the Great Controversy where Ellen White*

talks about the Great Prophetic Period, she talks about the Judgement and she also talks about the Blessing of the Kingdom of God. She mentions three, Miller did and Apolis Hale mentions it also. He explains it this way, *“the third begins at that point where the final change in the visible agents of the long continued subjection of the people of God took place. So distinctly pointed out by Daniel but more clearly brought to view by the Revelator and so well understood by Paul though future in his day. These last main periods which give for the Desolation of the Sanctuary, the 2300 years and the period at the end of which Daniel should stand in his lot the 1335 years terminate together. As is evident both from the nature of the prophecy in each case and from the only possible dates there commencement. One began in 457 BC and the 70 weeks are at once the seal of its truth and the pledge of its fulfillment in 1843. The other began not when the first blow was struck against the worship of Paganism by the Christian Empress as they are called but when the Popery stood in the place and acted the part of Paganism in Western Rome. All the histories of the transition point till around 508 AD as the time when it took place. The 1290 days or years which terminated in 1798 by taking away the domination of the Popery and modifying its character are the pledge of its termination and fulfillment in 1843.”* He’s basically saying that there is this progressive persecution of God’s People. In 508 the Papacy begins to arise to continue this work of trampling God’s people which brings us to the years 1843, again. We understand that we can calculate that all of these dates end in 1843 but we want to read another statement from William Miller to really state that they all terminate here. 42:33 This is taken from the memoirs of William Miller, pg. 74. *“When therefore I found the 2300 prophetic days which was to mark the length of the vision from the Persian to the end of the fourth Kingdom, the seven times continuance of the dispersion of God's people and the 1335 prophetic days to the standing of Daniel in his lot all evidently extend to the Advent with other prophetic periods. I could but regard them as the times before appointed which God had revealed unto his servants the prophets.”* So, he’s mentioned the 2300 days, the seven times and the 1335. He says that they all refer and extend to the Advent. *“As I was fully convinced that all scripture given by inspiration of God is profitable.”* He’s convinced that it didn’t come by the will of man but was

written as holy men were moved by the Holy Ghost. In other words he says that these dates here and these prophecies that end here 1843 are not the work of men. The very argument that's occurring at the end of the world today is that these dates, 677 and 2520 are the work of men and that they are to be rejected. What have we learned so far? We've looked at Ellen White's statement that William Miller was given a commencement date and William Miller confirms what these commencement dates are. He tells us that these are the commencements of these three prophetic periods all leading to this date here. I've shown you that there's a controversial passage in The Great Controversy that is not dealing with the 2300 day prophecy because this is not the Great and Grand Prophetic Period. This is not the longest time period that's brought to view in Scripture. The Great Controversy passage should be read and understood that she's talking about the three prophetic periods. She says the longest and last, the Judgement and the bringing in of the Kingdom of God which was the blessed experience that the Millerites were hoping for. We read from Apolis Hale and he confirmed that there were three prophetic periods and he described in his words the relationship between them. He identified very clearly that it was these three periods terminating in 1843. This is the introduction of the 2520. What I've done is without even looking at what the 2520 represents, I've tried to tackle the only evidence that I've ever seen that people offer that the 2520 isn't a prophecy, that Ellen White never recognized it as such. I don't believe that there is any other credible evidence to suggest that the 2520 isn't valid. The only other piece of evidence that people provide are the statements and actions of James White. We're going to tackle the controversy of James White and how he changes his mind of what the 2520 is. We don't have time to read all the statements but if you read his writings that are found in the Millerite publications upto the year 1856, you'll see that not only he but Uriah Smith and all of the other leaders of the Church, they all accepted the 2520. You can go into the periodicals at that time and you will see James White provide strong evidence to show the truthfulness of the 2520. The logic that he uses is the very logic that we've presented. He may express it slightly differently but he's using all the same principles. Then the change happened in his thinking in the year 1863. Then he suddenly for no

apparent reason because he gives no warning of why this change is happening and you don't really see a progression or a change in his writing to indicate why he makes this change. However, in 1863 at the General Conference that occurred then when our Church was officially formed and named, he rejected the 2520. The following January he wrote an article and wrote about his rejection. However, we know he wrote that paper the previous month for it to have been published in January of the following year. We need to understand the events that surround 1863 but before we go there we need to go into the 2520 which is brought to view in Leviticus 26 to understand some historical background about it. Let's take a look at that. If you read Leviticus 25, you'll see that it's dealing with the Sabbatical Sabbath. In this chapter it's discussing the seven year sabbatical cycle where God's people were to work the land for six years and the seventh year was meant to be a Sabbath. It then goes on to discuss that when you get to these seven sabbatical cycles you would eventually arrive at a Jubilee. We're not going to go into the intricacies of this but we understand that when the bible was originally written it wasn't broken down into chapters and verses. When we read chapter 26 it's a continuation of chapter 25. Chapter 26 talks about the continuation or the rejection of the covenant between God and his people and it is in relation to chapter 25 which is talking about this Sabbatical cycle. In chapter 26, God gives them a blessing and a curse, but this blessing and curse is dependent upon the keeping of His Law or His Commandments. But it's specifically dealing with or in reference to the issue of the seven year Sabbatical cycle. We haven't understood that clearly. Before we go any further, perhaps I should explain where we get 2520 from. We understand that the phrase of Time is used in the scriptures to represent a year. There are different types of years in inspiration but what we refer to when we talk about a year is a biblical year. You'll find it brought to view in the book in Genesis. This year is 360 days. We understand this 360 days or the one year, we are going to use a day for a year. When we see Time we understand that to be 360 days or years. When you do $7 \times 360 = 2520$. I understand that in Leviticus 26, when it says 7 times that this word here is not there or doesn't exist. **58:32** TIMES is not there in the original Hebrew. This is the argument that some people use to say that this seven times or the 7 does not equal years but that the

seven equals intensity. If you go into the original Hebrew you will find that there is no word Times but when we people say it's not talking about years but that it's talking about intensity these arguments have to do with the grammar of this statement. I don't understand French well enough so I have to explain this in English and I hope that the French language has a similar construction. But, before I tackle this issue, I want to discuss an issue that's in Daniel 8. It's not just found in Daniel 8 it's found in the book of Daniel, it's the word *Daily*. In the King James, when it refers to the daily in Daniel, it says *daily sacrifice*. In the King James, it identifies that this word "Sacrifice" was supplied by men. What we want to identify is to use a phrase which is a noun and an adjective or an adverb. A noun names something and an adjective changes or modifies that thing. A verb is an action and an adverb modifies the action. When the translators put this word "Sacrifice" in here they made it into a noun. They made the word Daily into an adjective. In essence what they did was, say that there is a sacrifice. As an example, this would be the sacrifice, this is the object. If I ask what kind of an object this is, they would say it's a Daily object. So, they've changed this word in the book of Daniel, Daily. Because in the original there is no "sacrifice." It says, The Daily. "This is the definite article. In the original this is a noun (Daily). When you put this word here (Sacrifice) it changes to an adjective. This is the same argument that comes in Leviticus 26, because whatever you want to believe Time or Intensity, the original just says seven. In the original it's a noun it's not an adjective or an adverb. People who say it's Intensity, they say it's seven times worse. They make this seven into an adverb of punishment that was bad but the original just says seven. This argument whether it's seven time periods or seven times worse this argument is not valid when you look at the original language. This is the same argument about the Daily in the book of Daniel. When William Miller tackled Leviticus 26 he didn't go into the Hebrew to understand the intricacies of adjectives and adverbs because he understood that the punishment that was going to come upon them was based upon a rejection of the covenant of Leviticus 25. In our next presentation we want to understand Leviticus 25 and 26 and how this punishment is going to be brought upon them, in its literal sense and not at the End of the World. Because we understand the 2520 as a symbol. It's

symbolic of a history that was literal. We want to understand the literal and symbolic. I'm going to demonstrate to you that this literal fulfillment of the punishment of Leviticus 26, occurred in the history of ancient Israel. I will give names, dates and places and when we see that literal application which is based upon an understanding of Leviticus 25 then we'll make symbolic application of this seven time punishment which is how we will understand the 2520 using this calculation. I'm not using this word Time like we use it in other places because this Time is a symbol of a literal punishment that occurred in Ancient Israel. So, the argument that some people use that has to do with intensity is not a valid argument. James White in one of his articles, defends the rejection of the 2520 and goes to Hebrew scholars and uses them to show that the seven Times is an adjective or an adverb. In doing this he's seeking support from a theologian who claims to understand Hebrew but I'm suggesting that he doesn't understand it well. Because the seven is a noun and therefore it's neither an adjective or a verb or an adverb. Just as in the Daily, this is a noun not an adjective. If you think people should be able to understand that easily just look at the research that's done in this Church by the BRI (Biblical Research Institute) and other theologians and no one seems to understand this simple issue of grammar. Part of the problem with that is that we don't believe the King James Bible and when the word "*Sacrifice*" was added there as a construction of man's thinking. When you read a reformed Bible this is obscured. It's even ignored when you go back to the original. We've gone from translating the original to interpreting it and that is not Bible Study that is preaching. If we stick to Bible Study, which so few people are willing to do, we know that this is a noun and this is a noun and the arguments are the same. I already explained to you earlier, when these two charts come into our history the argument isn't about Time. These are three issues, the 2520, the Daily and Islam. I've already demonstrated here that the issue of the Daily and the 2520 is based upon the same argument. This is a lack of understanding of how to understand these prophecies because by the use of man's wisdom we change what they mean. We change it from a noun to an adjective or an adverb. It sounds like a simple change but it's a fundamental change. Because we can identify that this is marked at the second angel I want to admonish and warn everybody that

we need to tread carefully when we're dealing with these prophecies. If you come to the wrong decision by listening to the wisdom of man, by saying this is Intensity, by using false ideas of theologians, you will get into trouble. Worse than that in the history of the Millerites the person has closed their probation over these charts and we will, too.

Let's close in prayer, Lord God, continue to guide our hearts and our minds as we study this 2520 Time Prophecy. Lord, there are many arguments that have been devised by clever men. Lord, we recognise that we do not have wisdom therefore we want to not lean on the arm of flesh. We want to seek wisdom from your Holy Spirit. Please guide us and protect us.

We pray in the name of Jesus, Amen