

THE 2520 AND THE SEVEN THUNDERS

PART THREE

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2015

We got the final material since we first started. It's been a few hours, some of the materials are quite complex. I just want to have a quick review. We remember that we first started by reading a quote from Ellen White, which was taken from Early Writings, 229. Here we read that **"The commencement of the chain of truth was given to him"** that God sent his Angel Gabriel to give William Miller and I'll quote, We're told it was a perfect chain, and she also says that God directed the mind of William Miller to these prophecies.

So we understand that when William Miller began to understand the commencement date to the prophecies that he was dealing with, he was not working with his own wisdom. We need to be careful because we don't want to promote William Miller to the status of a prophet for he was not a prophet. He doesn't fulfill the qualifications, but we're told specifically that angels guided his mind. I gave you the references so that you can see that when he says his angel and later he says their angel, he's speaking of Gabriel.

677 BC

457 BC

508 AD

We then looked at William Miller's diary or his memoirs and he said, "When he was studying the scriptures, he came to the conclusion or the revelation through his studies of the commencement dates the three-time prophecies." He gives them in the order and he understood them. The first commencement date was 677. The second was 457, and the last was 508.

677 BC	2520	}	1843
457 BC	2300		
508 AD	1335		

The first two are BC dates, 457 BC and AD 508. The point that he made about all of these prophecies, I put the implied prophecies that go with this. The point that he was making, that all these prophecies took you to 1843. We understand the mistake that they make as the Lord had covered his hand. We haven't spent time to explain that in the study of history.

We then went to a Great Controversy statement that is often used by those people who argue against the 2520. They used these statements in The Great Controversy as evidence that Ellen White spoke against the 2520. In this passage which we're going to read again, and I'm going to add my comments on. She talked about the comparison work between the disciples and the Millerites. Then she talks about the longest and last prophecy, and she calls this The Great Prophetic Period.

In this passage, she lists three characteristics. Most people have said that this is a statement against the 2520, used those three statements as evidence that she's making some comment on the 2300 days. It is my contention that she's actually doing is listing out the individual characteristics of these three prophecies. We already know according to her pen, that the commencement dates of these prophecies were given by Gabriel.

We also read some passages from Apollos Hale, who's one of the Millerite preachers, and he reiterates this point using very similar language that Ellen White uses. When she talks about The Great Prophetic Period, Apollos Hale begins his sentence by saying, **"The first grand period,"** and he says, **"Which includes all the rest."** He saw this great or grand prophetic period as an encompassing all the shorter prophetic periods, the shorter ones. He saw the grand prophetic period and he said, **"All the shorter prophetic periods were contained in that great prophetic period."**

677 BC	2520	}	1843
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So we've looked at Ellen White's statement about the commencement dates. We have seen William Miller's own testimony. We've seen the testimony of a contemporary of Miller. In his three paragraphs that we read, each paragraph begins as thus: the first, the second, and the third. You recall that when we read the first, second, and third, he was detailing the importance of each of these three prophecies, how they were understood, and their significance, and the interaction between them.

Ellen White was part of that Millerite movement. She was a young teenager who was baptized in that time. She attended those meetings, and she was well-aware of what Millerites were teaching even as a young lady. Besides that, she had all the documentation to refer back to when she wrote *The Great Controversy*. On top of that, her husband James White, at least up to the year 1856 was not only favorable towards the 2520 but promoted it, and preached it, and wrote about it as an essential part of the faith of those Adventists who come out the Millerite movement.

So we have a number of people each testifying that the 2520 is not only a valid time prophecy but was used to defend the Millerites and their understanding of end-time prophecy so that this truth was carried out and promoted at least for 10 years after the close of probation in 1844. Ellen White writes this statement in Great Controversy. You can read now.

“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”. So here, she's comparing the disciples with the Millerites. As the disciples went out preaching the time is fulfilled, the Kingdom of God is at hand, so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire.

If we want to read this very carefully, in the time period of the Millerites there were some things that they disagreed upon. Some minor points, but there were some other points that everybody agreed on. Two of them that we've spoken about, in fact all three we've spoken about. One of them is the issue of the 2520.

Ellen White says in Early Writings page 74 that before 1844, there was consensus or unity on the understanding of the daily that it was paganism and not Christ ministrations. Also, they understood the first and second woe of Revelation chapter nine as depicted on the 1843 chart. We understand that all of those three elements, they're on the 1843 chart and replicated on the 1850 chart had not only been challenged but repudiated, held against by this church.

She says very carefully and explicitly, so Miller and his associates proclaimed that she's making a statement of what the Millerites were saying. All we need to do is go into the archive of the Seventh-Day Adventist Church. There's a website which contains all the archive material. When you go into the CD-ROM on your computer and peruse the Millerite material, and you will find a common thing. That all the Millerites understood that the longest time prophecy that's talked of you in the scriptures is a 2,520-year prophecy which they deduced from Leviticus 26.

So when Ellen White says that Miller and his associates proclaimed that the longest and last prophetic period, which was brought to view in the Bible was about to expire. At the bottom of this paragraph, she says at the end of the second statement, she said, **"They were different portions of the same great prophetic period."** So what she's doing here in the first statement, please read this in your own time very carefully.

She's making a statement about what William Miller preached is a matter of historical fact when he spoke about the longest prophecy of scripture, he referred to the 2520 prophecy. That the last part of that paragraph, when she says the preaching of each. Now, she's commenting on her opinion. She's given her thoughts, not William Miller's thoughts. We need to understand that as we read this passage.

She begins by stating a historical fact, and then she ends by making a comment on that fact. This is her comment, her thoughts. She says, **"The preaching of the disciples and the Millerites were based upon the fulfillment of different portions of the same prophecy."** She calls this prophecy the same great prophetic period. So you have to think, what is she referring to when she talks about the great prophetic period? Is she talking about the longest and last prophetic period, or is she talking about the shorter prophetic period?

677 BC	2520	}	1843
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When you see what all the Millerites were teaching and the structure of this passage in historical context with all the other statements that we've read, you'll see that the same great prophetic period that she's talking to is the 2520 and not the 2300 days. So I'll read through the passage, and I'm going to stop at intervals and make a comment.

677 BC	2520	}	1843
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So Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire. I've already said that this is referring to the 2520. All the Millerites and Ellen White understood that. For us to suggest that this is referring to the 2300 days, makes not only the Millerites but Ellen White's statement about the Millerites a non-truth. She would be lying to say that the longest prophetic period that they were talking about was the 2300 days. There's a comer in the English, she changes that she says that the judgment was at hand.

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We understand the judgment should be referring to Daniel 8:14. Also, perhaps even more specifically Daniel seven, where it's brought to view and the word says that judgment was set. We know Daniel seven and Daniel eight, refer to the same date we understand to be 1844 and the Millerite assumption to be 1843. So after having spoken about the longest and last prophetic period, the 2520, she then speaks about the judgment. Here, she's referring to the 2300-day prophecy.

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Then she says, "The everlasting Kingdom was to be ushered in." The ushering in of the everlasting Kingdom was the blessed hope that the Millerites had. In Daniel chapter 12, pronounced as a blessing for those who wait for the 1335. So in this very small passage, Ellen White has encapsulated the whole of the Millerite message. So we can say it very succinctly as such. The 2520 was a curse or a scattering of God's people because they've broken the covenants they make. This would end when Christ was about to return.

Also, the world because this is referred to God's people, the world is going to be judged. That judgment was going to be completed by 1843. Not only was the world to be judged, God's people were to be judged as well and the sanctuary was to be claimed. There was a blessing, who is a blessing for God's people at the end of this curse when the judgment would come to its completion because Christ was about to return.

This is an encapsulation of the message of Millerites. Ellen White understood that, and she's making a point about that here. She then says, "The preaching of the disciples in regard to time was based upon the 70 weeks of Daniel nine." This is the 70 weeks of Daniel nine. The message given by Miller and his associates, and that's the termination of the 2300 days of which the 70 weeks were formed apart. The preaching of each portion, the disciples preaching the 70 weeks and the Millerites preaching the 2300 days was based upon the fulfillment of a different portion of the same great prophetic period, the 2520.

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That's where we got to, but there was one other point to be made. That was the term in Leviticus 26, which spoke of the seven times. So today, when we look at the seven times, we tend to look at the Greek and the Hebrew whether you go to the Septuagint, the Greek Old Testament, or the Hebrew Old Testament. So we look at those words, and we try and assess whether or not William Miller was correct in his understanding based upon the Hebrew and Greek definition of those words

So one of the arguments which brought to view against the 2520 after they refer to the Great Controversy text is that the phrase **seven times** in the Book of Leviticus is referring not to durational time but is referring to intensity. Now, I've only described as in the Book of Daniel when we speak of the daily that the translators both in the King James and the reformed versions a little word sacrifice. We understand that to be incorrect.

THE DAILY SACRIFICE-----

THE DAILY =A NATION OR POWER = PAGANISM

William Miller understood this to be incorrect. Ellen White's confirmed that it's incorrect. Even though it's a subtle change, it makes a big difference to our interpretation of what's going on because in the Book of Daniel, if you take the word sacrifice out, you see the word or the phrase the daily. It cannot be referring to the ministrations of a priest, whoever that priest may be. It's naming something. The Millerites understood this very clearly because they understood this to be a nation or a power. They understood this to be paganism or the powers of paganism.

NOUN = DAILY
ADJECTIVE = DAILY SACRIFICE

Even if you didn't have Ellen White's statement on this, where she tells you that the word sacrifice was a construct of man and should not be there. If you studied the Book of Daniel and you understand the context of the chapters, you can see clearly that the daily is not referring to the daily sacrifice. We looked at the grammar of this. In the original, the word daily is a noun. By adding the word sacrifice, we turn this into an adjective. This is incorrect.

Let's quickly read Daniel 8:13 and 14. The reason why we're looking at this is because the way we approach this verse in the Book of Daniel has a bearing on how we look at the word seven times on the phrase seven times in Leviticus 26. Now the word daily from my memory, it goes five times in the Book of Daniel. When William Miller looked at this word, paraphrasing what he said. He said, "When I came to the word daily in the Book of Daniel, I could not see this word anywhere else in scripture."

TAMIYD OR DAILY----- 104 in Scripture

IN DANIEL----- 5 Times is a Noun

IN SCRIPTURE-----99 Times is a Adjective or Adverb

If you go to your Strong's Concordance, find the Hebrew numbering for the word daily, you'll find that that word tamiyd, it goes 104 times in scripture. William Miller said he could not find that word anywhere else in scripture. Please go ahead and study this out. You'll find that the word tamid or daily only in the Book of Daniel is it referred to as a noun. The other 99 times it's spoken of in the scriptures, it is always either an adjective or an adverb. William Miller didn't use Strong's Concordance. He used Cruden's Concordance and it never had Hebrew numbering on that concordance.

I don't understand how he came to that conclusion except to refer back to the statement we read earlier that angels were guiding his mind. He came to the correct conclusion of the daily by using a technique that we are unfamiliar with today. We use it in a very superficial way, but we don't use it in the same way William Miller did. He used the technique that brought to view in Isaiah 28, which is line upon line or proof texting. It's the technique the way God's people used to use proficiently, but we'd stayed away from that methodology now and we prefer to use the historical critical method.

We're going back William Miller. In connection with the word daily, he saw the phrase take away. He then did line upon line or proof text the phrase take away, which took him to second Thessalonians. It was in second Thessalonians when he saw the relationship between paganism and papalism that he understood that the daily of the pagan powers were treading down God's people. Well, read Daniel 8:13.

I understand, but I'm not going to go into this. There are many people in the church who read verse 13 differently to the way I'm going to be reading this. Let every man be persuaded in his own mind.

Let every man be persuaded in his own mind what this verse is saying, I don't know how it reads in the French, but in the English you have to twist this verse around quite a bit. You have to twist it, change it, to make it say something different to what I'm going to make it say. **"Then I heard one saint speaking, and another saint said unto that certain saint which spake."** Daniel envisioning, he sees two saints speaking.

The two saints that are speaking are Christ and Gabriel. The questions asked, "How long shall be the vision?" The vision is referring to the vision of chapter eight. Which you can pick up from verse three onwards. I will add that verse two is very important to us at the end of the world but we're going to refer back to that. He asked, "~~How long shall be the vision?~~" Before I go any further I want to direct our attention, in the English, the word **vision** in this chapter, which occurs approximately 10 times, there are different Hebrew words. The understanding of these different Hebrew words should guide and direct us to understand the nuances or the differences, as this word, is used through these verses.

"How long shall be the vision concerning the daily? How long shall be the vision?" Then he says, "Concerning or which he's dealing with." And you're going to see it's dealing with two things. Concerning the daily, I'm taking the word sacrifice out, because daily is a noun. So there's a vision here that's referring to the _____, and the _____ So there are two things, the daily and the transgression of desolation. However you understood this passage, the other transgression and desolation, he's speaking of something that's bad. If you take the daily as being a daily sacrifice and read verse 11 incorrectly, you will make the daily sacrifice, the administration of Christ. But it's easy to demonstrate that verse 11 is, in fact, referring to the pagan powers that ward against Christ.

DAILY = PAGANISM
TRANSGRESSION OF DESOLATION = PAPALISM

So there are two powers that are warring against Christ and his people. One is the daily, paganism. The second is the transgression of desolation. Verse 12 speaks about this when he says by reason of transgression. This is the adulterous relationship between the apostate church, and the states, or the government. Talking about the papacy, there are two powers that come against God's people and Christ's work. One is paganism, one is papalism. And then, he says to give or to give against the sanctuary and the host to be trodden underfoot. There are two things that are trodden underfoot, one is God's people, one is his sanctuary or his services. There are two powers that come at war against that, paganism and papalism.

Christ had two sanctuaries, one on earth and one in heaven. These powers have warned against both. The answer to the question is after 2,300 days, and then shall the sanctuary be cleansed, or restored. When we come to this term, seven times in Leviticus verse 6, despite what people tell you, that this is talking about intensity. I suggest you read carefully for yourself. If you go and read the Hebrew, you will find that the word, times, is not in the text. It just says seven. The word seven is the word seba, which means an oath or a promise. So, God says to his people "If you break my covenants, I will give you a seven." And that's what it says.

The word Seven = Symbol or a Figure

If you want to look for an adjective, you can find one in the word more. We'll read this in a moment. He says, "I will punish you seven times more." The word more is indeed an adjective or an adverb depending on how you want to read this verse. But the word seven is a noun, not an adjective. James White, in his argumentation against the 2520, used evidence from a Hebrew scholar to suggest that this was talking about an adjective. He was wrong in that analysis. For us to see that the word is just seven, we're left with one conclusion. When God says, "I'm going to punish you seven." We can only come to the conclusion that seven is a symbol or a figure. When we understand that it helps us to be able to decipher what's happening and what God is trying to teach his people.

The word Seven = Symbol or a Figure

When William Miller was doing his Bible studies, he developed a set of rules. There were 14 rules that he developed. You go and read his rules, he says in his rules that figures can mean different things. So, we want to understand that if this is a figure, it can mean different things, depending upon the context. We've already discussed this relationship between Leviticus 25 and 26. The context of Leviticus 25 is the seven year sabbatical cycle. And when discussing the sabbatical cycle, God says that you need to keep my covenant. If you don't keep my covenant then you'll receive punishment.

Verses 1&2 Introduction

Verses 3 to 13 Blessings

Verses 14 to 17 Initial cursing 18 onward curses

At the end the Restoration

So if we turn to Leviticus 26, it's broken down into four sections. We want to remember that Leviticus 26, the book of Leviticus was written by Moses. There's an introduction and then there's a blessing, and then there's a curse. So we want to understand that there are these four sections of Leviticus 26. We're not going to read the verses, but if you go to verses one and two are an introduction, verses three to thirteen are a blessing, verses 14 to 17 are an initial cursing. Now from verse 18 onward you have the curses. Then at the end you have the restoration.

We want to read verses 14 to 17. We want to remember that the context of chapter 26 is chapter 25. Chapter 25 talks about keeping the seven year sabbatical cycle and then going on into the Jubilee cycle. In Leviticus 26, picks up this thread, talk about the blessings that they will receive and in verse 14 says this. Remember this is written by Moses. This is future; this is before all of the Old Testament has been written.

LEVITICUS 26:14 -- 17a

"But if you will not hearken unto me and will not do all these commandments, and if you despise my statutes or if your soul abhor my judgments, so that you will not do all my commandments, but that you break my covenant, I will also do this unto you. I will even appoint unto you terror, consumption, burning ague that shall consume your eye and cause sorrow of heart. And you shall sow your seed in vain, and your enemy shall eat it. And I will set my face against you and you shall be slain before your enemies."

Verses 1&2 Introduction

Verses 3 to 13 Blessings

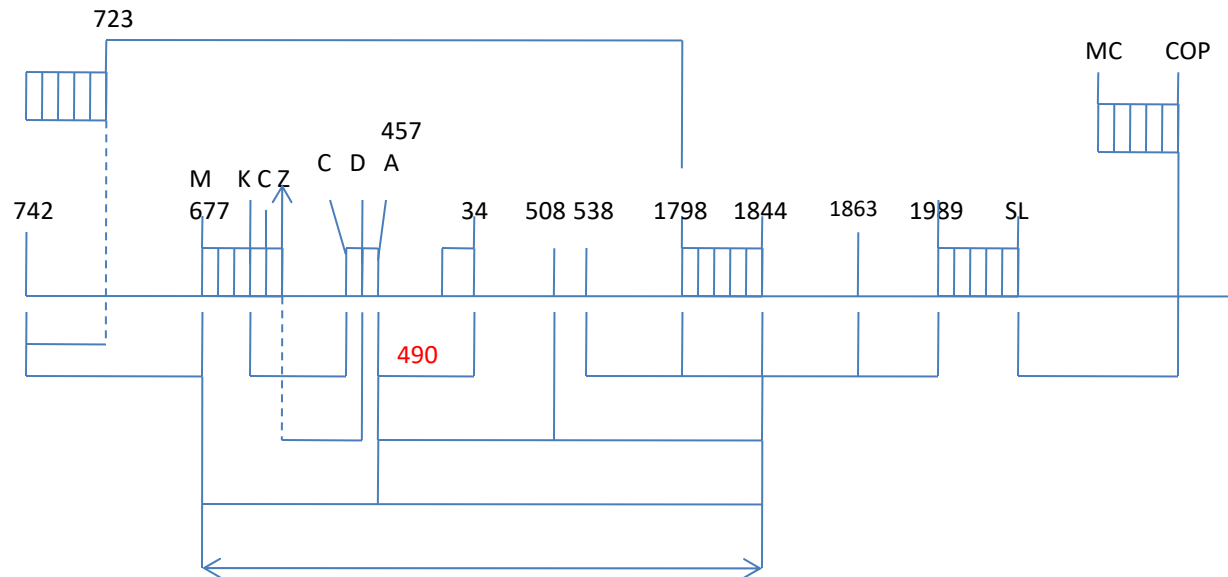
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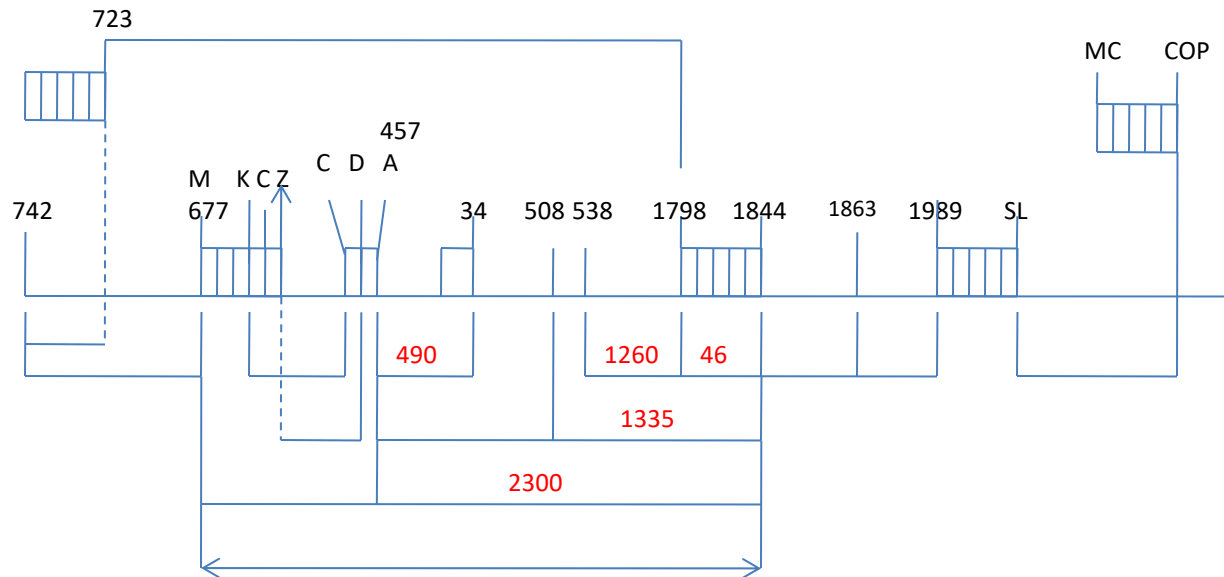
I want to read the first statement of verse 18. "And if you will not yet for all this hearken unto me." When it says, "If you will not yet for all this." What is being referred to? There are some curses that have already been spoken of from verses 14 to 17. And God, through Moses, is saying, "If this punishment here is not enough punishment, you haven't learned your lessons, then we're going to give you this seven times punishment which is spoken of four times." So that's why verse 18 begins, "If you will not be remedied by this punishment and you will not listen to me, then I will punish you seven times more for your sins." And the way that this is constructed in the English is not quite the same as it's constructed in the Hebrew.

In the Hebrew it reads that, "I will prolong your punishment, even seven, for your sins." There's no reference to time or intensity. When it reads in the English and he says seven times more, you could infer an increase of intensity. In the Hebrew this word more, means to prolong. If I were to tell you, you will prolong something, you understand the word prolong. It means if you were doing something for one minute and we prolong it, it's going to be going on for a longer time. The way the Hebrew is constructed, the word more, is in fact, a direct reference to time. But, that's not our primary evidence that we're using to show that the 2520 is time and not intensity. We've already said that these seven times are a figure or a symbol. And we've identified that this prophecy is given four times. We understand, let me direct us to a verse, it's in First Corinthians chapter 15.

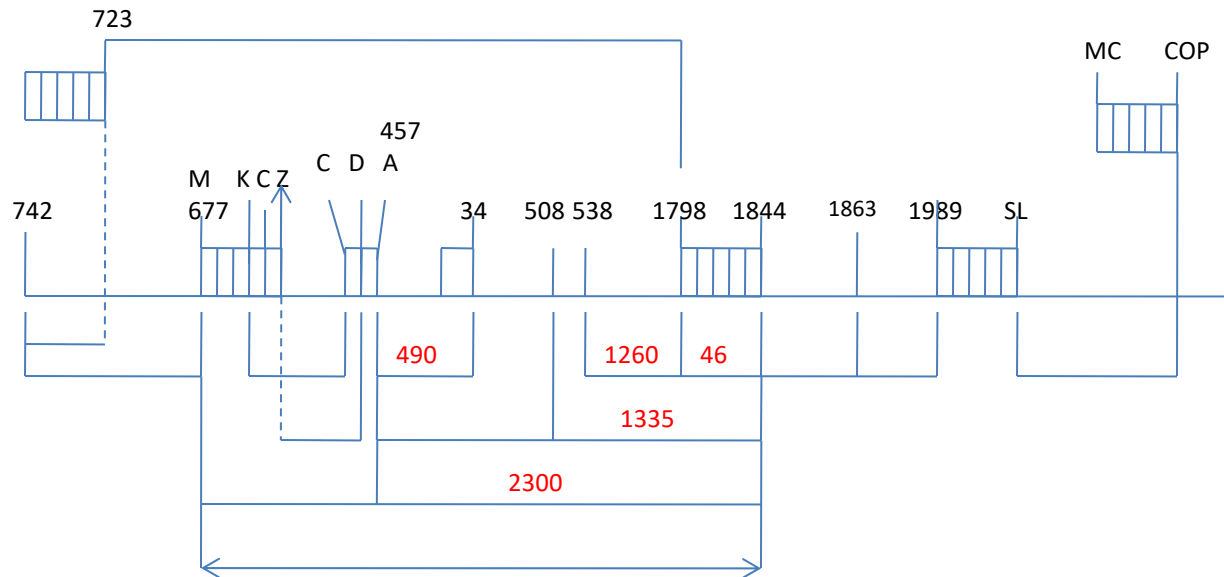
This is a Biblical principle. First Corinthians 15:46. Here we read when Paul says this, "How be it that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual?" So Paul directs us to a Biblical principle that God is going to typify the spiritual by the literal. So first the literal, then the spiritual or symbolic. Now, we understand about the 2,300 day prophecy.



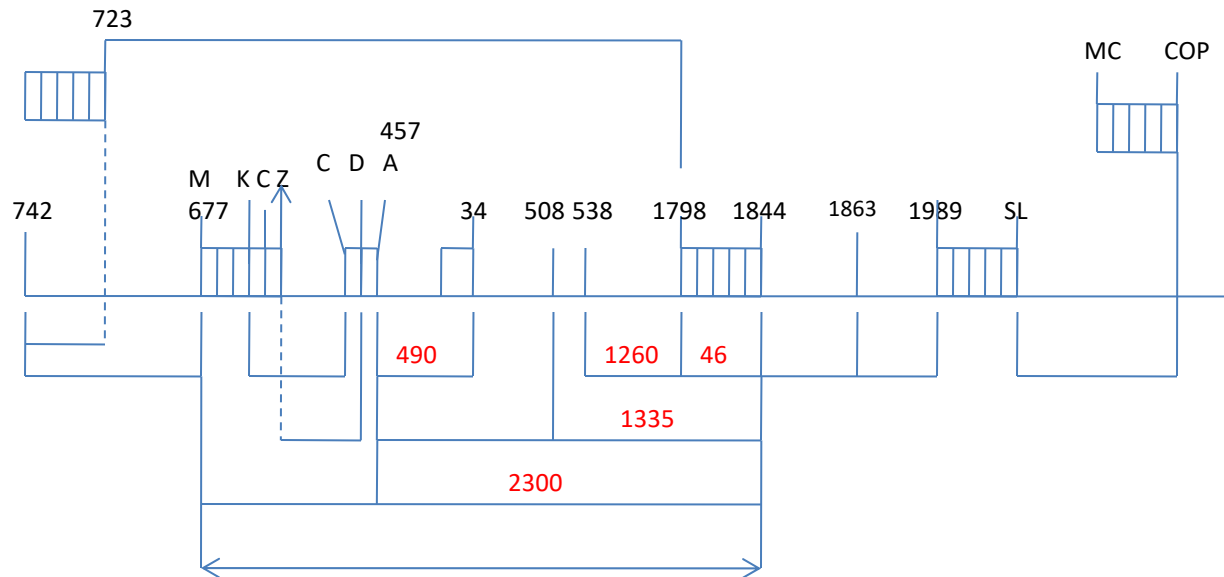
What I put here is a timeline, though it might seem quite complex to begin with, it should be fairly familiar to most of us. If I put the date 457, we understand this is King Artaxerxes. The year 457 began the 490 year or 70 week prophecy that ended in AD 34. It was very distinctive.



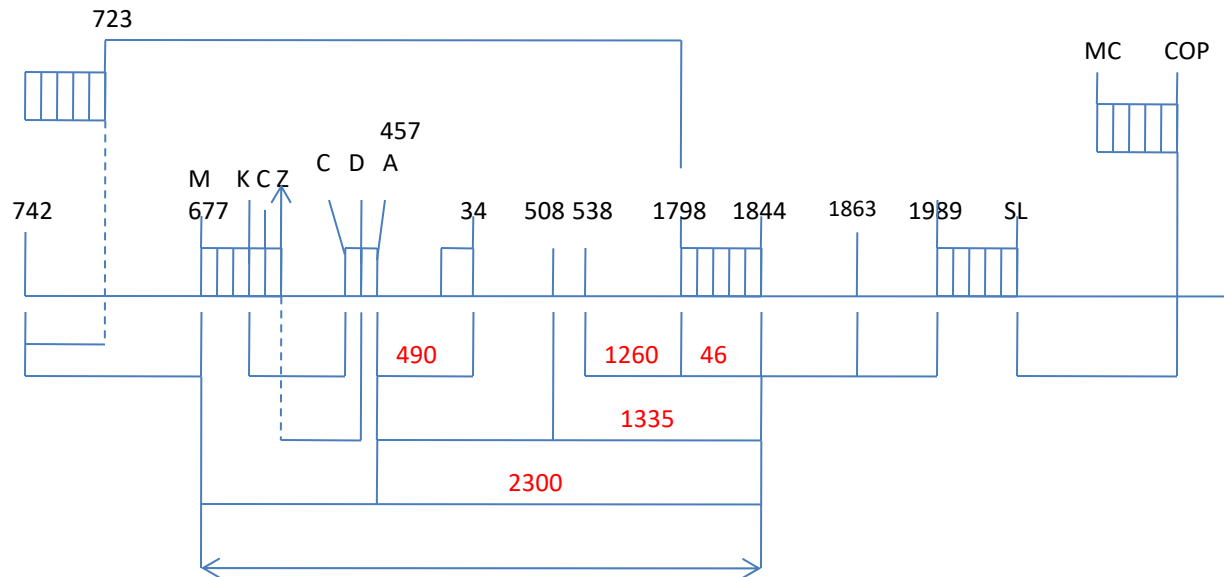
It also began the 2,300 day prophecy. We've already identified from 508, the 1335 prophecy. You're all familiar from 538 to 1798, this is the 1260. You'll see that this is not to scale, obviously. From 1798 to 1844, if you calculated this time period, you'd see that it worked out at 46 years. These are the time prophecies that most of us are familiar with. I want to ask you, the 2300 day is time prophecy, and you know it begins in 457. Who is God's church in 457 BC? Is it literal Israel? Or is it spiritual or modern Israel? We understand that it is literal Israel. First the literal then the spiritual.



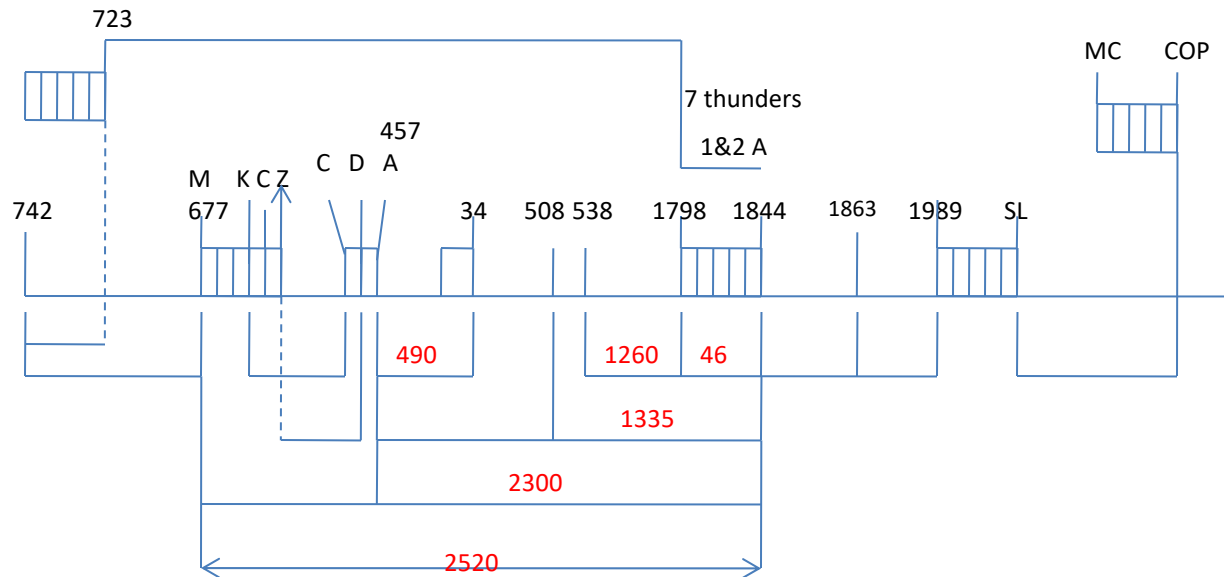
Where does the prophecy end? It ends in 1844. In 1844, we understand this is the beginning of the Seventh Day Adventist Church. I understand that we received our name in 1863, but this is where we began to form as a people. This is the beginning of modern Israel. So, it's not unusual or a strange thing to understand you start with the literal and you end with the symbolic. This is something we should be familiar with. In fact this is one of the evidences that we use to demonstrate to those outside of the church, who and what we are.



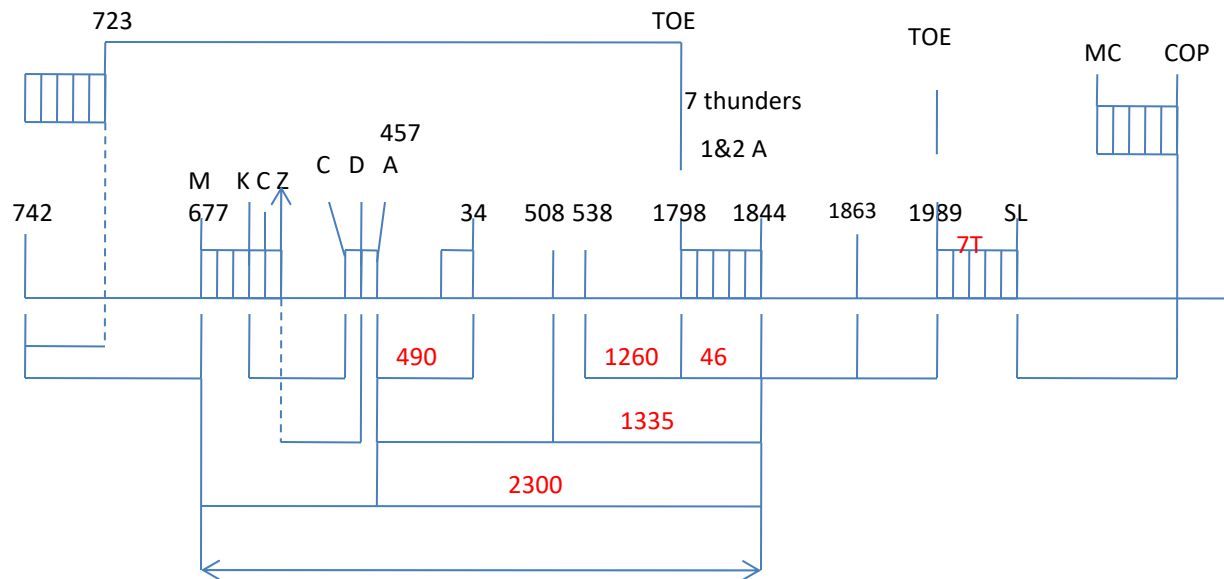
That we are in fact God's nominated people. Because, we use this time prophecy which is connected to the beginning here and we go to Revelation 12:17, where it says, **"Here are those that keep the commandments of God and at the testimony of Jesus."** We identify ourselves as that people, because you know that that prophecy takes us to 1798. In 1798 we understand the beginning of the Millerite history that takes us to 1844.



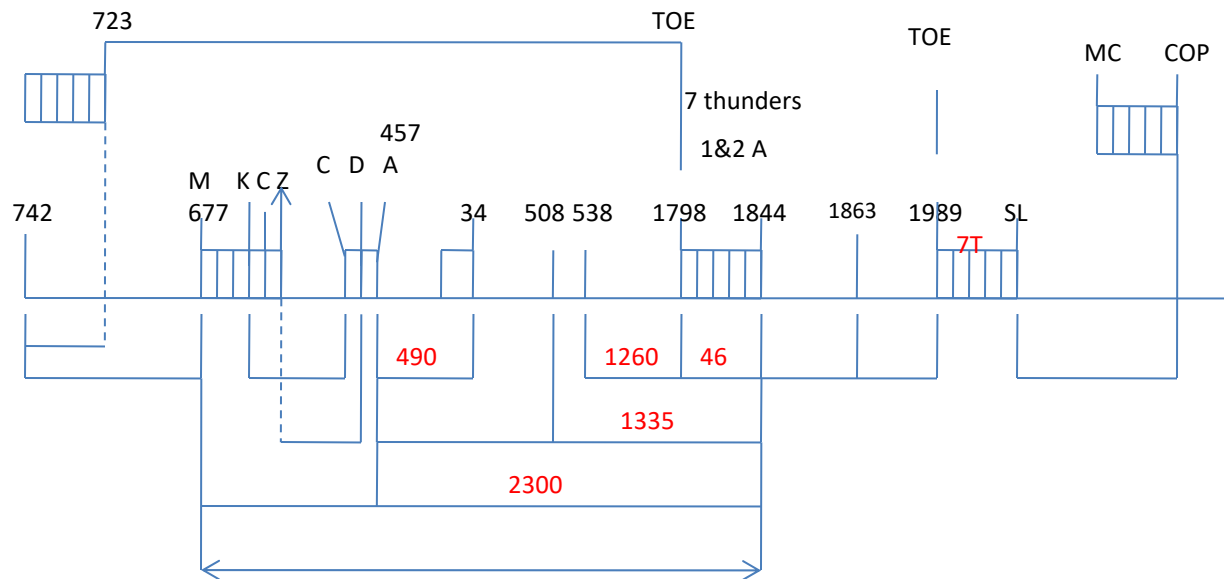
So we understand our place in prophecy. This concept of going from literal to symbolic should not be new to us. Ellen White discusses this over and over again; she typifies Millerite history with the history of Christ, with the history of the destruction of Jerusalem, even with the story of Noah. And then, she typifies our history with the history of the Millerites. We discussed that this morning, when she connects our history with the history of the Millerites, remember we used two connecting links, parable of the 10 virgins and the angel's of Revelation 14 and Revelation 18.



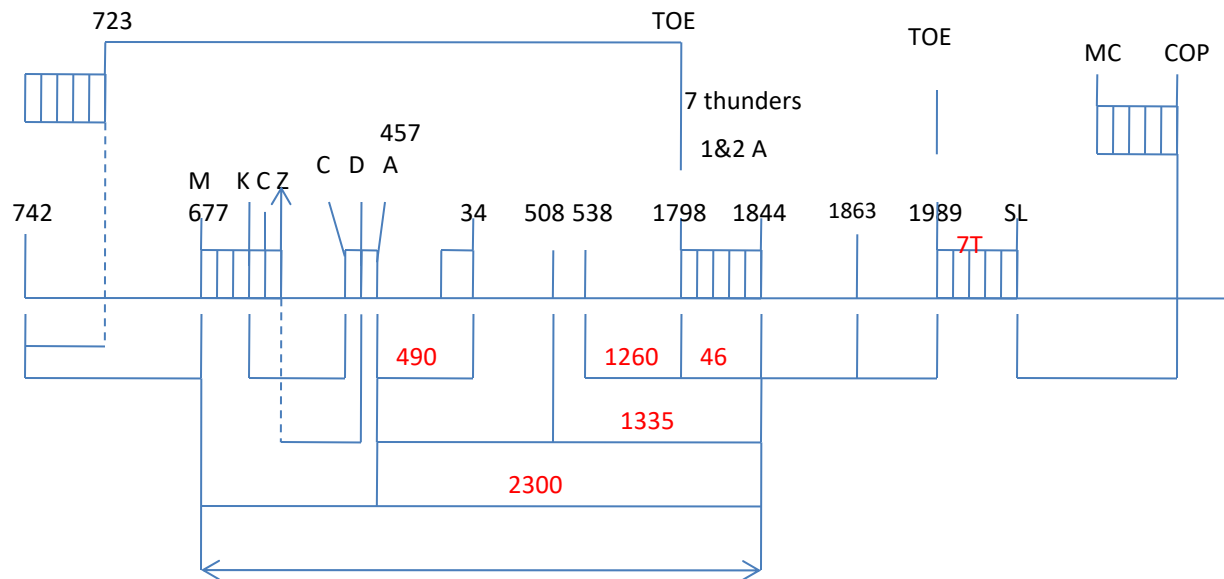
If we can see that the 2,300 days links the literal with the symbolic, we already identified that 677 was the beginning of the 2520. It should not be a surprise to us, that the 2520 links literal Israel with symbolic Israel. We're running out of time so I can't direct you to all the verses and the proof text, but in Revelation 10, when the angel comes down and speaks to John, he cries, and he sends seven thunders after their voices. This is the history that's being referred to here, from the arrival of the first angel to the third angel. When Ellen White comments on this she says that the seven thunders were a delineation of events that should transpire under the first and second angel's messages. First and second angel's messages in Millerite history went from 1798 to 1844. These are the seven thunders.



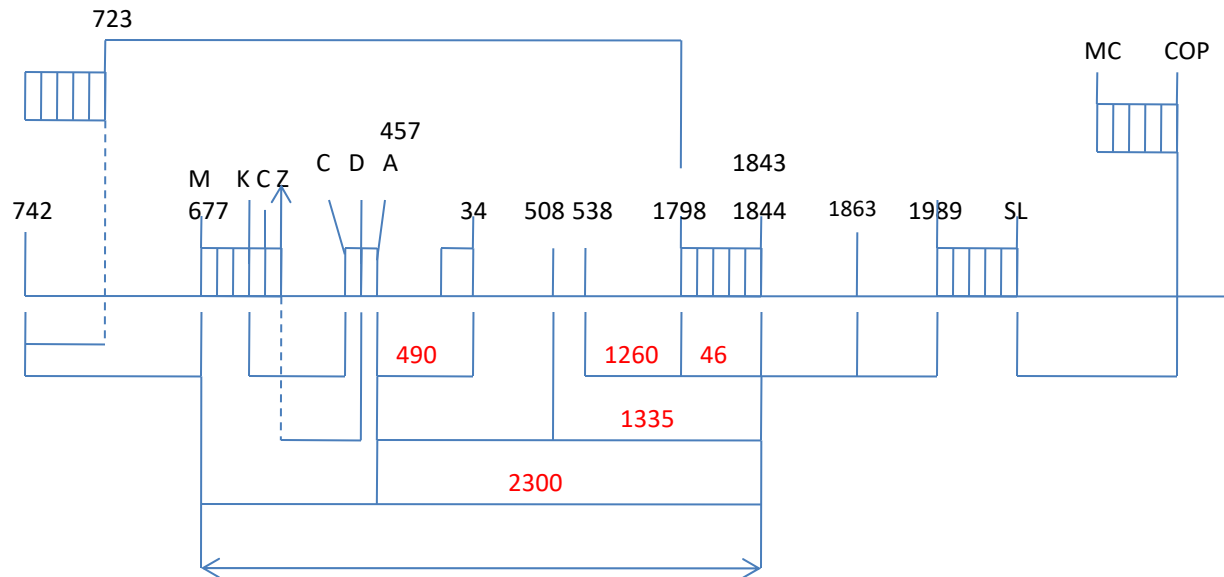
She also says that the seven thunders refer to future events, which will be disclosed in their time. We've already demonstrated, if you look at my previous studies, I mentioned it briefly this morning; this is the time of the end. And this also is TOE, because Daniel 11 verse 40 links these two dates. I'm not trying to demonstrate or prove this, I'm just trying to show you that this is seven thunders and this is seven thunders.



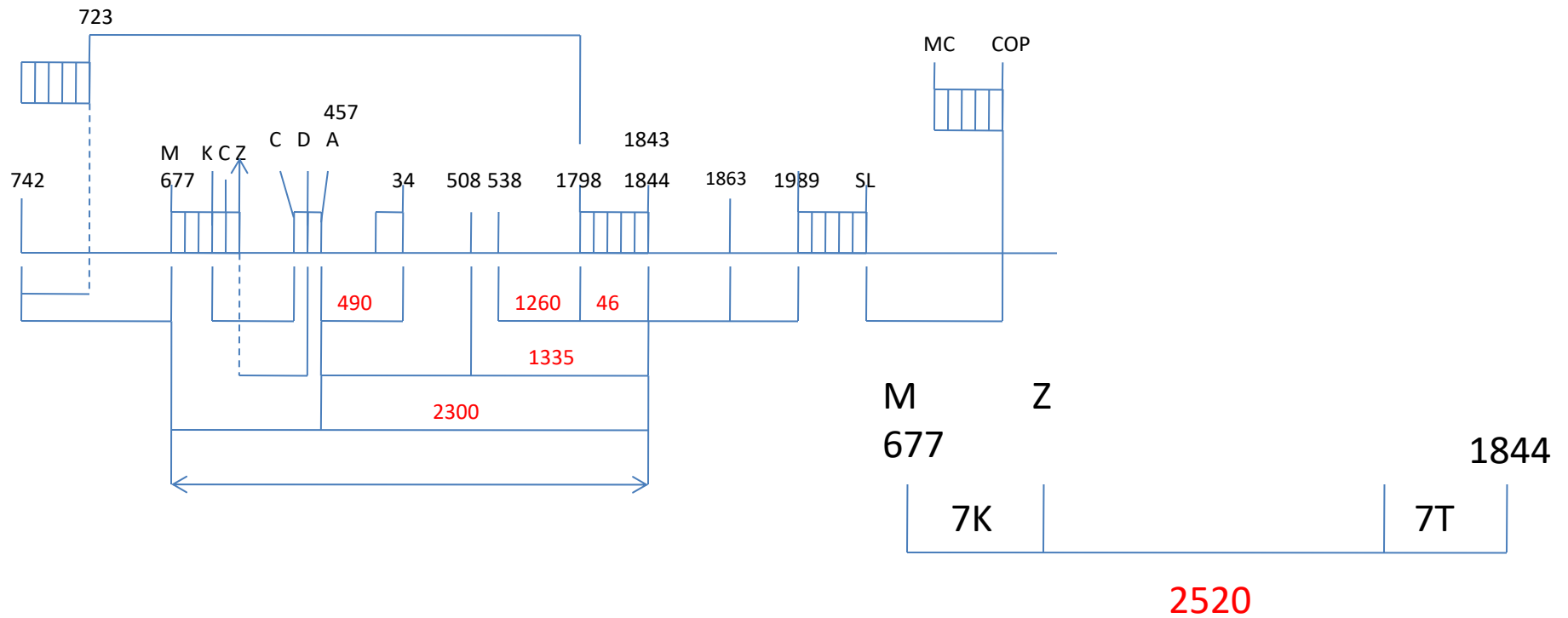
The seven thunders is a figure or a symbol. Figures can represent different things, so we want to take these seven thunders and we would go into scripture and see if these seven thunders are described anywhere else in scripture. We can go to Revelation chapter 5, talks about seven seals. So, you can see that the seven seals and the seven thunders are referring to the same thing figuratively



William Miller connected the date 677, which was the beginning of this curse, or scattering, which lasted 2,520 years. And he took into determination date of 1844. I'll just put 1843 here because that was the date he was referring to. We've identified that the 2,300 days and the 1335 all take you to the same point.



I do understand that the 1335 takes you to the spring of 1844. And the 2,300 date in 2520 takes you to Autumn of that year. So for those who are listening, I do understand there's a slight time difference there of six months. The point I want to bring forth is that this 2520, connects the literal with the symbolic.



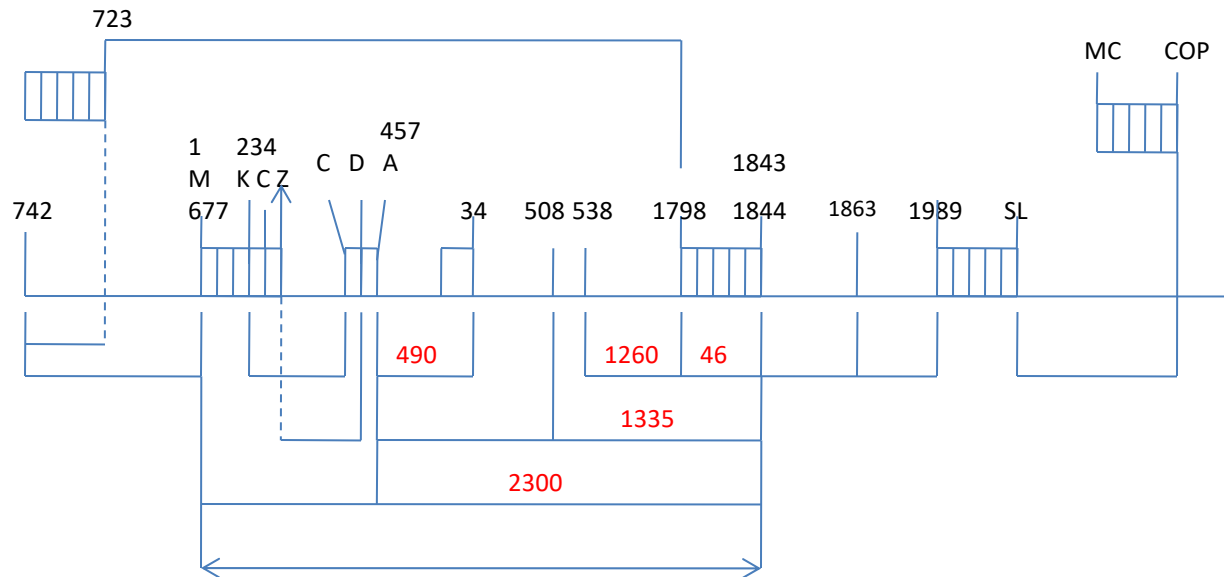
So I'll lay it out here very simply. This is the 2520, this is the seven thunders. It takes you to the end of this seven thunders here. We'll go to the beginning of the 2520. 677, 2520. What I wanted to identify is this. That you can see the beginning of the 677, I've identified seven way marks.



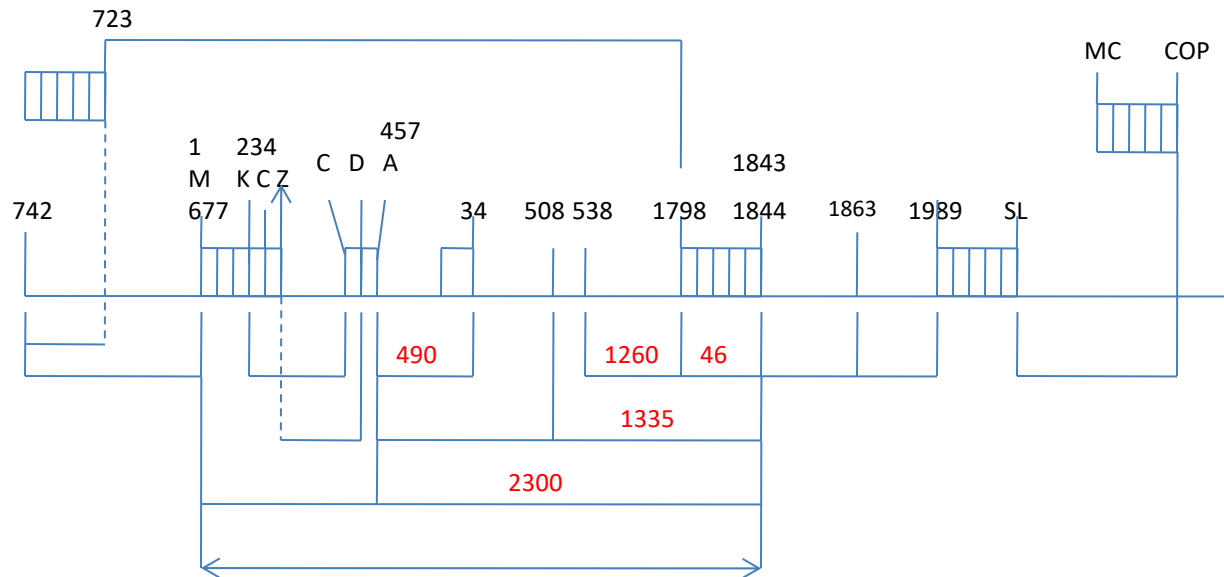
I'm not sure how familiar you are with Old Testament history, but 677 was the year that King Manasseh, the King of the southern tribes, was taken captive by the Assyrians. If you mark all the kings of Judah or Manasseh, you may not have noticed before from this king to the last king, who was Zedekiah, is exactly seven kings. So we can see that the seven thunders, which are a figure, have been prefigured by the seven kings and they're connected by this 2520.



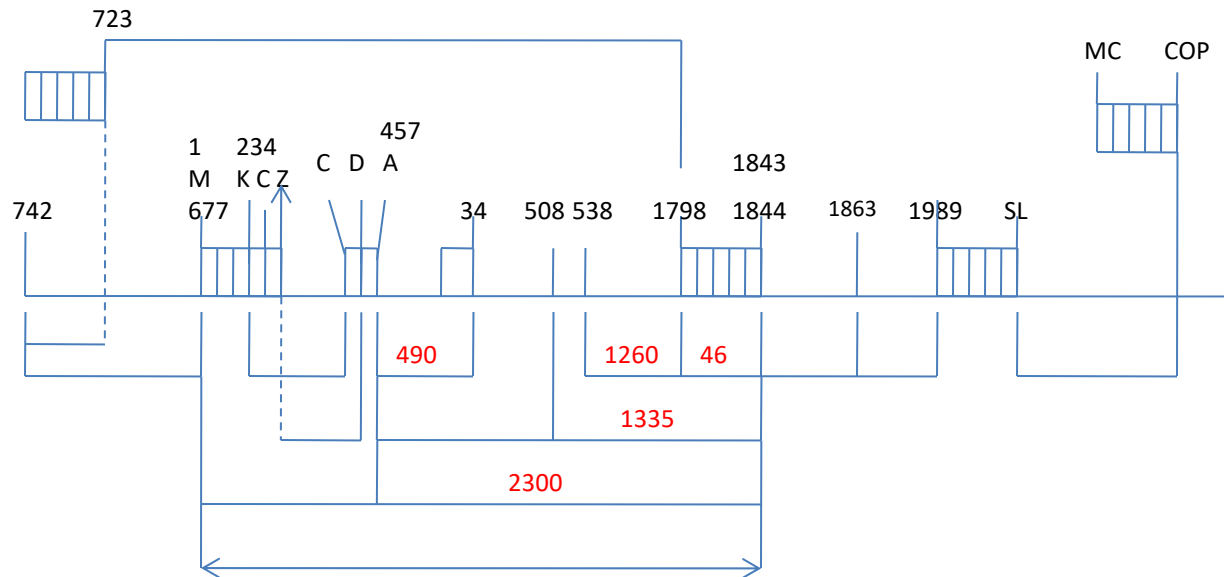
So we can see that this 2520 takes us from a literal seven, literal seven kings, to a super symbolic seven thunders. Ellen White says that these are events, and it's obvious that the reign of seven kings are events too. The seven kings are this. Manasseh, Amon, Josiah, Jehoahash, Jehoiakim, Jehoiachin and Zedekiah. We will now identify with Manasseh, Johoiakim, Jehoiachin and Zedekiah.



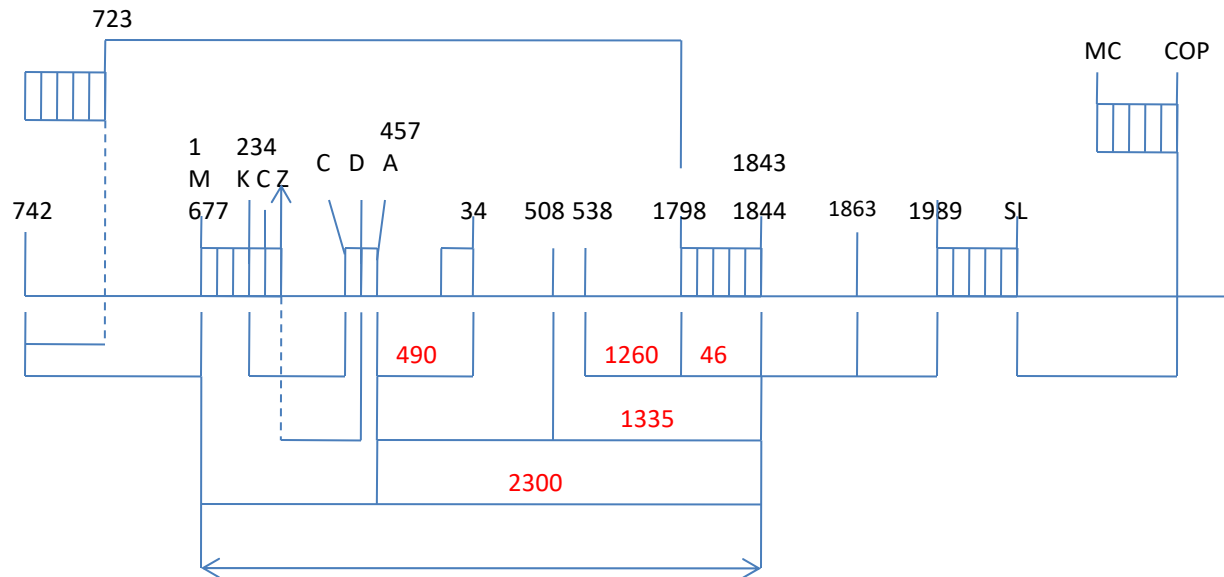
What we can demonstrate is this that the seven times punishment that's discussed in Leviticus 26, in verses 14 to 17 it said, "If this punishment is not enough then I will punish you seven times more. Or I will prolong the punishment for a seven and this is marked four times. This is the first, second, third, fourth. These were literally the seven times punishment that was going to come to ancient Israel. That's four kings and these are the four seven punishments, or four times that come upon them.



If you read Leviticus 26 and look at the timing. So if you look at the language of each of those seven times, you will see that they match the history of these four kings. This is where it begins to get a bit complicated, if you go to the last part of Leviticus 26 and we read verses 34 and 35. We'll read from 33.



I've already identified that Leviticus 25, is talking about the sabbatical seven year rest. After talking about all these four punishments, one, two, three, and four. The number seven is a symbol of perfection or an oath. It's not directly referring to time. I'm applying it that way. I'm not putting any time prophecy, or duration, or intensity when referring to the seven times. I'm just identifying that he spoke about it four times, and the description of each punishment matches to reign of each of these kings.

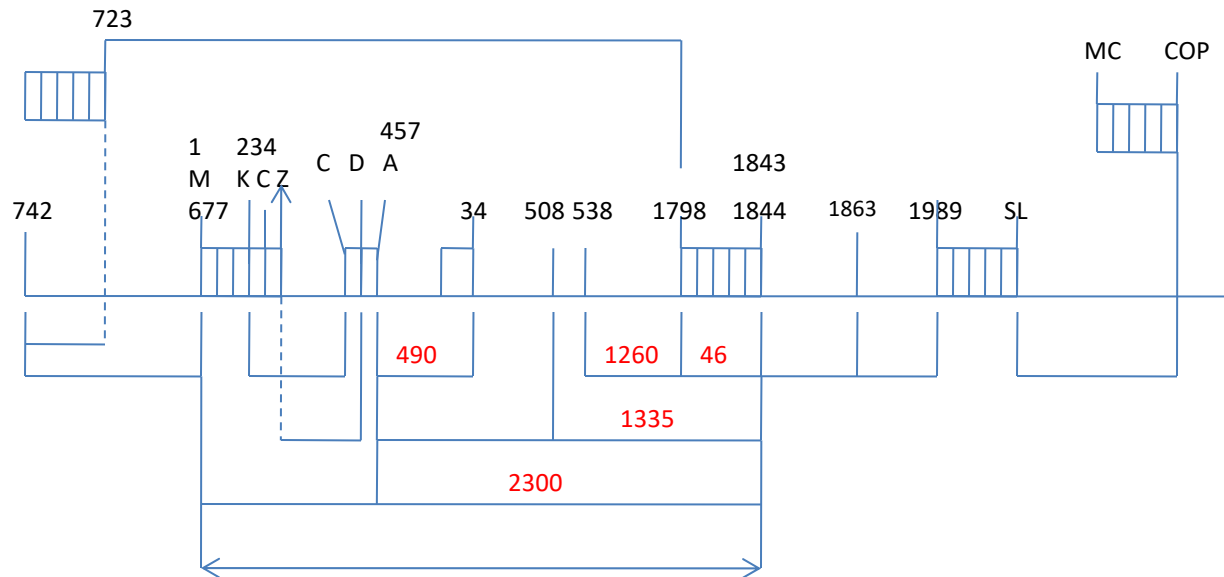


When it comes to the last seven times punishment, we'll pick it up from verse 33. "I will scatter you among the heathen, and will draw out the sword after you, and your land shall be desolate, and your cities waste." We don't have time to go through all of these details. Zedekiah was the last king. Nebuchadnezzar, during his reign, made the land desolate and destroyed the Jerusalem, the city, after having destroyed all the other cities. This is what's being marked in verse 33 and in verse 34.

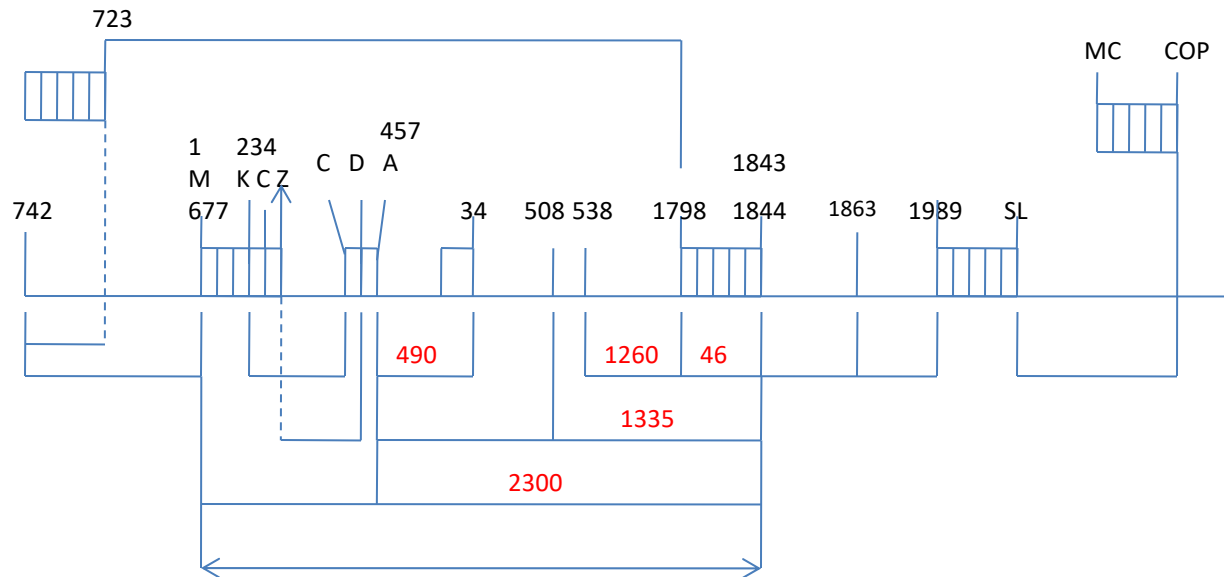
"Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land, even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate, it shall rest, because it did not rest in your Sabbaths when you dwelt upon it."

What are verses 34 and 35 referring to? It's clear it's referring to the sabbatical seven year cycle. Can we all see that?

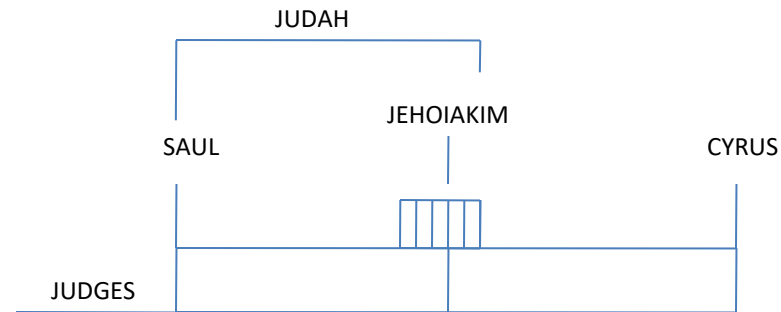
Moses is predicting this. Keep the covenant, and the symbol of the covenant that he's going to give is the seven year sabbatical cycle. He says, "If you do not, then there will be punishment."



Leviticus 26:14-17. If this punishment is not enough, then I'm going to perfect that punishment, and it's going to be in a four steps. We need to understand, but I don't have time to demonstrate, the **number four** is another symbol or figure which represents the **progressive destruction**. The reason the seven times is given four times, one, two three four is demonstrating the progressive destruction.

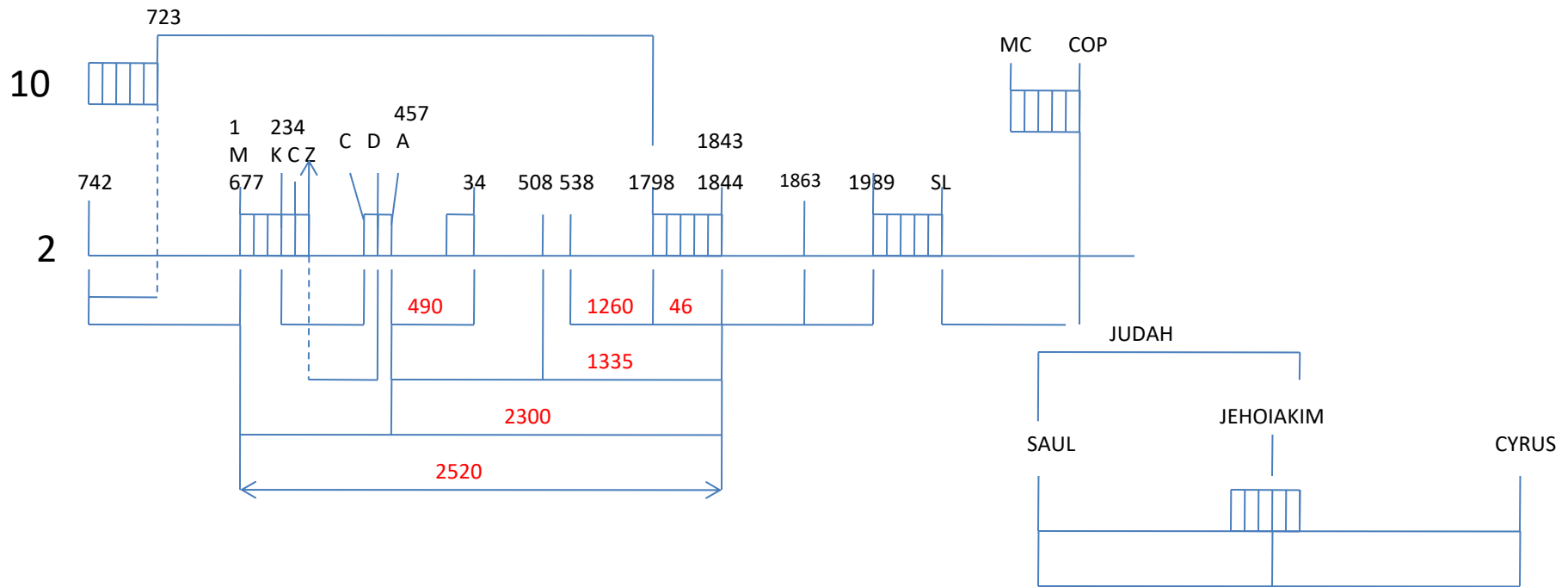


By the time you've gone to the fourth destruction, the nation is destroyed. The fourth generation, everything is finished. In verses 34 and 35 give you an indication of time, because it says when you are in the land of your enemies, the land, the nation of Israel, the glorious land is going to rest. It's going to have these Sabbath rests which you didn't give it.

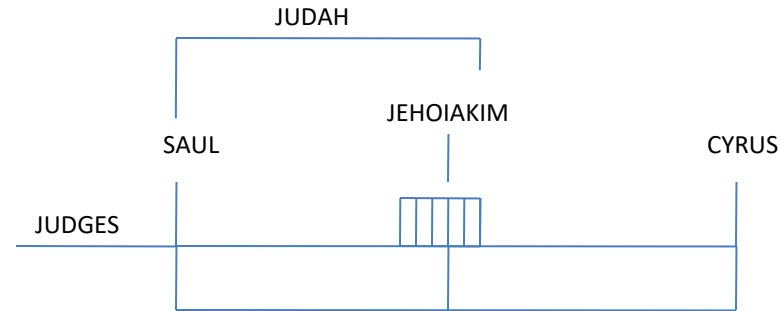


The period before the kings is referred to as the Judges. You're familiar with the book that deals with that subject. The book of Judges begins in the time of Joshua. You have Moses, his siblings, his brother and sister; they die at the borders of Canaan. Joshua becomes the leader.

The Bible tells us that all the days of Joshua and his contemporaries, the people remained faithful. But, when that generation passed away and we come in the time of the Judges, what is the story or the testimony of the Judges? Apostasy. Breaking of the covenant. What is the response? God sends nation upon nation to punish them.

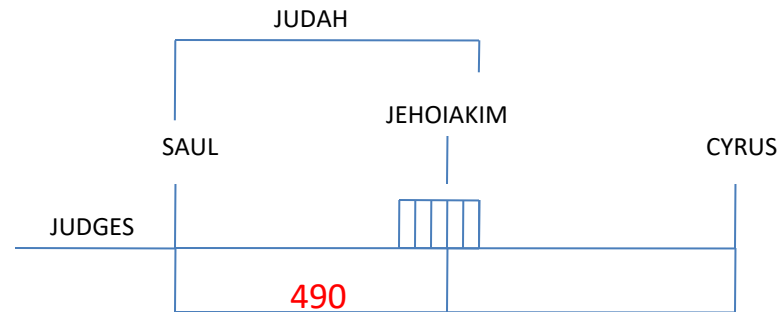


I've drawn a little sketch here. You understand that Saul is the first king. This is the history of the kings, of Judah and Israel, in fact. You have Saul, David, Solomon. After Solomon, the kingdom gets rent into two. Rehoboam is the king of Judah. Jeroboam is the king of Israel. The nation is split between 2 tribes and 10 tribes. We understand that.



This is what's being referred in Leviticus 26 from versus 14 to 17. They'd broken the covenant and then God punished them in the time of the Judges. He says, "If that is not enough punishment, then I will give you a perfect punishment."

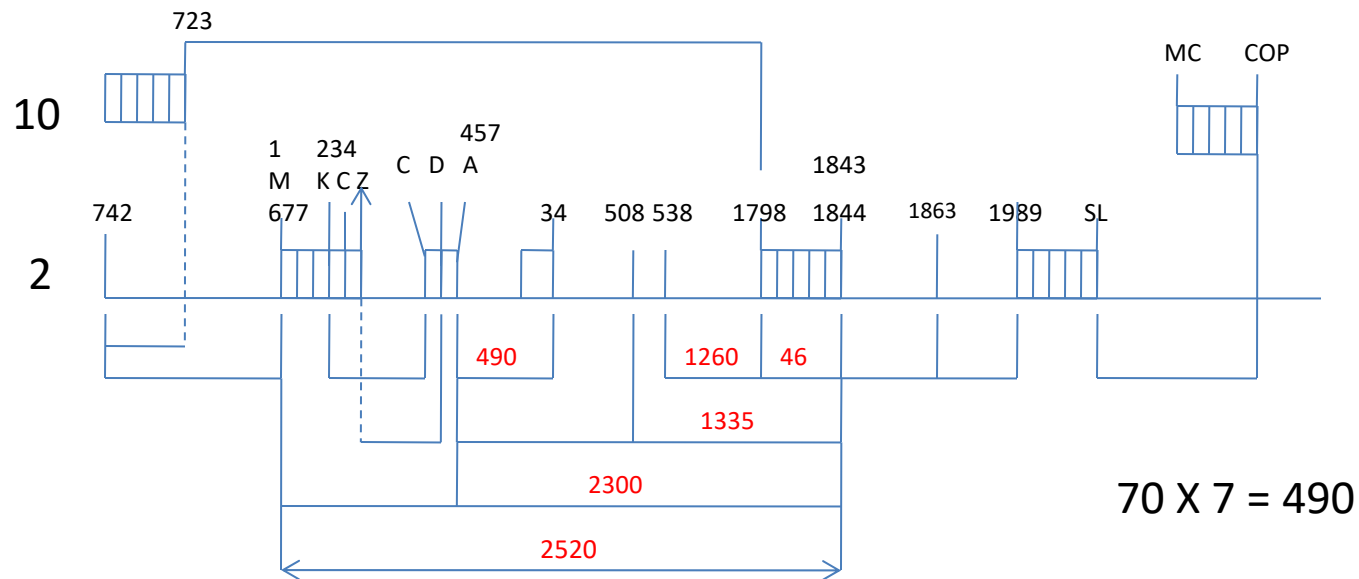
In the time of the Judges, did he fully annihilate and punish his people? Did he fully destroy his people? No. The punishment was not perfect. It was imperfect. The number seven is a number of perfection. That's why that seven is there, because he's going to perfectly destroy these people, because they haven't learned their lesson here.



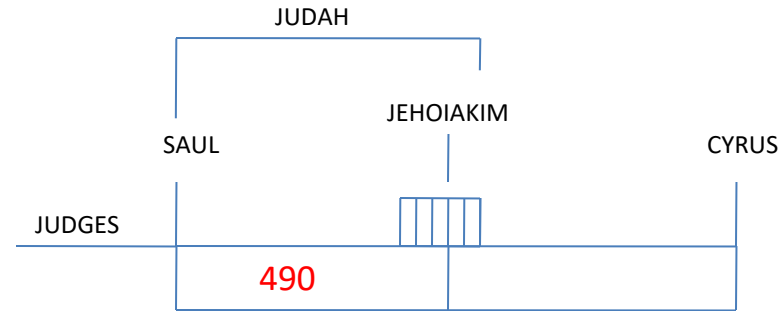
From the time period of Saul to the time period of Jehoiakim, and Jehoiakim is the king that is reigning when the nation of Israel begin to get taken into captivity. Now, read the book of Daniel, chapter one, verse one and two. It tells you that Daniel is taken captive in the reign of Jehoiakim. The time period between Saul and Jehoiakim is 490 years. 490 years is another symbol.

Let's go to Matthew 18, or I can paraphrase it. Matthew 18, verse 21 and 22. Then came Peter to him and said, "**Lord, how oft shall my brother sin against me and I forgive him?**" It was a proverb or a tradition in Israel that if someone sinned against you, you could forgive them a few times.

Now, Peter wants to exceed that standard, so he says, "**Shall I forgive him seven times?**" Why would he use that number seven? Because this is the perfect number. He says, "If I forgive my brother seven times, I'm doing the perfect work." Jesus saith unto him, "I say not unto the unto seven times, but unto 70 times 7."



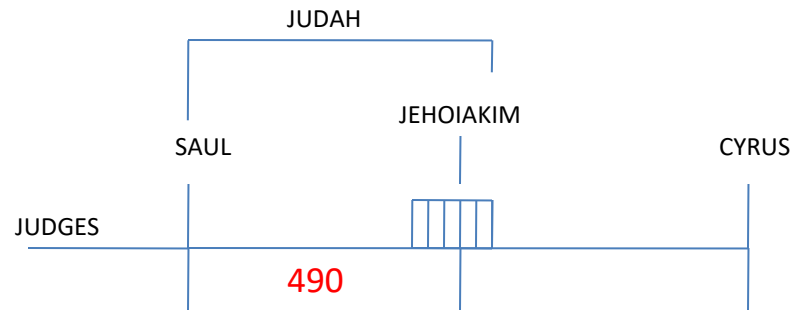
We often have misread this. We think 70 times 7 means a number that you can't count, but you can count it. 70 times 7 is 490. 490 is a symbol of probationary time. That should not be new to you, because you already have it right here. From the going forth of the decree, 457 BC, the nation of Israel has 490 years of probationary time. If they fail in this last week, between AD 27 and AD 34, to repent of their sins, what would happen to them? Christ would divorce them and separate from them.



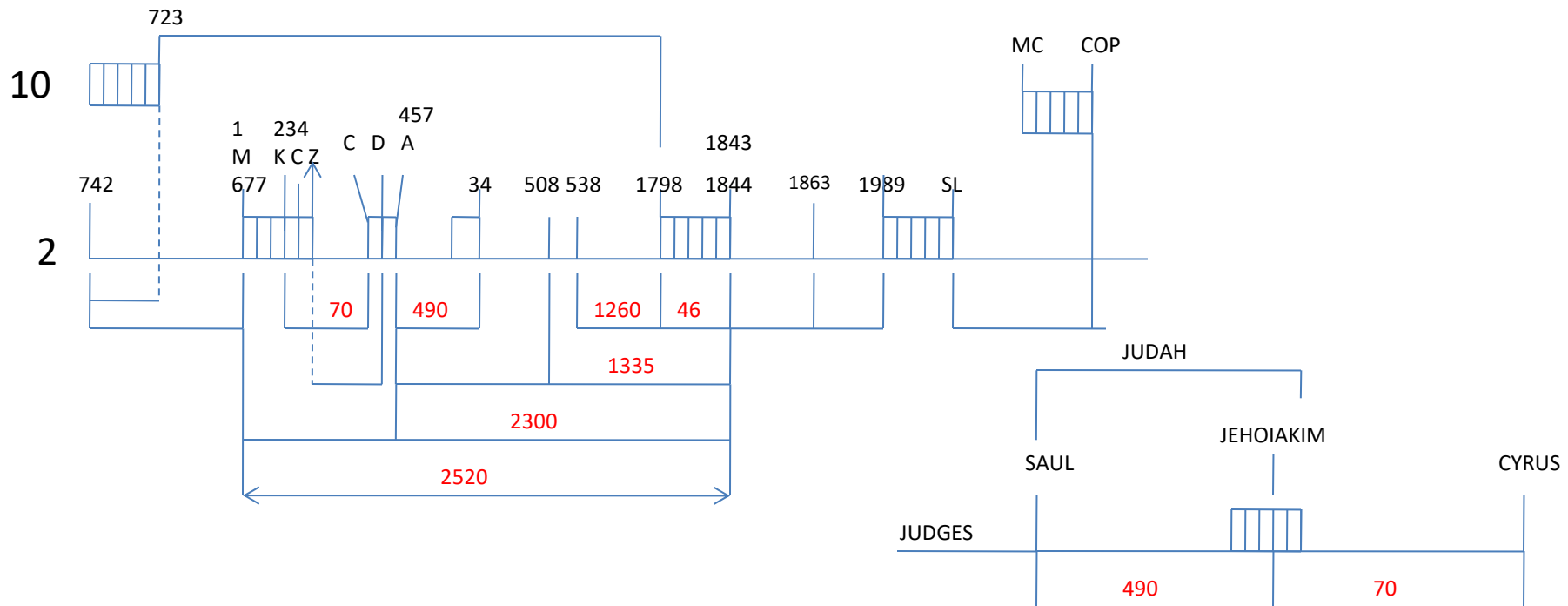
So, you know the 490 is a symbol of probationary time. We have 490 here. Leviticus 26 says this, "I'm going to punish you for breaking the covenant. Then, I'm going to give you 490 years of probationary time. If you haven't sorted yourselves out in this time period, then I'm going to perfectly punish you, progressively in four steps. When we get to the fourth step, it's going to be a perfect punishment. You can go through the seven times, the fourth one in here, and it will show you the destruction of Jerusalem.

The time period of Jehoiakim, how long do they go into captivity for? Let's read Jeremiah 25, verse 11. "And this whole land shall be a desolation, and astonishment; and these nations shall serve the king of Babylon 70 years. It shall come to pass when 70 years are accomplished that I will punish the King of Babylon, and that nation, saith the Lord, 'for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolations." Let's go to Jeremiah 29, verse 10. "For thus saith the Lord that after 70 years would be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place."

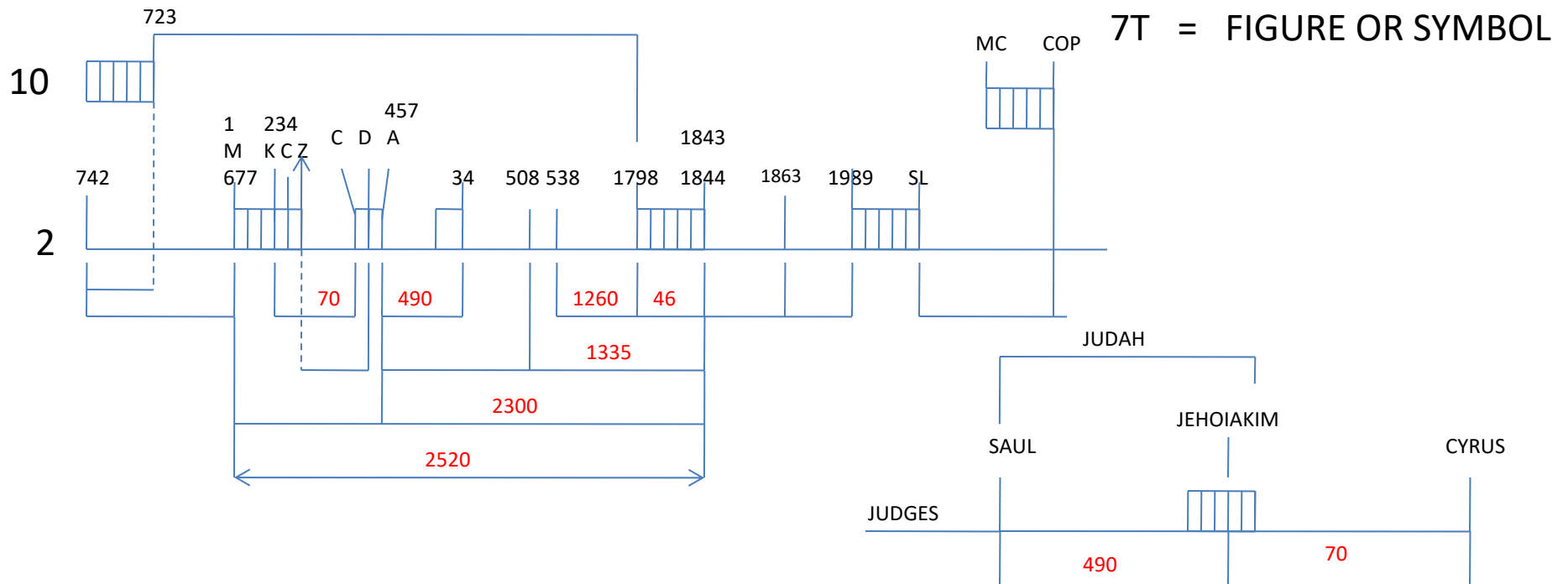
We'll go to Daniel, chapter nine, verse two. It reads, "In the first year of his reign, I, Daniel, understood by books the number of the years, where with the word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem". We're understood that they're going to punishment for 70 years. We're in Leviticus 26, and it said that the land's going to rest when they're in the land of their punishment. Let's read 2 Chronicles 36, verse 21. "To fulfill 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 fulfill 3 score and 10 years".



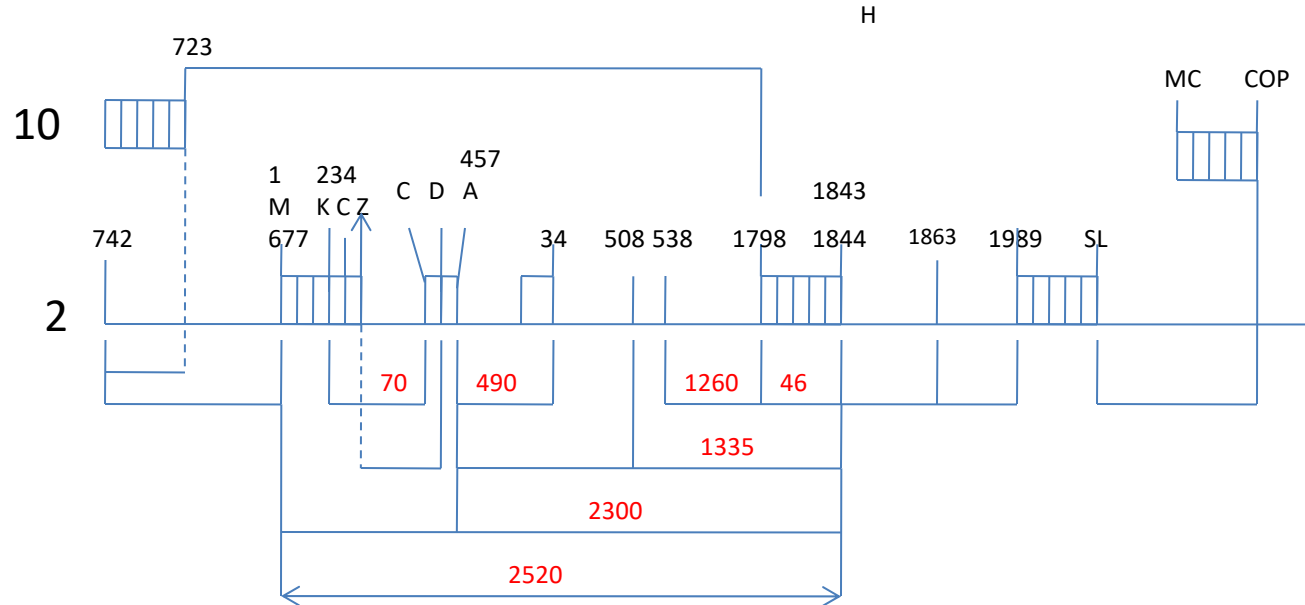
So, the structure of Leviticus 26 says this, "I will punish you." This is not enough punishment. The passage doesn't say this, but I will give you a probationary time to repent. If in this time period you haven't repented, then I will perfect the punishment that I gave you here.



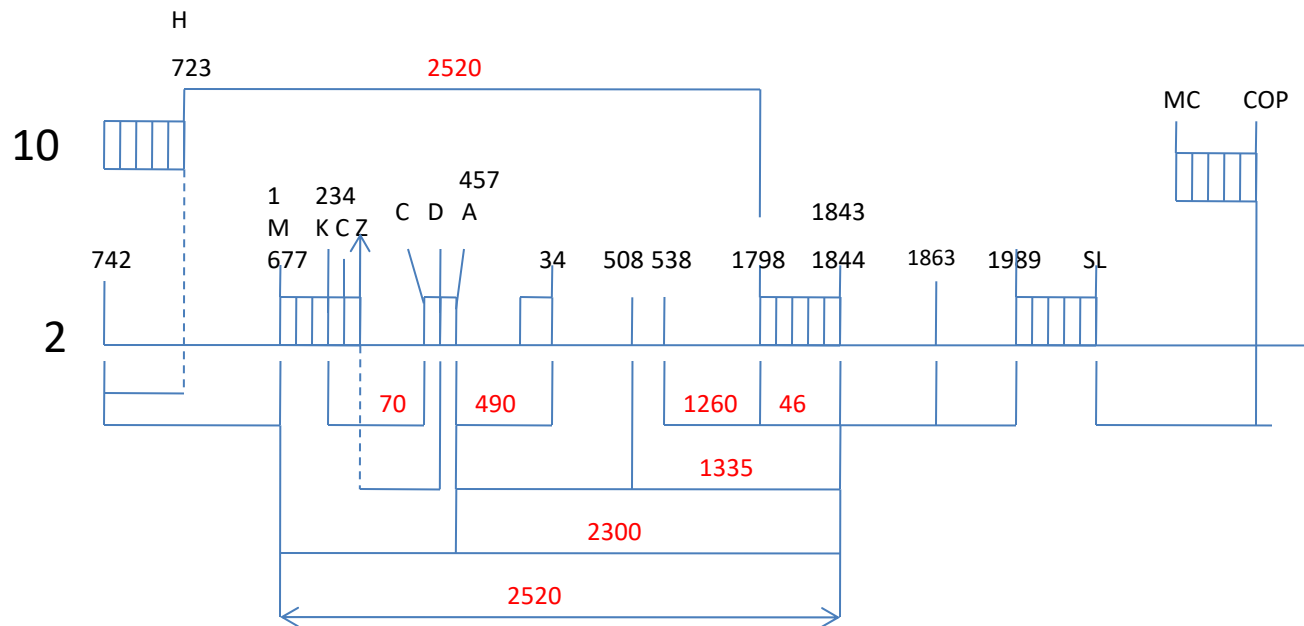
The perfection of punishment is typified by the number seven. It's a four-step progressive punishment. They're sent into captivity for 70 years. Waited 70 years, because from these 490 years where they didn't repent during probationary time, every seventh year that the land didn't rest, and you add them up, and they will equal 70.



Let me ask you, when you understand the literal fulfillment of the seven times prophecy in Leviticus 26, how could you say it's not to do with time? This figure or symbol, which is the number seven, is typifying a four-step progressive destruction that will end up leading to a 70 year captivity. It's all to do with time.



So, when we, in agreement with 1 Corinthians, take this figure, which was applied literally here, and apply it symbolically, why do people say it's an incorrect application? This prophecy gets even more interesting. We identified that the nation of Israel was divided up to the death of Solomon between Judah and Ephraim. We can see that in 723, the last king of the northern tribes, or Ephraim, was King Hoshea.



You can clearly identify that his reign came to an end in 723. If you go 2,520 years into the future, it'll take you to the year 1798. We can see a connection between the fall of this king, the fall of this king, and how they connect with the history of the Millerites.

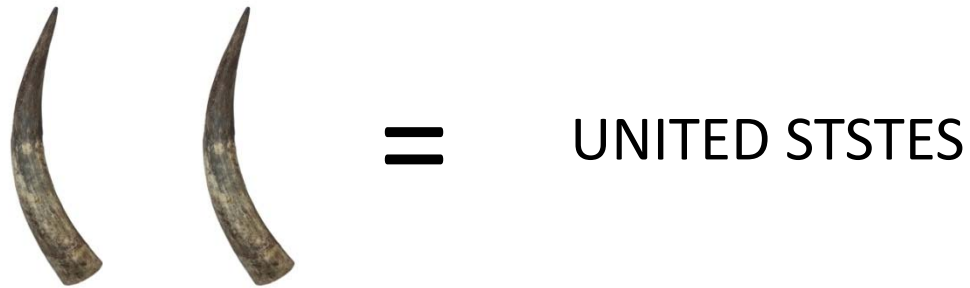
I already read to you Daniel 8:13 and 14 where I made the connection that the Daily was a noun because the number seven is a noun. I even identified to you that in that verse, in the words that the Millerites would use, it talks of the Daily desolation and the transgression of desolation. The two desolating powers of paganism and papalism.

1844	PAGANISM	PAPALISM	1798
	DAILY	TRANS D	
	1260	1260	
	3.5 T	3.5 T	
2520 T			

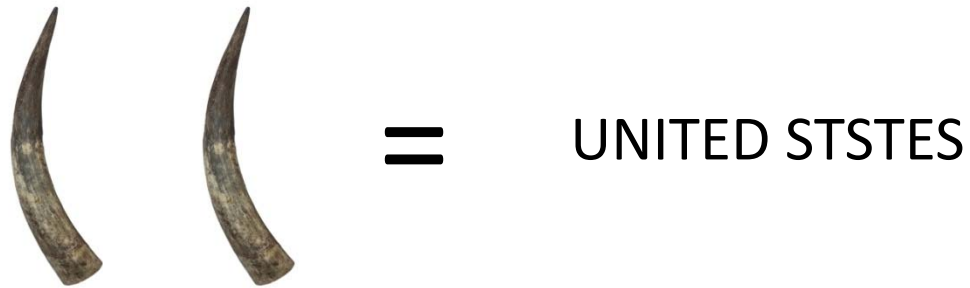
When Seventh-Day Adventists, and we're experts on the three and a half times of the papal desolation. If you see 1260, I'll redraw it to scale. This is the 2520 that goes from 723 to 1798. You know as well as I that from 538 to 1798 is 1,260 years. We've already identified this as 2,520 years. It's not coincidence that this is 1,260. Seven times, three and a half times, times, times, and the dividing of time. Three and a half times. The Daily and the transgression. This is the papacy. This is paganism. Two desolating powers.

1844	PAGANISM	PAPALISM	1798
	DAILY	TRANS D	
	1260	1260	
	3.5 T	3.5 T	
2520 T			

Brethren, human beings could not have devised such an intricate, such a delicate and complicated interlocking of events. However you look at this, it gets more and more complicated, but it works. This is an agreement with Ezekiel's vision of wheels within wheels. It keeps on coming up over and over again.



We know that in Revelation 13, there is a beast that's brought to view there. It's a land-locked beast which has two horns. We understand that that beast with two horns in Revelation 13 represents the United States. Our holy bible prophecy represents a power. We can see that Judah was also a two-powered nation, or we could say a two-horned power. So, we can see that Judah, when we speak of literally going to symbolically, is representative of the United States. I'm not saying they are the United States. I'm saying they're a symbol.



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10 KINGS = DRAGON POWER

In Daniel chapter two, in that statue, we see 10 toes brought to view clearly in Revelation 17 that there are 10 kings at the end of the world. This number 10 is another figure which is symbolic of something. In the context in which we're discussing, it's symbolic of a confederacy. This confederacy at the end of the world is with the number 10. These 10 kings of Revelation 17 we understand to be representative of the dragon, of the dragon power. Revelation 16 tells us this is a threefold union at the end of the world, the **dragon**, the **beast**, and the **false prophet**.

BEAST
DRAGON
FLASE PROHET

>

SDA
ELIJAH
JOHN THE BAPTIST

We can see these three powers. These are symbols. First the literal, then the symbolic. Who are these going to make war against? This church, but this church, symbolically, is identified as Elijah.

This Elijah at the end of the world is not literal. It's symbolic. In the New Testament, who does Christ say that Elijah is? John the Baptist. You will see that in the story of John the Baptist, he struggled with three people. These three people were symbolic of the dragon, the beast, and the false prophet.

DRAGON = A KING

BEAST = PAPACY OR WOMAN

FALSH PROPHET = DAUGHTER

When talking about Revelation 12, Ellen White says that kings, rulers, and governors have taken the role of the dragon. So, we understand the dragon is a king. We understand the beast is the papacy. The papacy is a woman, because she's the church. This represents either a woman or a queen in literal history.

In Revelation 16, it talks about the false prophet, but in Revelation 17, talking about this woman, I mean, she's riding a beast. It says she is a mother, and she has daughters who are harlots. So, the false prophet can also represent a daughter.

DRAGON = A KING

BEAST = PAPACY OR WOMAN

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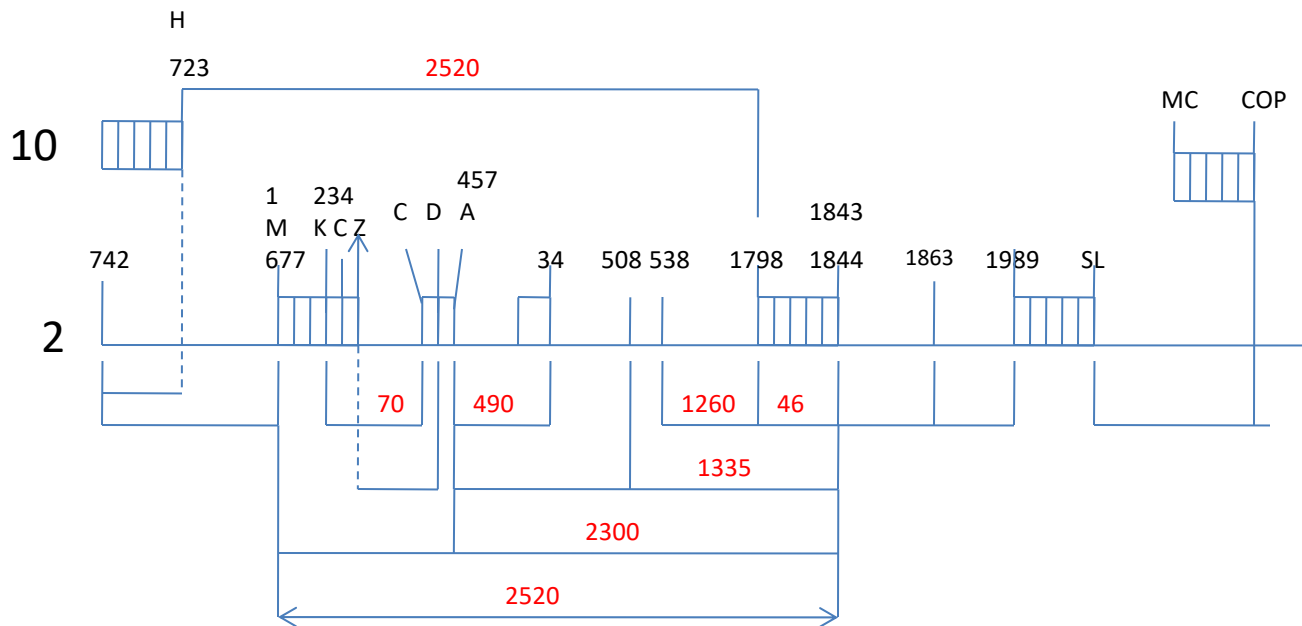
You know, in the story of John the Baptist that he is taken prisoner by a king, King Herod, who's in marriage, an illegal marriage, with Herodias. It's through the dancing of her daughter that the king gets deceived into putting John the Baptist to death. You see a threefold union that comes to war against Elijah in a literal story, typifying the symbolic story at the end of the world.

DRAGON = A KING

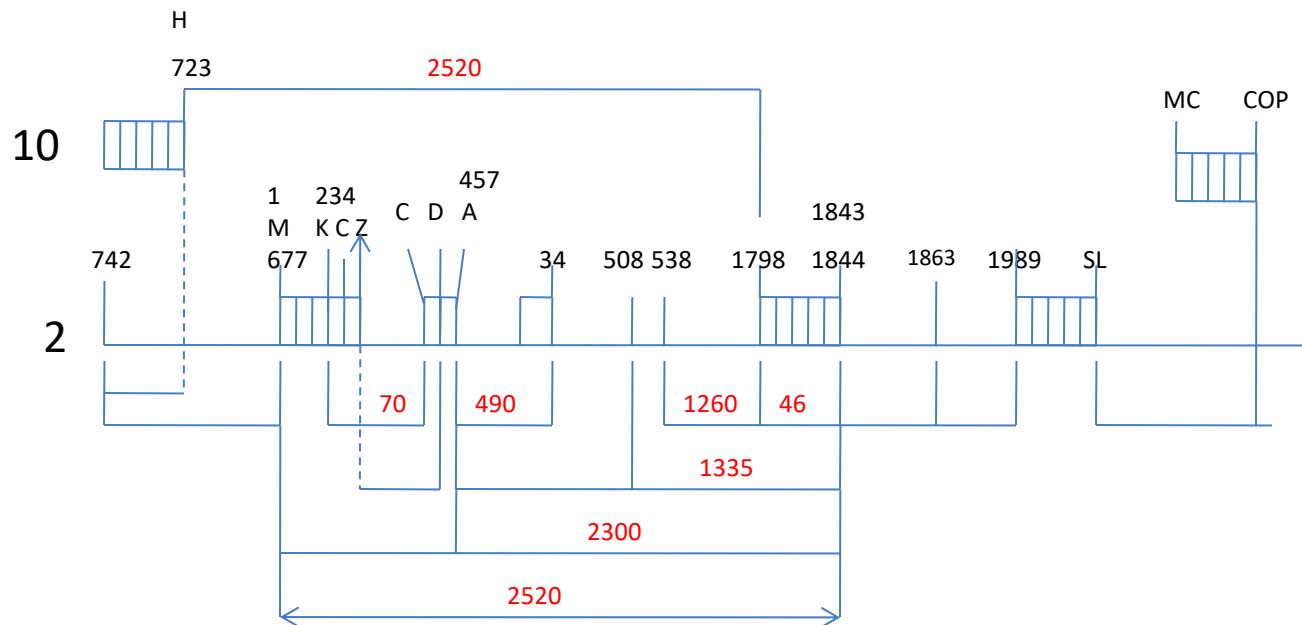
BEAST = PAPACY OR WOMAN

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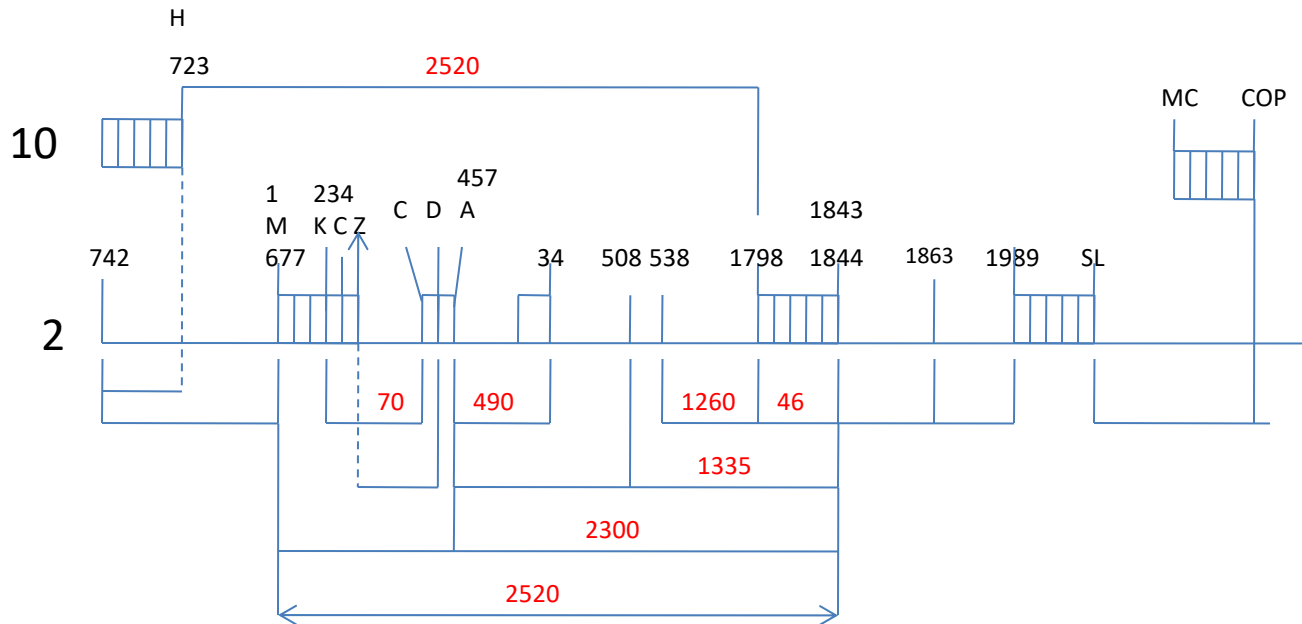
Why is John the Baptist called Elijah? Because if you go to Revelation 13, when talking about a day time situation, it mentions that there's fire going to come down from heaven. That story is talking about the warfare between Elijah, the prophets of Baal on Mount Carmel. Elijah then dealt with the threefold power, Ahab, Jezebel, and the false prophets of Baal. The literal typifies the symbolic.



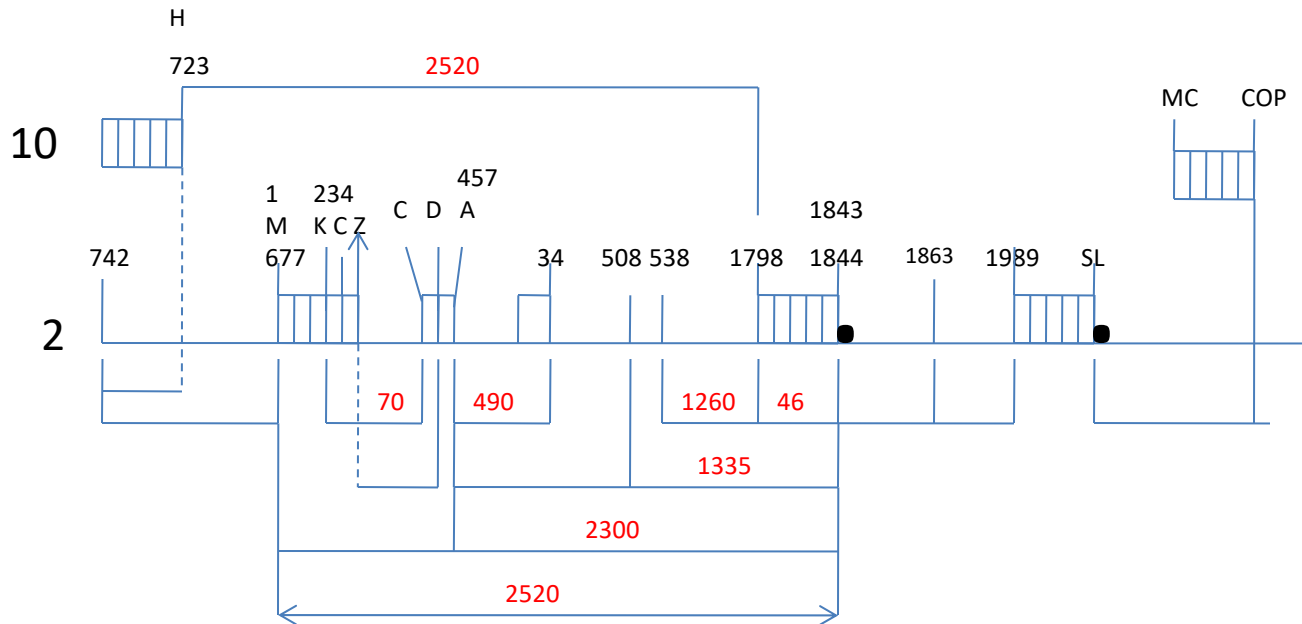
We want to see that Judah has some kind of association with the United States. These 10 typify this dragon power at the end of the world. When you see the relationship that's going on here, you begin to see that there is much more to this 2,520 than meets the eye, than you can see at first sight. We could go into much more detail about this symbology. We could tie in why this prophecy ends here in relationship to this dragon power, and why this ends here in relation to the United States.



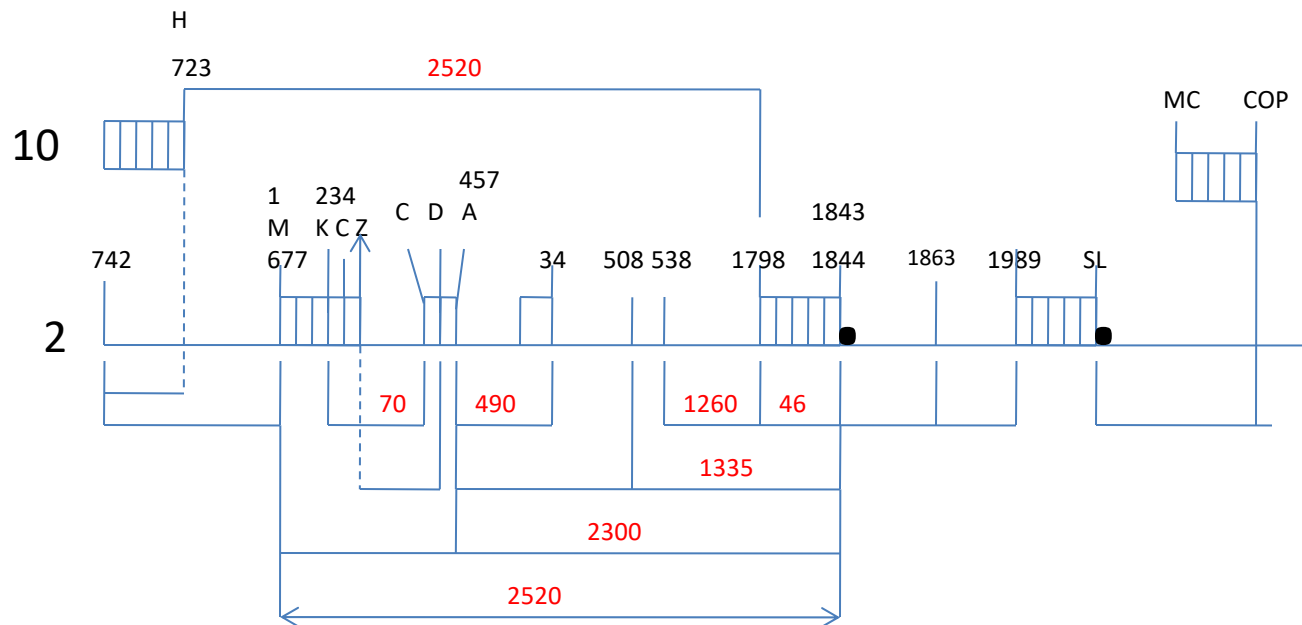
I can't go into it in detail, but I'll mention this. Here, we see a progressive fall of what power? The two-horned power. In 1798 when the Papacy received a deadly wound, and France did that. All of her support system melted away. Then, she says there was seen a new power arising. This is the sixth head of Revelation 17. This new power that arose in 1798 was a two-horned power, the United States. This was the only bastion of truth left on Earth, because all of the European Christian churches by 1798 had already become the harlots of the mother.



This is where the truth was, the deposit of the truth was held here, in Protestant America, and then God was going to test them. You'll see from this date to this, there is a progressive fall of the United States from the two-horned power. The progressive fall of the two-horned power comes to this completion at the seventh king. The destructive fall of this two-horned power comes to this end in 1844.

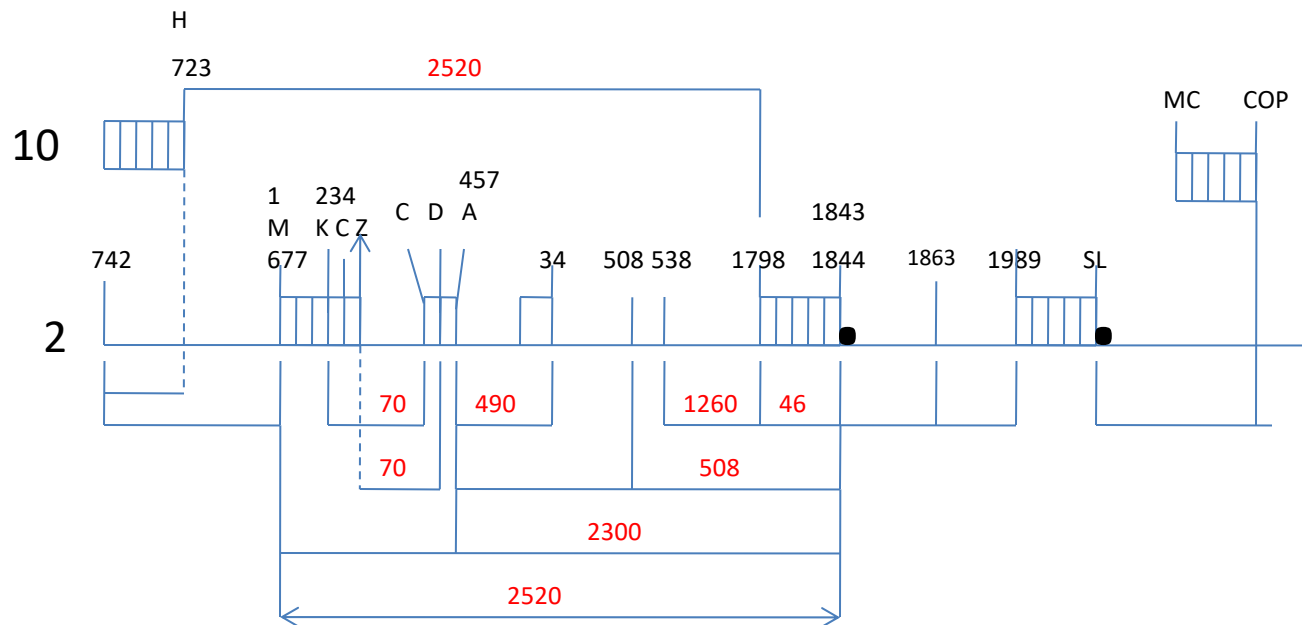


There are subtle differences, because we know this is a two-horned power. In 1844, already one of the horns fell, because history's going to repeat in the seven thunders. The second horn fell here in the history in which we're living.

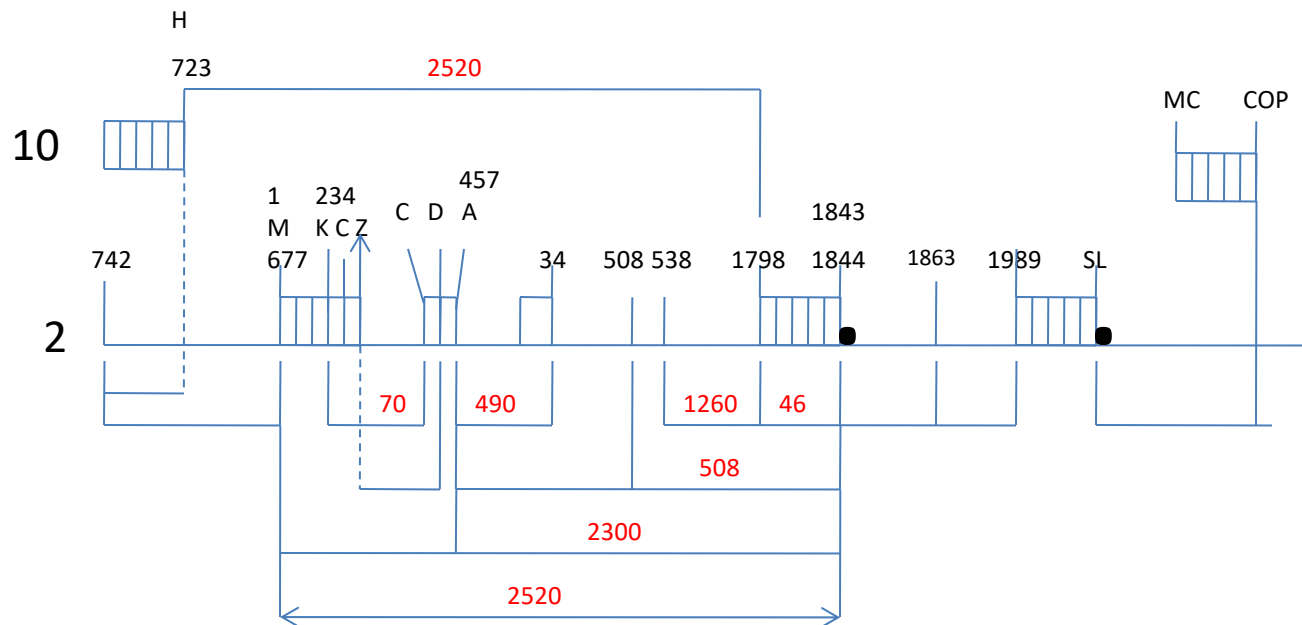


So, you can see by connecting the 2,520 with literal history, with literal Israel and symbolic Israel, the 2,520 is teaching us the progressive four-step fall leading to the ultimate destruction of the nation, figuratively or literally, because this is a literal, and it's a figure of what's going to happen at the end of the world, where it will be fulfilled perfectly. Destruction of this two-horned power occurs in this history and our history. The Protestant churches fell in 1844. The second horn of republicanism falls in our history.

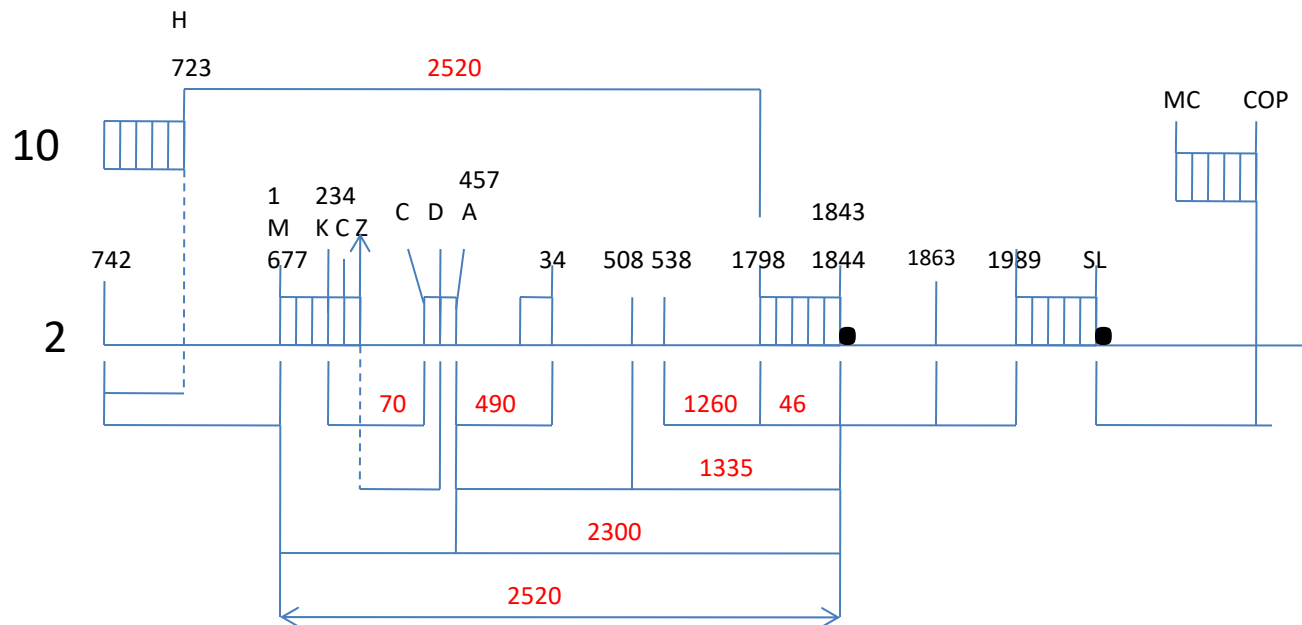
We understand that really clearly when you read Daniel 11, verse 40, part B. When the papacy made war against the king of the south, the dragon power, the Soviet Union used two powers to do that, economic and military strength. It obtained that military and economic strength from the United States. Economic and military strength is to do with state, not church. It already had the church in 1844. It began to take the state down in 1989, but that was fulfilled at 9/11. By the time we come to the National Sunday Law in the United States, that fall will be complete. There are so many ways of looking at this, we could spend hours.



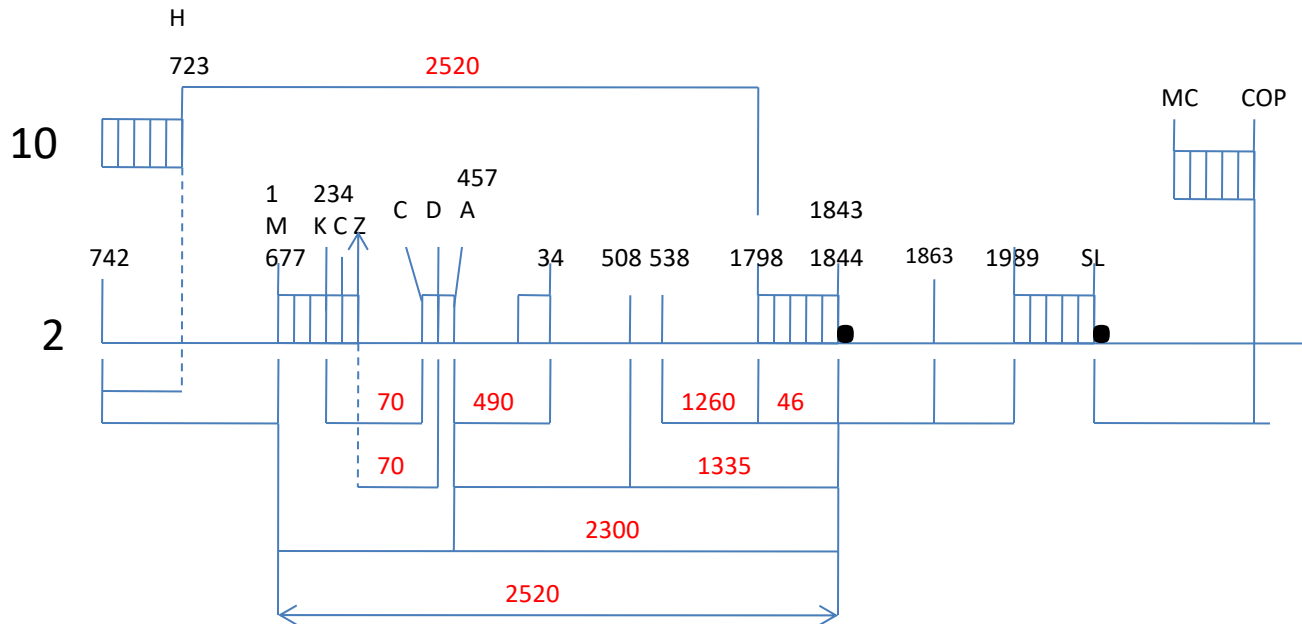
We see progressive destruction begins in the reign of Jehoiakim, last in the 70 years until you get to the reign of Cyrus. But we see that in the reign of Zedekiah, first, the people were taken, the first fruits, then all the rest of the people were taken, then the buildings were destroyed, which initiated the second 70 years, which came to its end when the temple was destroyed and rebuilt. We see a progressive destruction.



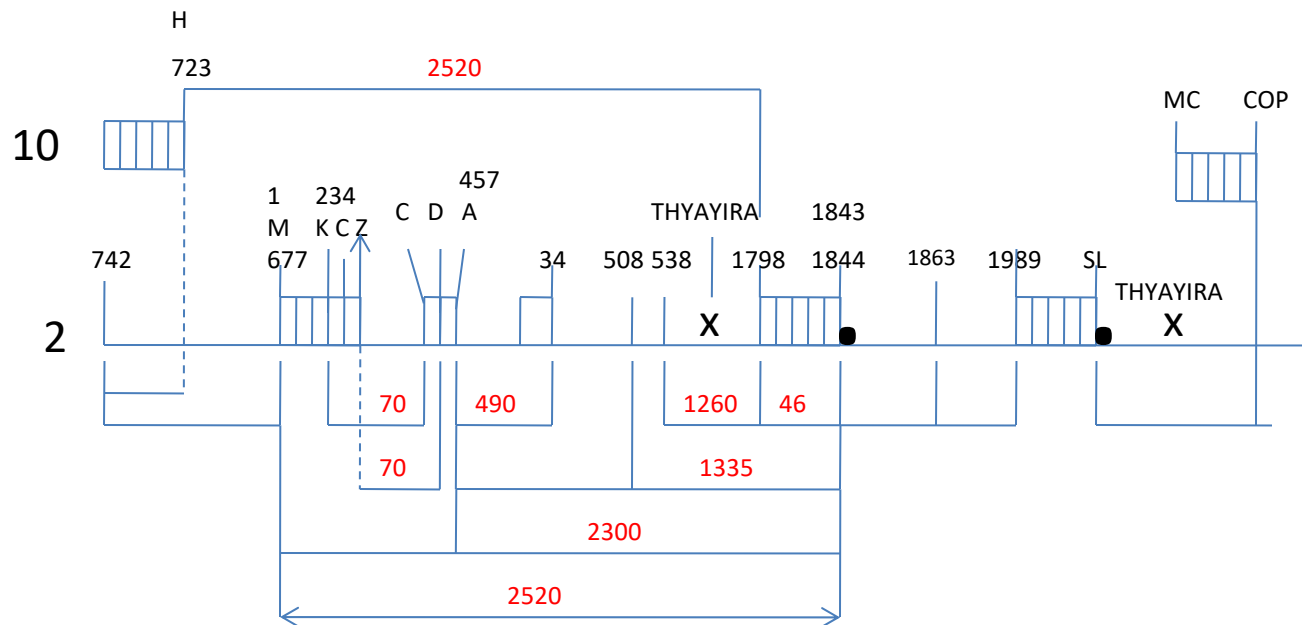
Ellen White says, in Revelation 6, I've turned my Bible book, and we're going to paraphrase in the time period of the fifth seal, just after the fourth seal has ended, the fourth seal marks the fourth church as Thyatira, this history here. There are some souls, they're identified. There are some souls, some dead people. They're under the alter and they're crying to God, and they cry, how long Lord, see, these weeping, martyred and killed here, will you not avenge our blood. And God says, not yet. You need to wait a while until a fellow group of people are killed like you were killed.



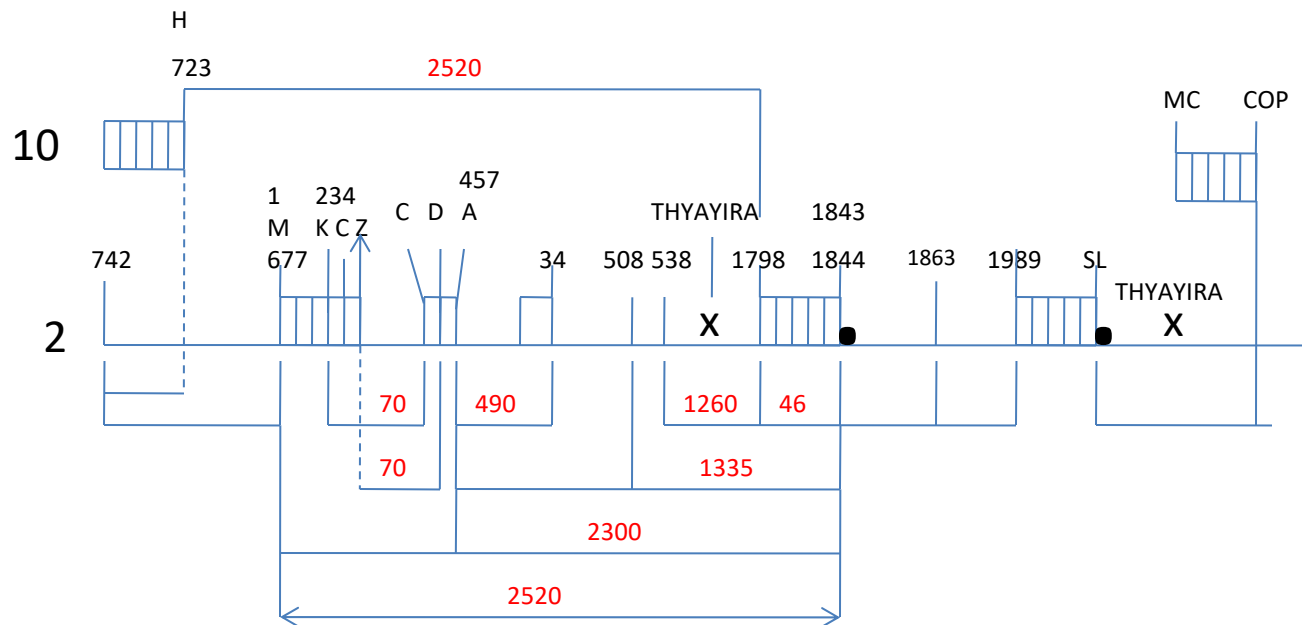
If we go to Revelation 6:9-11 talks about the people who were killed here, the martyrs during the dark ages, they say, Christ, avenge our blood. He says, "Not until another group are killed like you were killed." How were these people killed? They were killed by the papacy. This is the dark ages. This punishment that comes upon them.



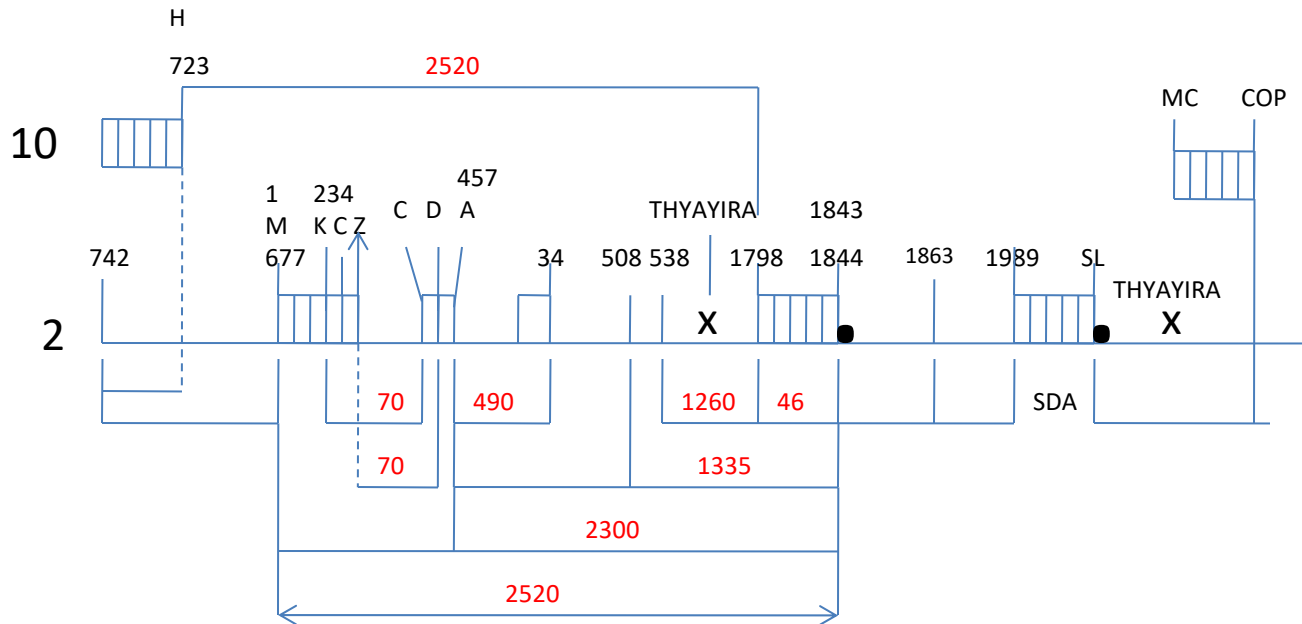
Revelation 20 verse 4 says, "And I saw thrones, and they that sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither received his mark upon their foreheads or in their hands, and they lived and reigned with Christ 1,000 years."



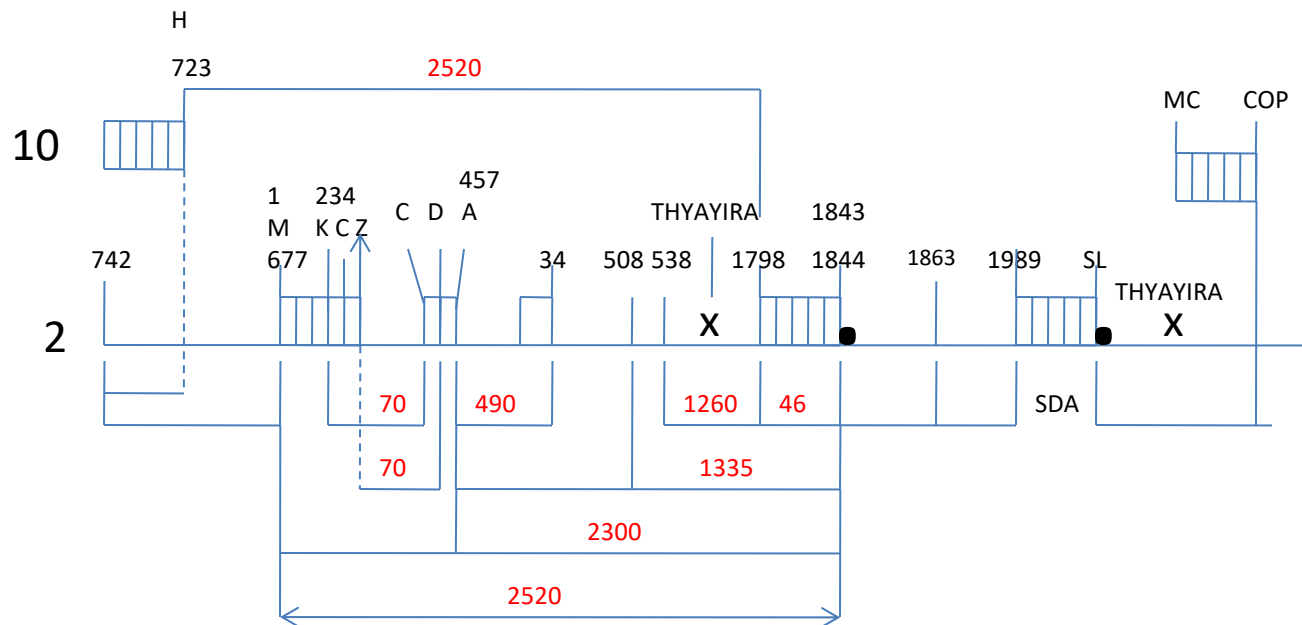
It talks about these souls who were killed here. Revelation 20:4 says that there are souls who were beheaded because they refused to accept the mark of the beast. The mark of the beast begins in the Sunday Law. This time period here and this time period here are the same time period. This is the churches Thyatira and this is too. Ellen White will refer to this time period here, she says this, God's people were verily in captivity during this period as they were in this period.



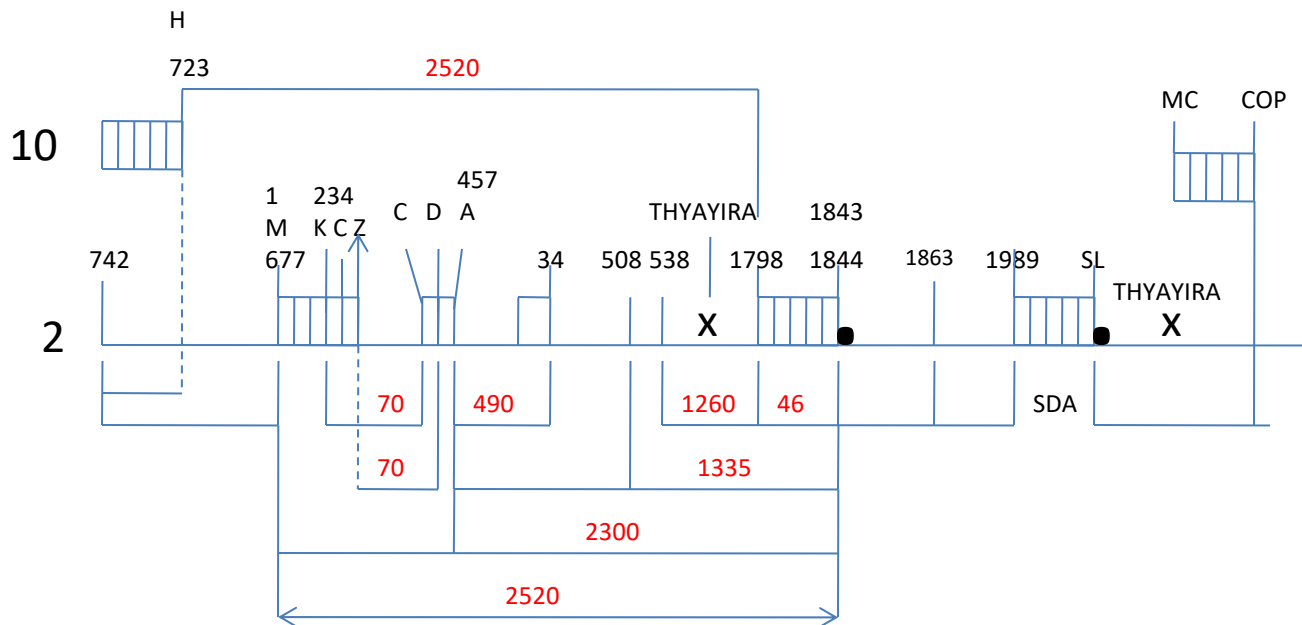
She's identifying this period here, the captivity of Babylon as this captivity in Babylon, and we can see that this captivity or this period of Babylon as well. All these time periods refer to Thyatira. What we're doing is without making further application is that we're going from literal to symbolic, and not only from literal to symbolic, we're making application of this literal, this symbolic, and bring it into our own history.



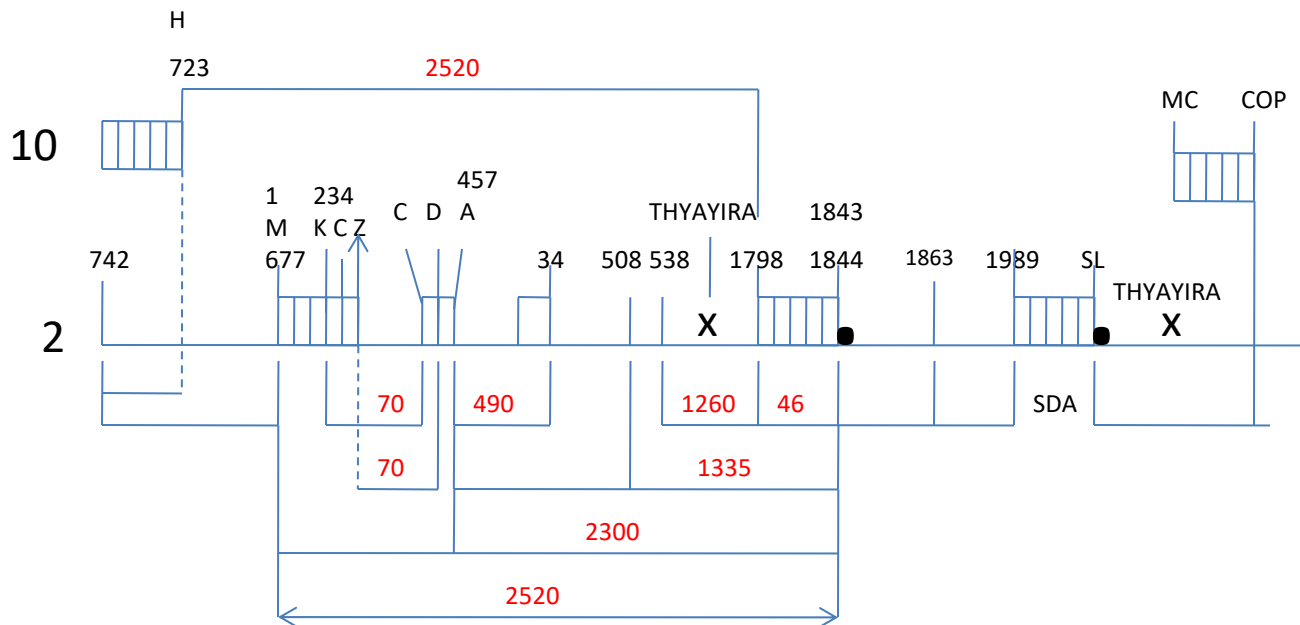
this history here, what church preceded Thyatira? Pergamos. The church in Pergamos, if you check in Revelation 2 is described as the church of compromise. Because they compromised, God punished them. What are they doing in this time period? Compromising. Therefore, God will punish them. You'll see a compromise in this history. God will punish them.



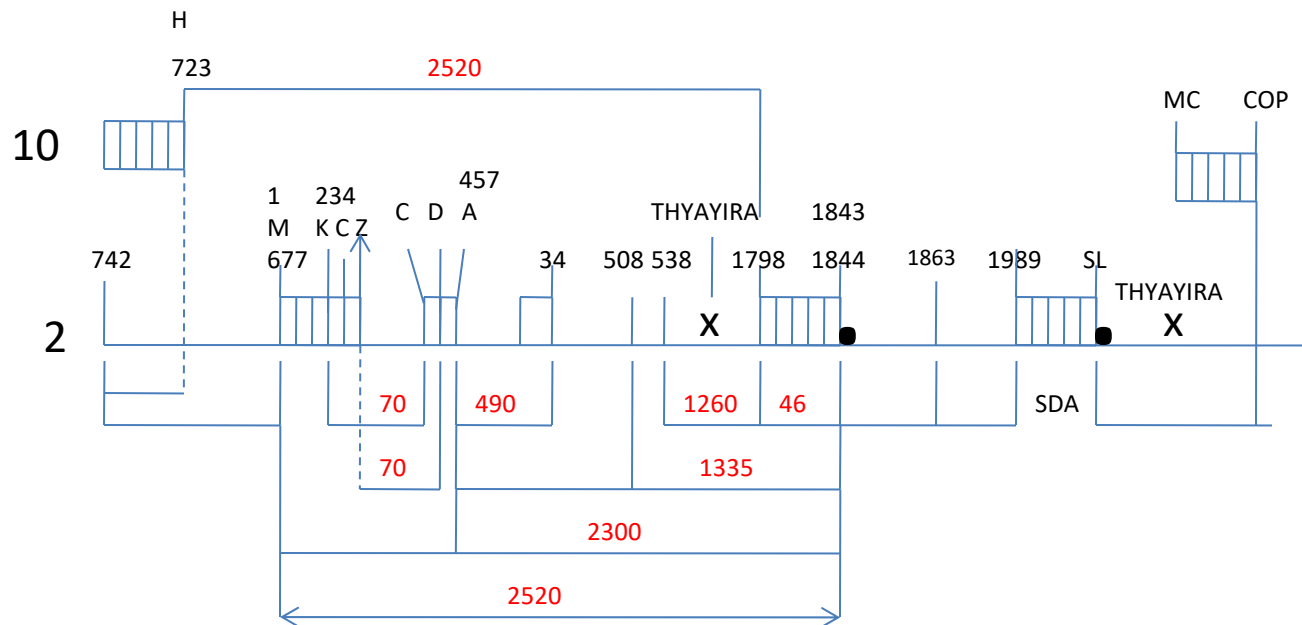
The inevitable conclusion is God's people compromise, this is the SDA church, the SDA church is in a condition of compromise. I don't make that accusation, Revelation 3 does. This is the church of Laodicea, the church that thinks its rich, but is poor. There's much more that we could say about this, but I want to make one final point.



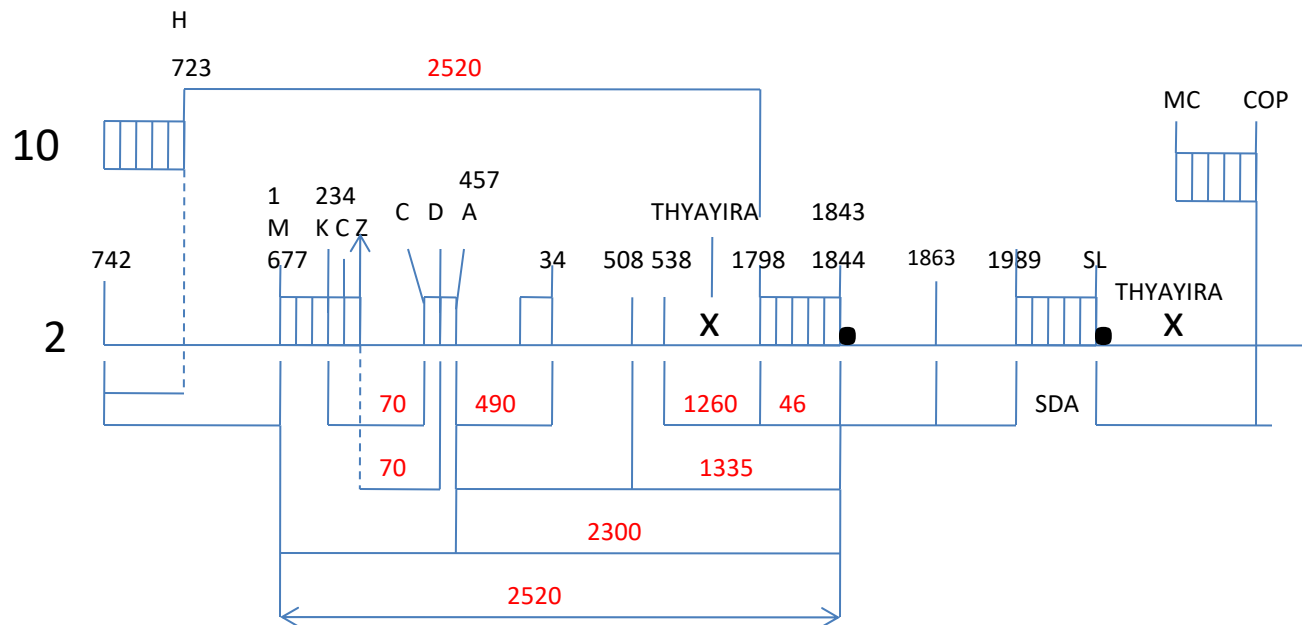
I've already spoken about this two-horned power that's brought to view here. What did that say it was typifying? It was typifying the two-horned power at the end of the world. This two-horned power of Judah is typifying this two-horned power of United States. Now, I know people may not agree. Read Daniel 11:41, if we begin from verse 40, we spoke about this morning, but we said when the papacy begins to resurrect, it does so in a three-step process. When pagan Rome that spoke of you in Daniel 8 rose to supremacy, it took three geographical areas. In historical sequence, it was Syria, Israel and Egypt.



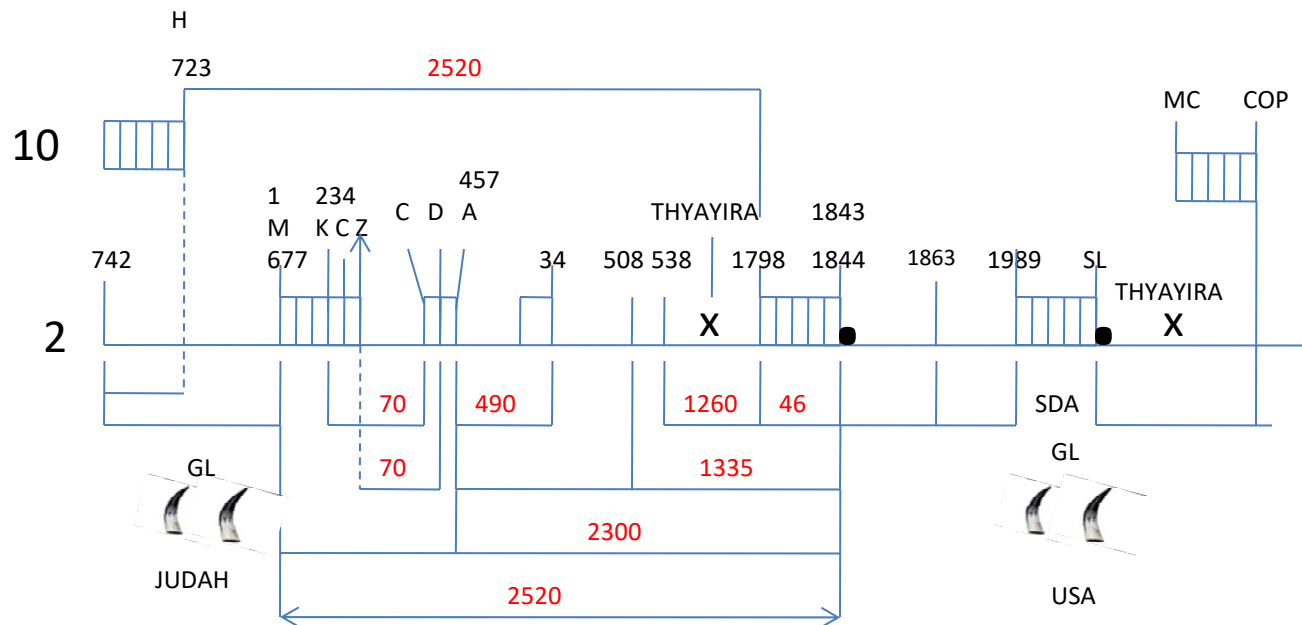
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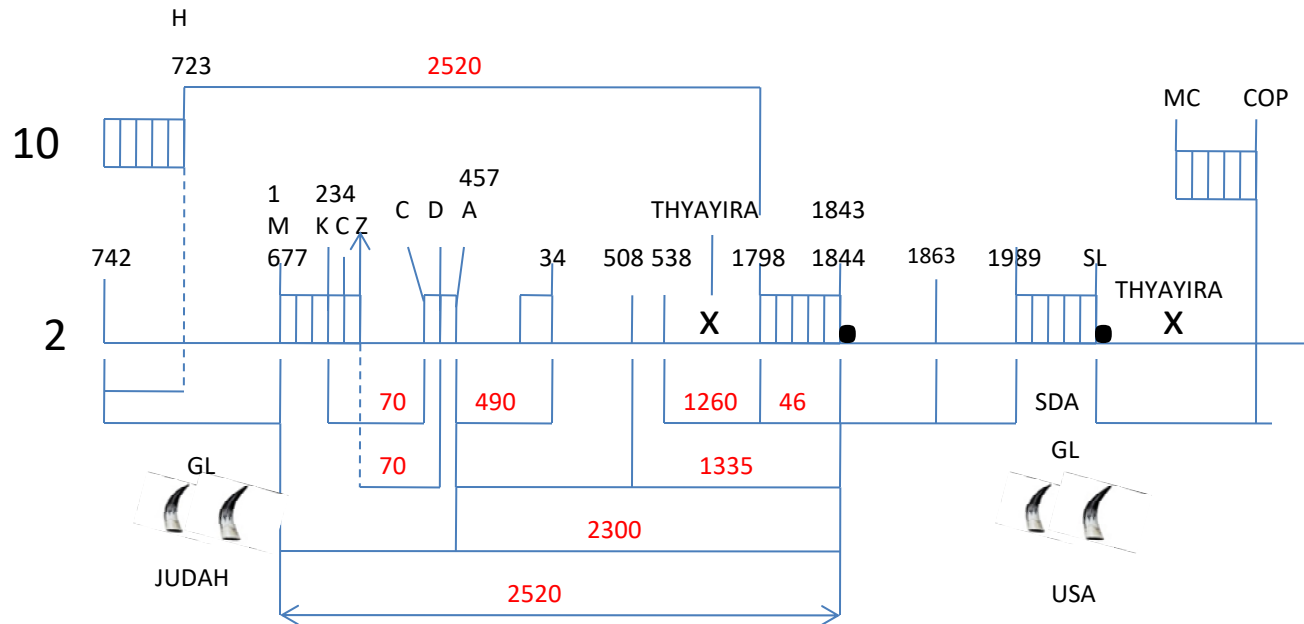
When pagan Rome that spoke of you in Daniel 8 rose to supremacy, it took three geographical areas. In historical sequence, it was Syria, Israel and Egypt. Once it had accomplished that, it ruled. When the papacy in this time period here, before it rose to its supremacy, it had to take down three powers. We understand that to be the three horns of Daniel 7, the Huns, the Vandals, and the Ostrogoths.



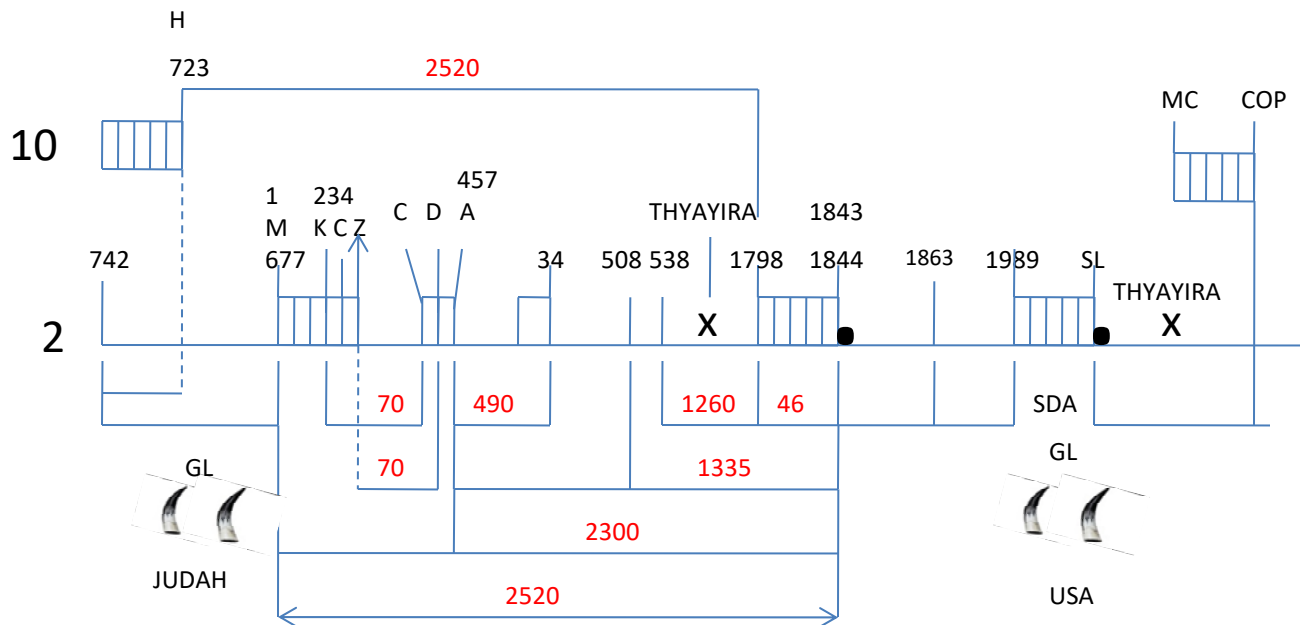
In Daniel 11, we see that when the King of the North the papacy, modern Rome, when it rises to power, it too will take down three powers. It will take down the Soviet Union, it will take down the United States, and then eventually the whole world, and then it will rule supremely. A careful reading of Daniel 11:41 talks about the entering into the glorious land, the glorious land spoken of in verse 41. Right then you can see on the chart here, first, the literal, then the symbolic.



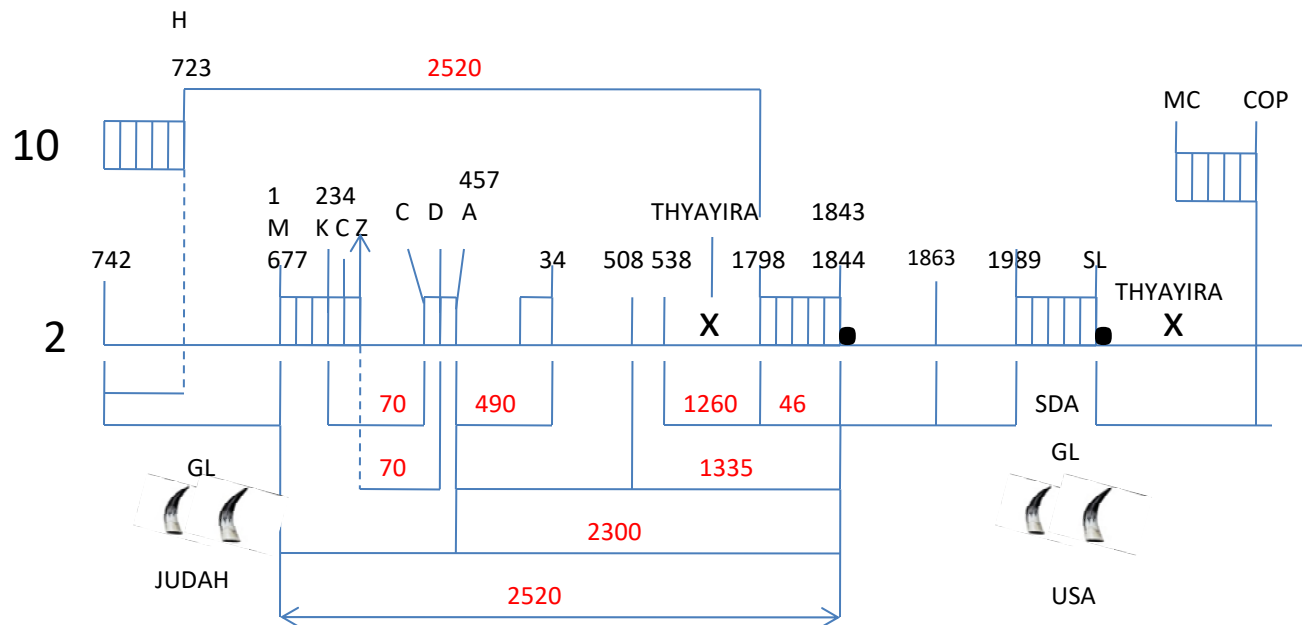
The glorious land at the end of the world is typified by the glorious land at the beginning. This is the two-horned power. Who's the two-horned power at the end of the world? Revelation 13 identifies this as the United States. Judah typifies United States. We understand this is the glorious land literal, this is the glorious land symbolic.



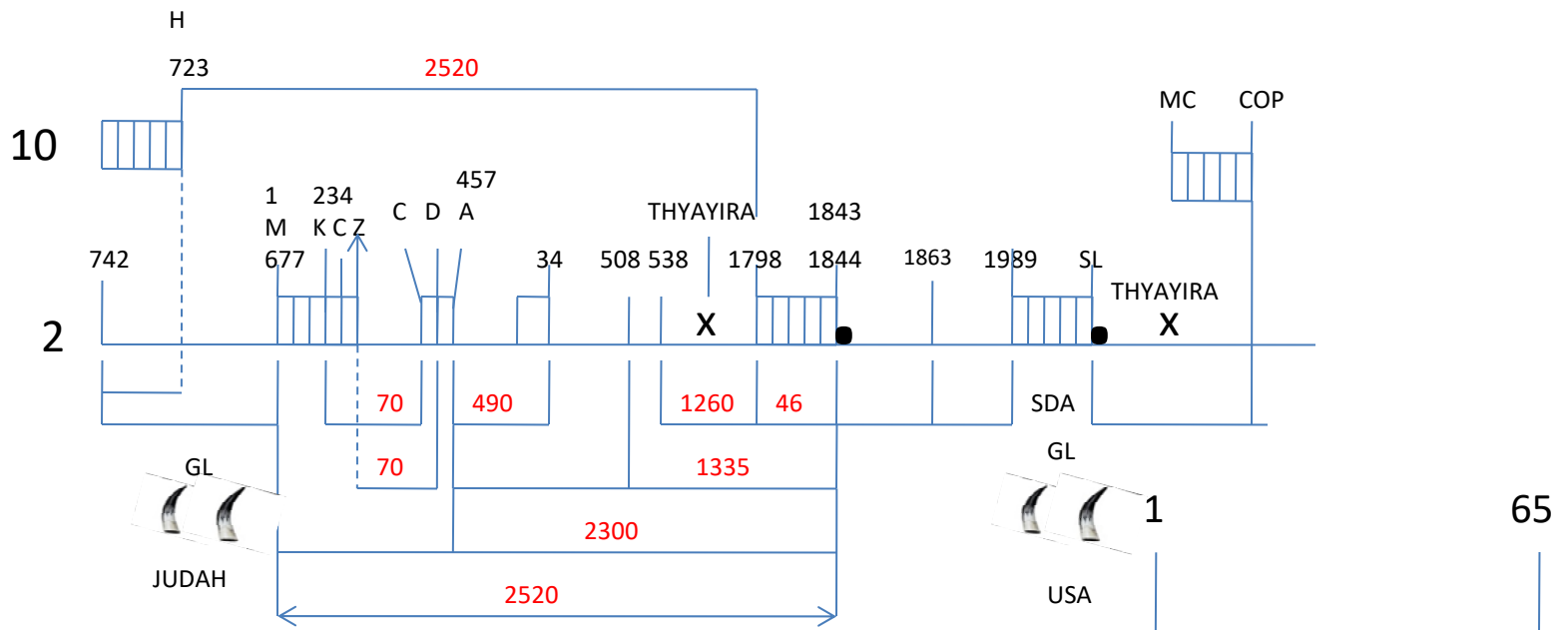
Where were God's people sent in this history? In the glorious land. This is where the church was. These tribes had already been destroyed. Where is God's church at the end of the world? General conference headquarters is in the glorious land. It's not an accident or a coincidence.



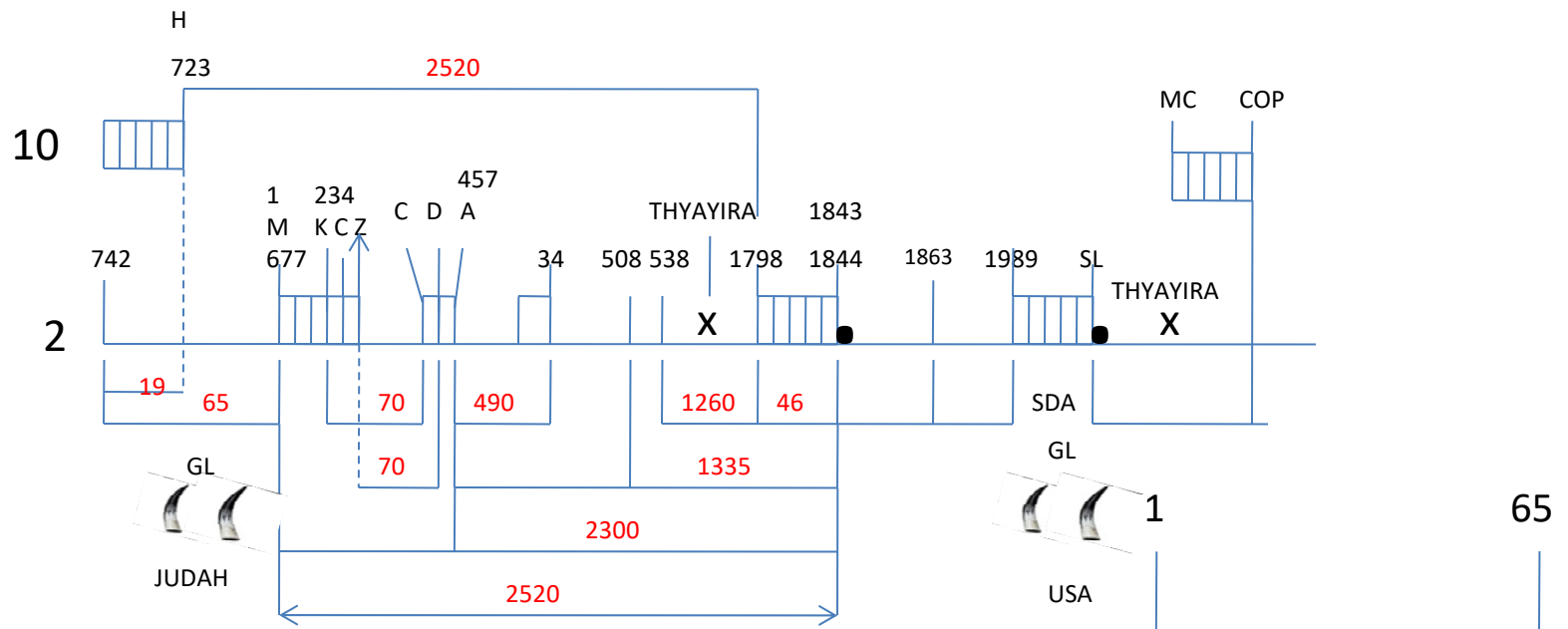
Verse five, "Because Syria, Ephraim," this is Ephraim here, "Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying, thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin, and within threescore and five years, shall Ephraim be broken that it be not a people."



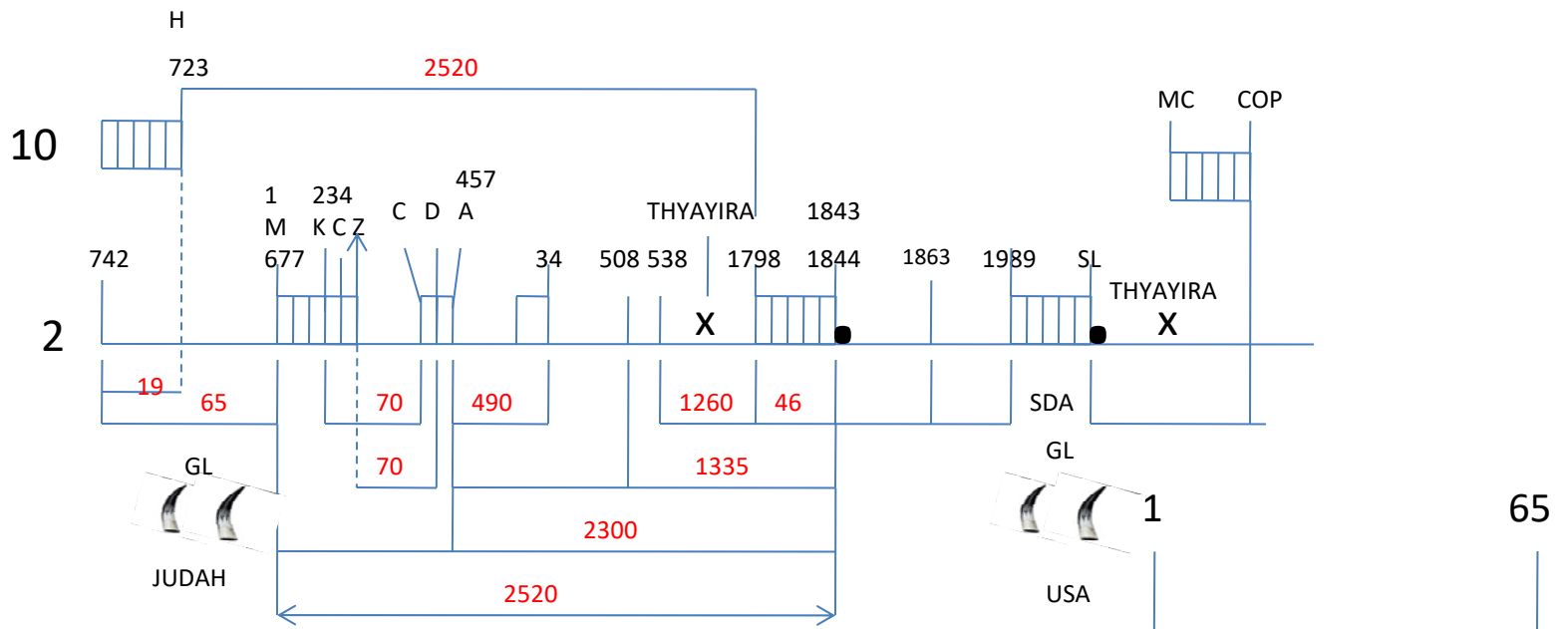
There's a three-fold union in the year 742 that's been brought against the land of Israel. The beginning typifies the end. There's going to be a three-fold union that's going to come against those people. That three-fold union is the three heads of Revelation 17, the **6th, 7th, and 8th. The dragon, the beast, and the false prophet.** The dragon is represented by the 10 Kings of Revelation 17. Then you have the false prophet and the beast. You see right here there's a three-fold union, a confederacy. It says they're going to confederate.



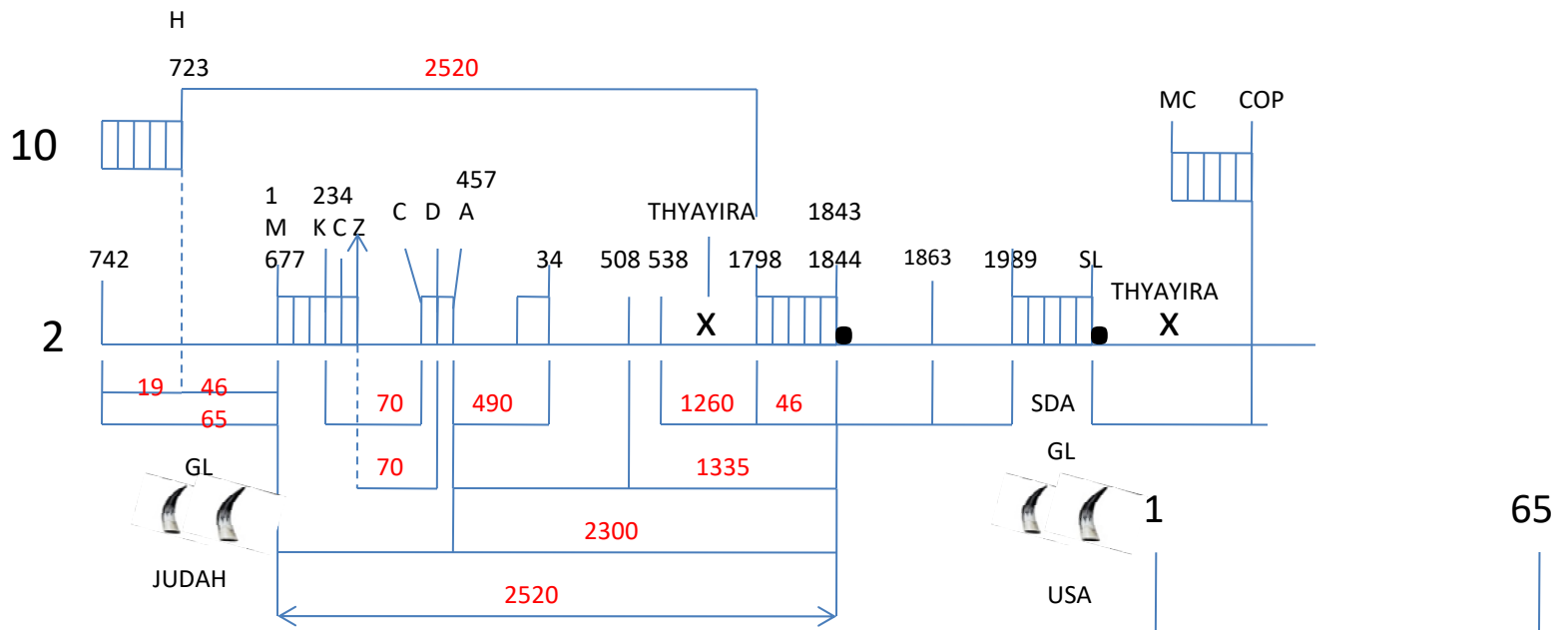
There's a 10-fold confederacy here with these nations, and it mentions in verse five, Syria and the son of Remaliah. We're in 742. We read the verse that says, within threescore and five years. Threescore and five years is 65 years. Now, in the English, it says within. If this was 1 and this was 65, in the English, it would mean somewhere in here. So somewhere in here, something's going to happen. Somewhere in this time period, something's going to happen. In the Hebrew, it doesn't mean this. If you have the 1 to 65, it doesn't mean in this time period, something's going to happen. The word within means to iterate or do again and again and again.



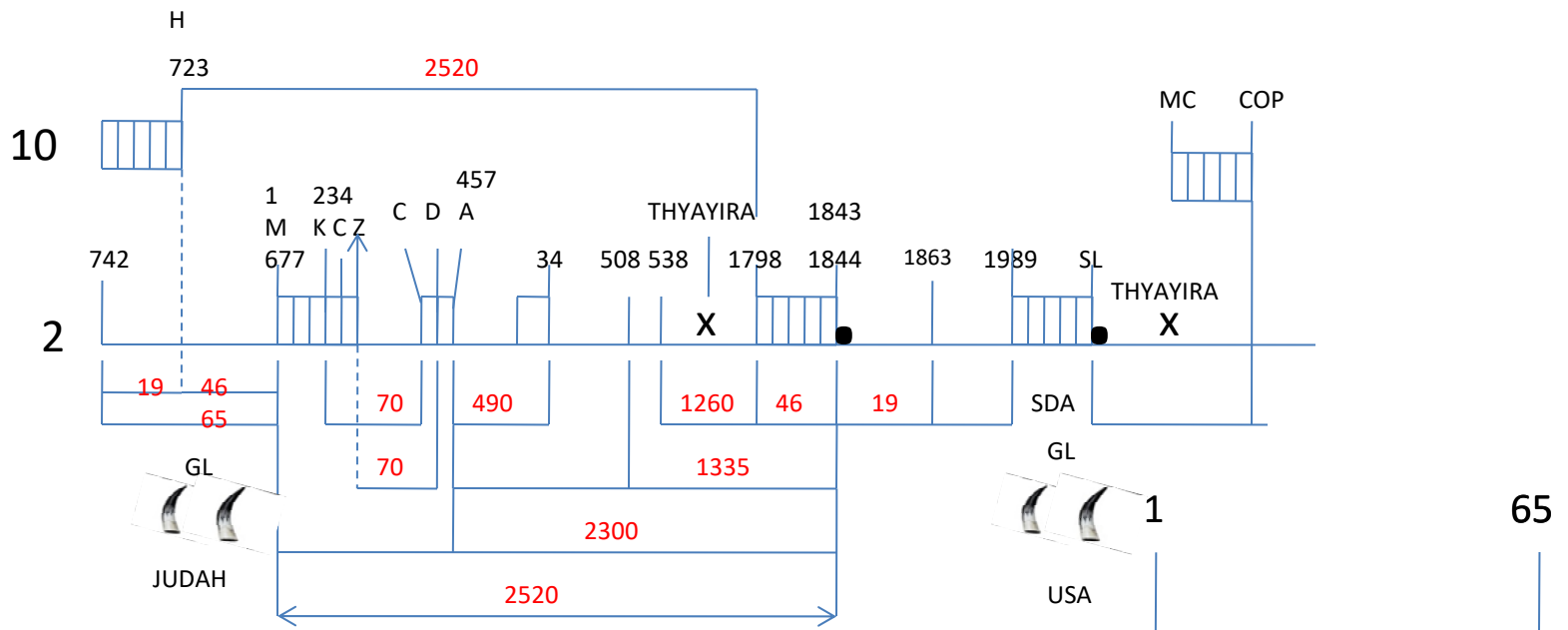
You'll find that when it says that within 65 years, it's saying that in this 65-year time period, this thing is going to happen over and over again, until you get to the end. What's going to happen? It says that Ephraim is going to be continually broken, not just broken once. You can see this in the history from this period here to this period here. From 742 to 677, there were a number of attacks upon Ephraim, and these attacks were done by the Assyrians.



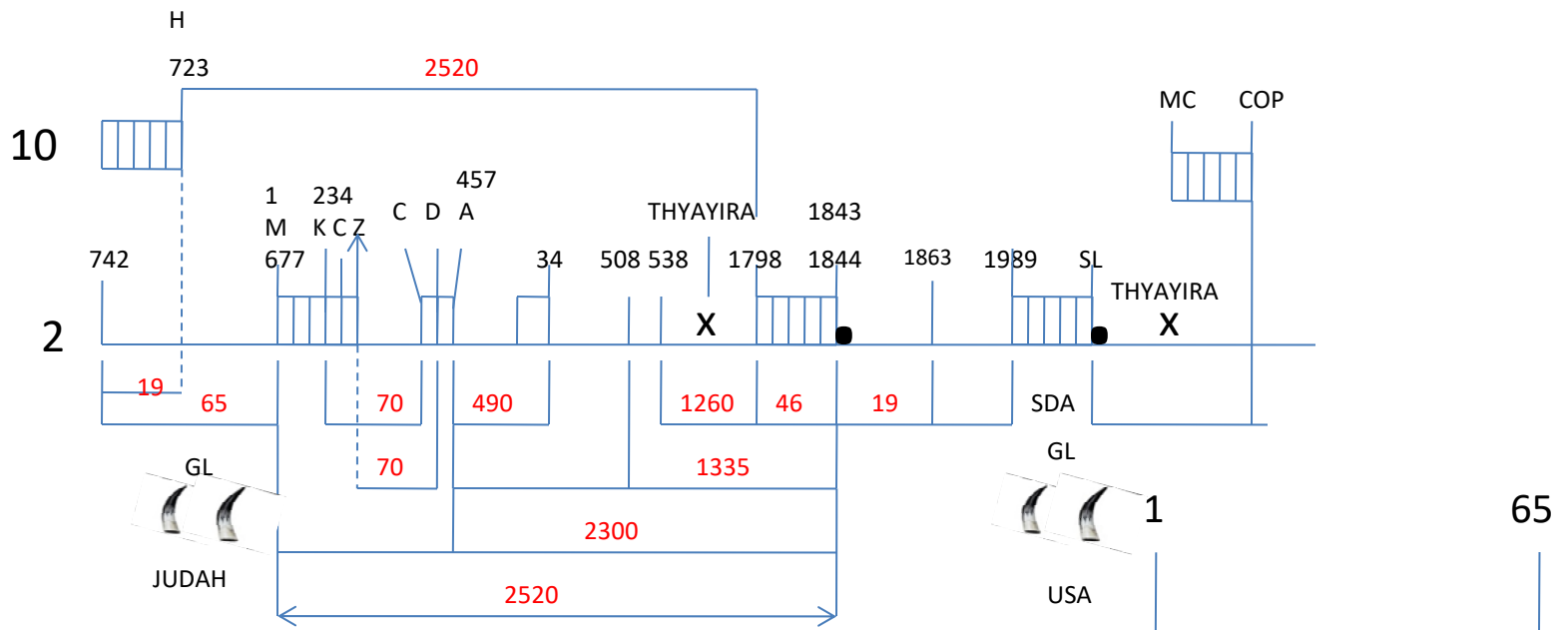
They attacked a few years later, and then they did a major attack. This major attack here was in the year 723, which we have identified here. They took the king captive, but this punishment on this nation here carried on because it was an continuation, until you get to the end of the 65 years. At this point here, all the people of Samaria were taken captive, and they were replaced by the Assyrian. This nation was fully destroyed by 677. In that same campaign, Manasseh, King of Judah, was taken captive and taken back to Babylon.



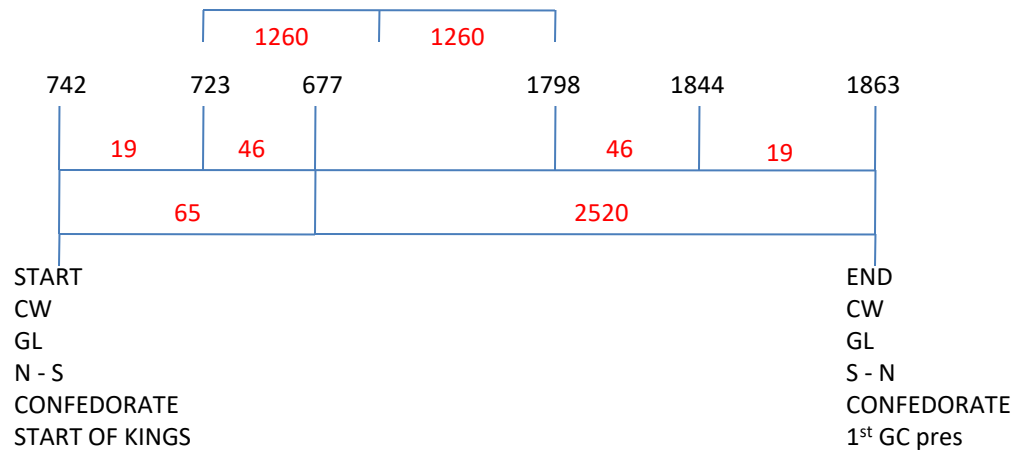
We want to identify that this is the 65-year prophecy, that if you subtract these two numbers, you will find that this is 19 years and this is 46 years. We've got 19 years and 46 years. We've already identified that there's a 25 20 that takes us to 1798. We've identified that there's a 25 20 that takes us to 1844. We've identified here there's a 46-year time period here. Now, we know, or we should be familiar with this, or things that are called classic structures or merest. We can think of it as a mirror or as a chiastic structure. You can see that we've got these two 25 20s, and they're giving us this 46-year time period here to here. Now, we understand the number 46 to be another symbol.



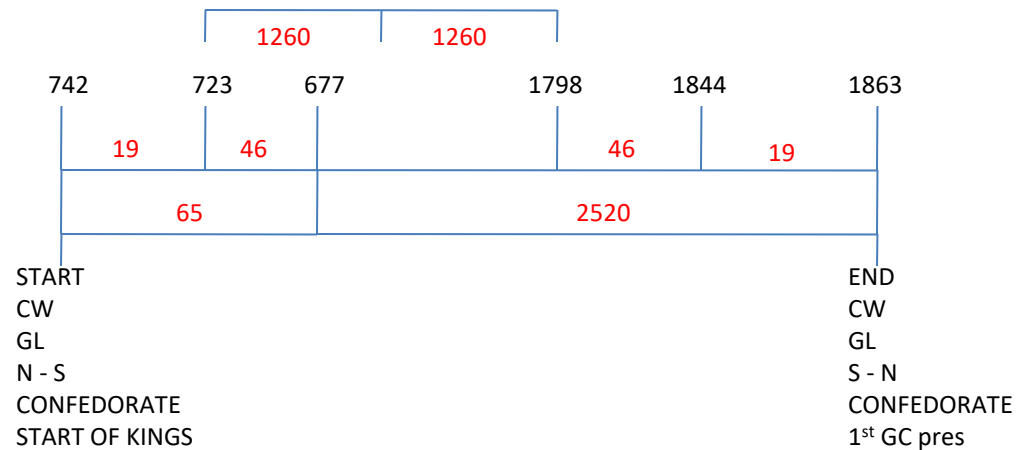
If you go to John 2, this was at Christ first temple cleansing, when talking to the leadership, they remonstrated or argued with him, saying, why are you doing all of this? Give us a sign of your authority to do this. They said that this temple took 46 years to build. But before this, Christ had said, destroy this temple and I will build it up again. They thought he was talking about their temple, so they said it took 46 years to build this temple, but Christ was talking about another temple. So this number 46 is a symbol of the construction of a temple. We believe that from 1798 when God's people escaped out of Babylon, to 1844, that the Seventh Day Adventist Church starts to be built and constructed.



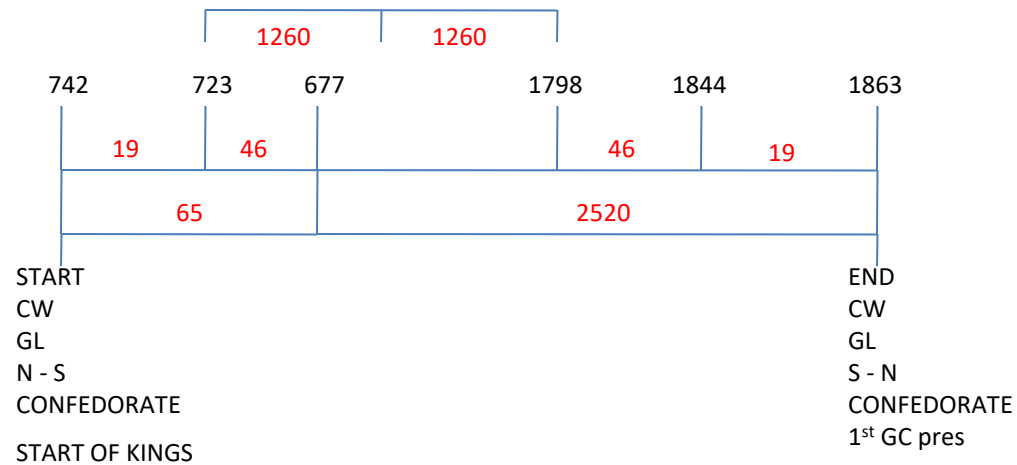
If you go back in to the book of Exodus when Moses comes up the mountain to commune with God, to perfect the relationship between the church and God, so he could understand what God's will is for the church, he was on the mountain for 46 days, because God wanted to restore his people back to himself. This number 46 is a typification of a restoration. We can see that the 25 20 and the 46 are repeating. If we take this 19 and bring it over as well, we get 1844 plus 19, we get 1863. I've got 1863 here, and we know a number of things happened in 1863.



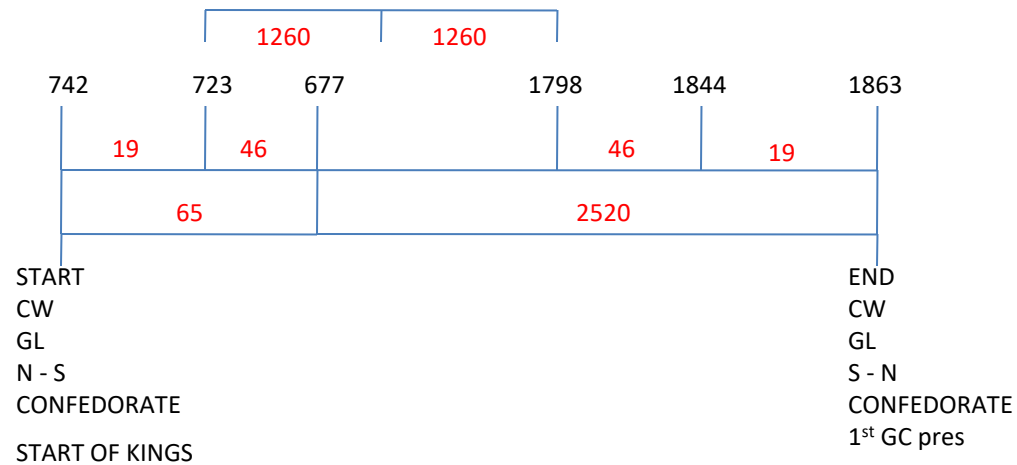
The most fundamental thing that we want to understand here, we have began the 25 20s at these two dates here. But we want to see that they really begin here. This is the start. And instead of this indicating the end of these 25 20s, according to this chiastic structure, this is the end. We have the start and the end. The start typifies the end. Now, this in my opinion, is a beautiful structure, but there are so many things that we see here, first, literal, then the symbolic which is typified.



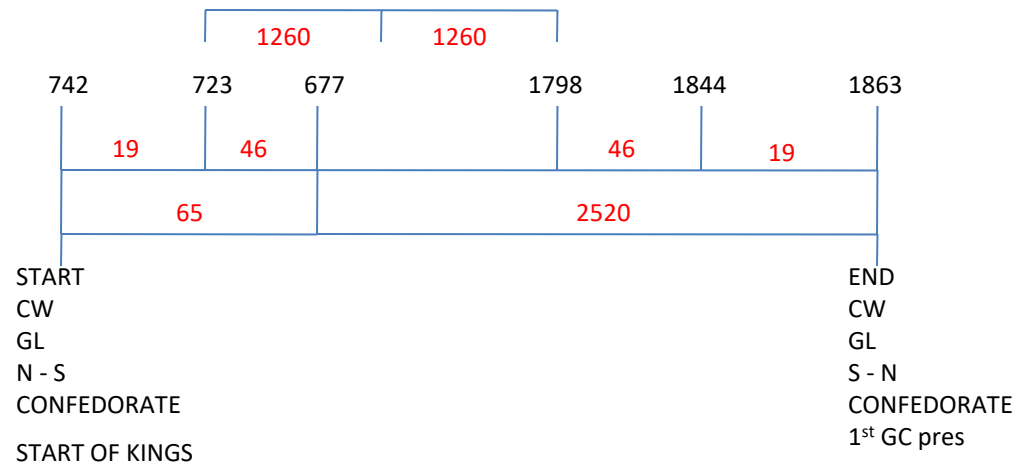
We see that there was warfare between the Southern tribes and the Northern tribes, and we would call this a civil war. There's a civil war, in 1863, if you're familiar with American history, we know that in the United States, there was also a civil war. There's a civil war here and there's a civil war here. We've identified this is the glorious land and this is the glorious land, the beautiful glorious land. There's a civil war in the glorious land, there's a civil war in the glorious land.



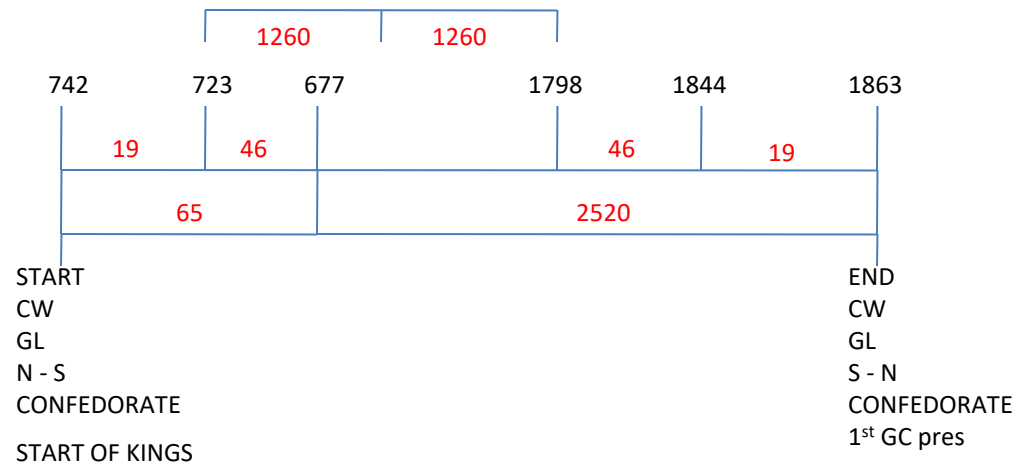
There's a civil war in the glorious land, there's a civil war in the glorious land. Now, this civil war had not started in 742, it was already in force. And this war had started in 1863. But in this history here, there's a decisive battle that's going on. Here, we want to see that the Northern tribes were coming against the Southern tribes. If you're familiar with 1863, there's a battle here, or the decisive battle of this war as was this one, and in this history, it was the Southern tribes that were coming to the Northern tribes. This was the battle of Gettysburg.



Now, you can see in this history here, the tribes had been split between the north and the south. The nation had been split between the North and the South. Now, it could have been here during this civil war, they could have been split between East and the West. But history must repeat, so they had to split between the South and the North. In this history, who were the good people and who were the bad? The North was the bad and the South was the good. This is a mirror. This battle in this North, the South are the ones that are bad, and the North are the ones that are good, because these are the ones who want slavery, and these are the ones who domesticated slaves.

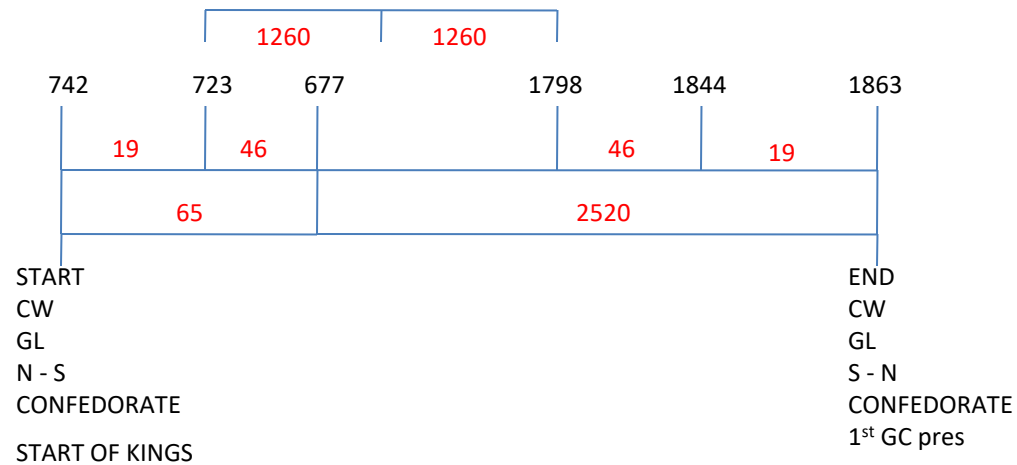


In this history, the northern tribes are identified as being confederate. That's not their name. It just says they confederate in the three-fold union. I'm not sure how familiar you are with American history, but do you know the name of the southern states? They were the confederates. You can see over and over again there are all these similarities that are being brought to view. We've identified the glorious land, we've identified there's a civil war. We've identified that the nation is divided the north from the south.

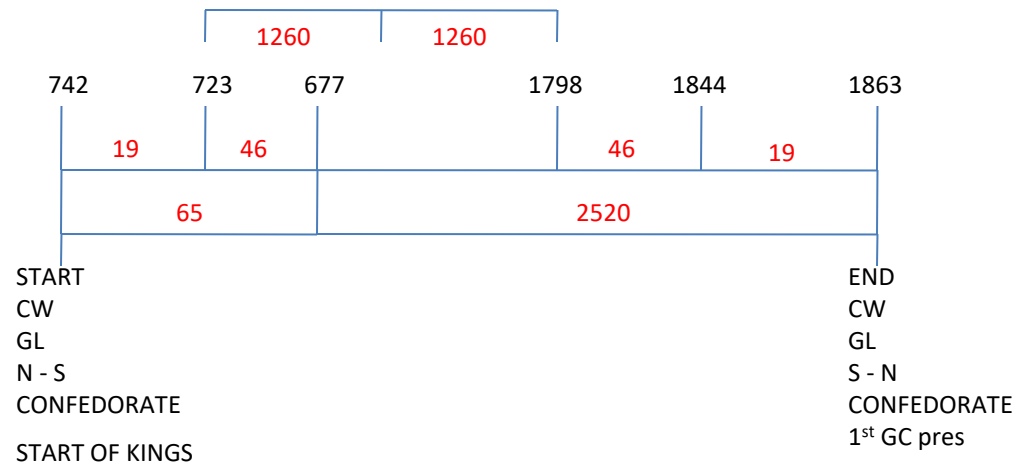


The North are the bad people and they're confederate. History is being fulfilled to the very letter between this two-horned power and this two-horned power. This is the beginning of this 2520 prophecy, and this is the end.

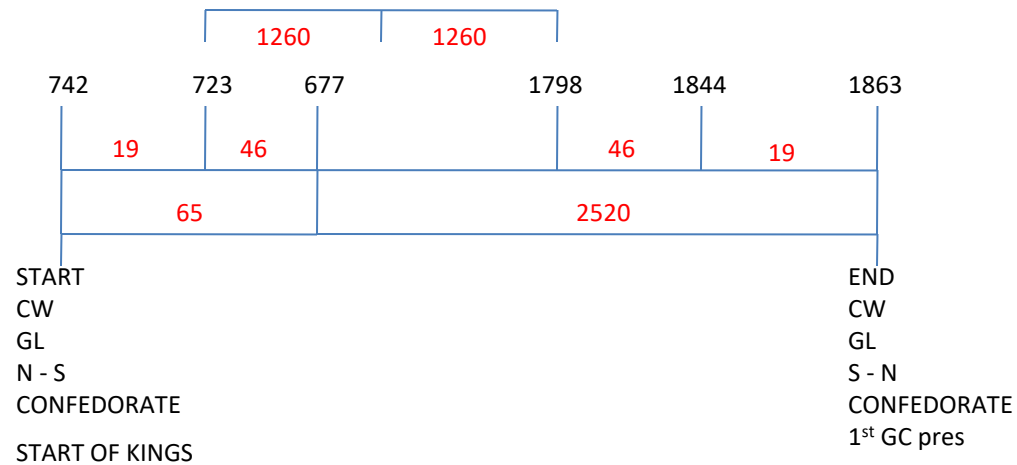
Here, a king has just come to his throne. Remember, he's not just the king of the nation, because this nation is the church of God. He's the leader of the church. We understand in 1863, we have our first general conference president.



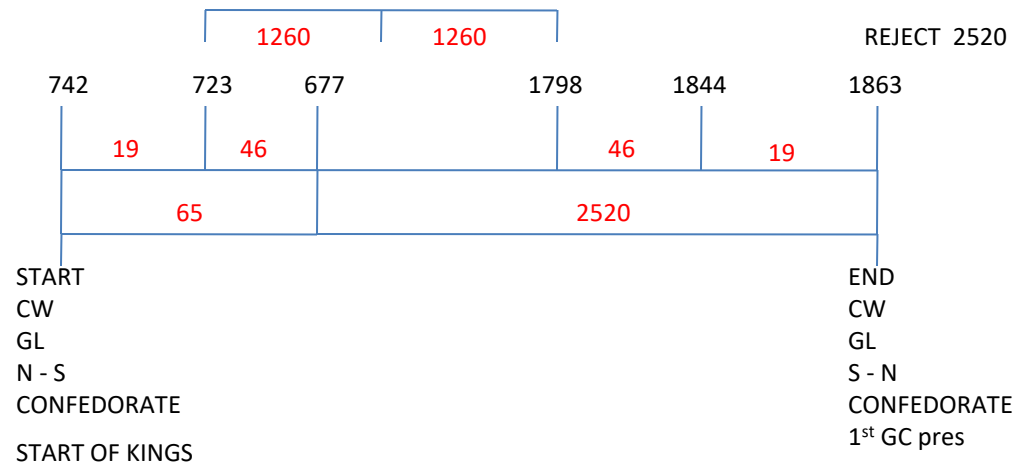
It's not clear in this history whether or not God was happy or pleased that we had a general conference president. But if you research the history of the year 1901, at the general conference that occurred then, Ellen White was clear and she says, the king that we have created in our church must be dethroned. She was pushing that we no longer have a general conference president that would lead out in the same way that ancient Israel desired a king. You're familiar with the story when they asked for a king, God told Samuel that they haven't rejected you, they've rejected me, because they want to look to the arm of man, not the arm of God.



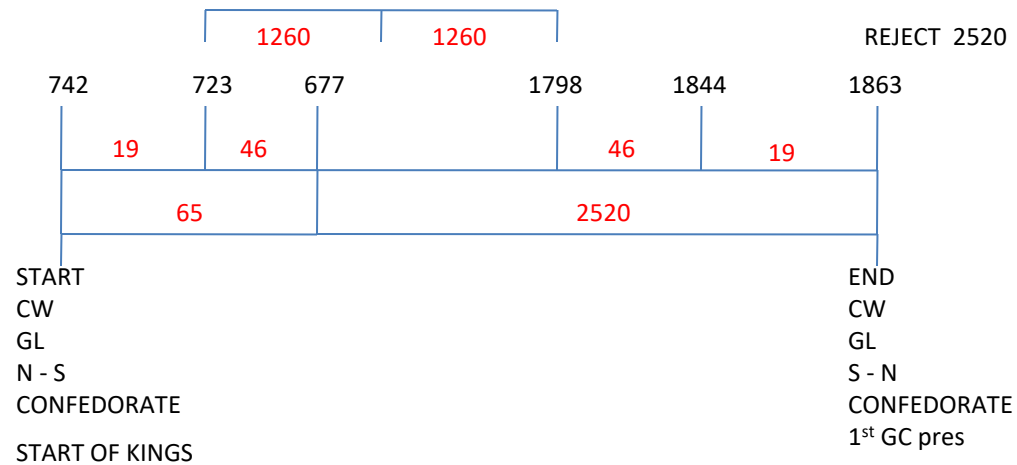
In this history here, Isaiah, the prophet, talking to Ahaz to trusting him while this war was going on. When he refused to do that, and he sought support from the state, from the Syrians. In this history here, one of the main reasons why we have a general conference, that we form a church, that we elect a president, is because the state was forcing us to do this. This is in the midst of a war and there's a draft. A draft or conscription ... when the government says that all young men must join the Army.



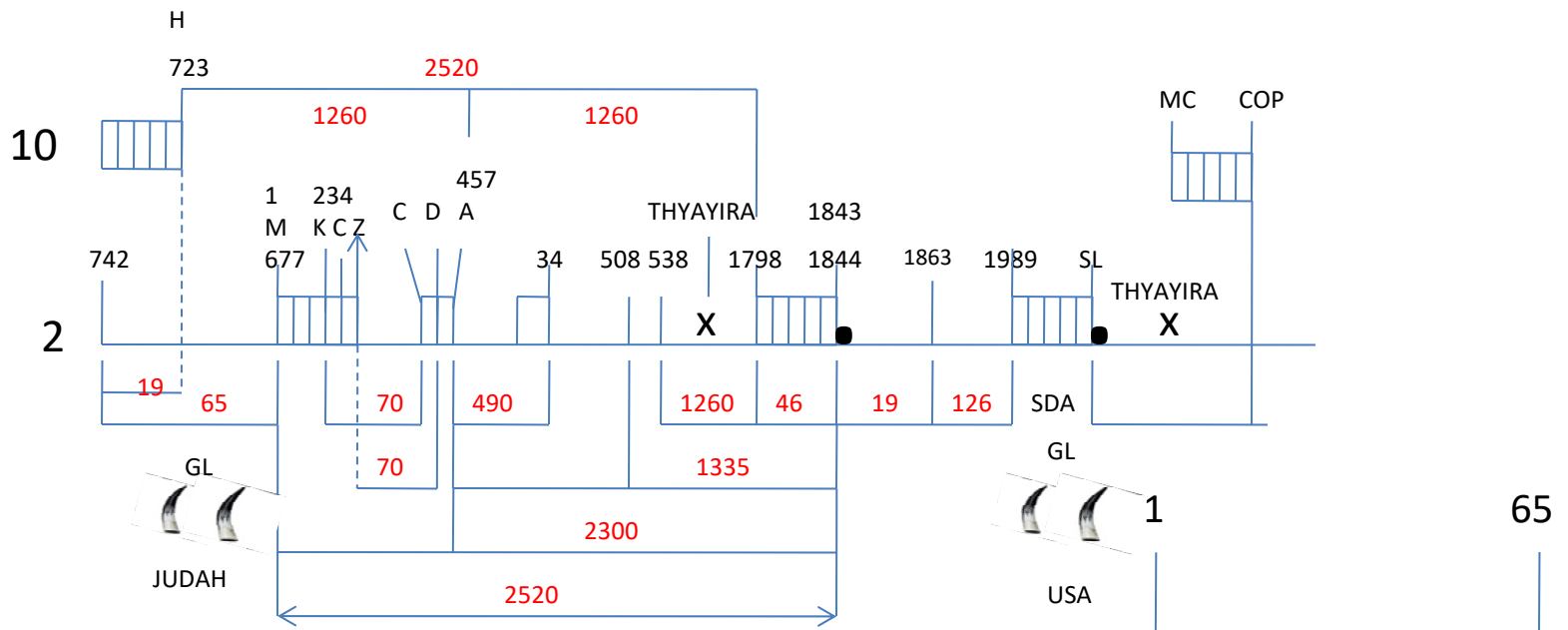
Initially, they get volunteers. When the volunteers run out, they force the young men, they conscript them. In this time period, there was conscription. There were certain churches that said that we do not bear arms, and the Adventists had that position as well, they would not bear arms. But the government would not recognize them, because they were not a recognized church. Now, in my opinion, instead of trusting upon God to deal with this issue, they capitulated, they buckled under pressure to the state powers. So we formed a church so that we could get out of a conscript.



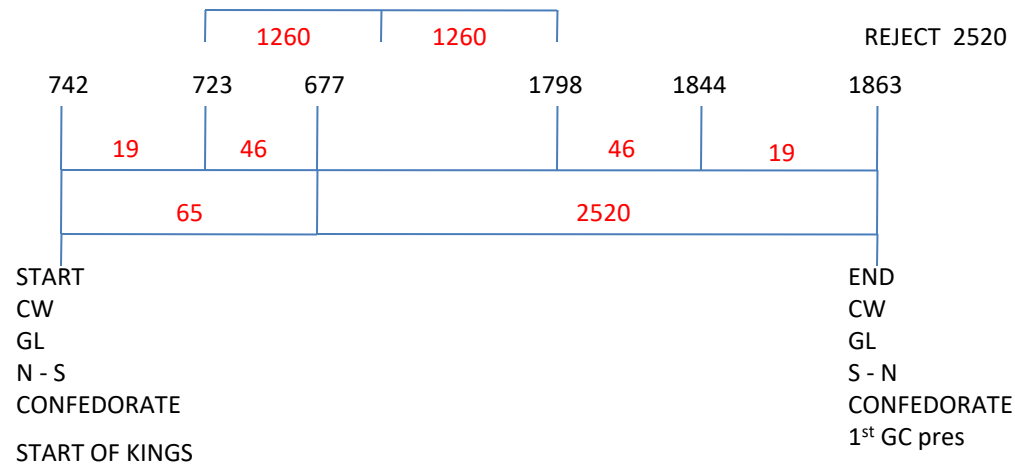
So instead of seeking God, we used man's wisdom. You won't identify this in Ellen White's writings in this time period, but you identify it as we move through history, culminating in 1901. So I want to identify this. The general conference president that was selected here was in opposition to God's will, as it was at the beginning. The year 1863, at this general conference, they vote on something. The thing that they vote on is a rejection of the 2520. They reject the 2520, and the person who is at the forefront of this rejection is James White, who is a person who, for the previous 10 years from 1844 and onwards, was the foremost proponent of the 2520.



I've not come across any writing or any information between the year 1856 and 1863, why he changes his mind. What we do know is this. Ellen White commented on the state of his mind here, says that he was under a tremendous amount of pressure and that his writing and his thinking was not clear. Whatever the reason is, at the end of this prophetic mirror, with this king rejected, the council of God which initiated these two 2520s, this history was repeated at the end when we have the general conference president or a king of our church who also rejects the 2520. And all of these events are lining up.



I don't know how many evidences I've given you about the 2520, but it must be around 15 or 20. Over and over again you see that this is a puzzle that's locked together. The 2520 is a symbol or a figure. We can see this is the time of the end. This is the time of the end. The time of the end is marked by the end of the 1260. Standard Adventist teaching. But the time of the end, when it comes to the end of the 1260, this 1260 is half of the 2520.



So this marks the end of the 2520. Let's go to Daniel chapter five. I haven't gone to Daniel chapter four but you will know Daniel chapter four, where it talks about Nebuchadnezzar when he turned into an animal for seven times. You're familiar with that? Do you see how many times it says it? Just guess how many times it says it. Four times. The seven times is a symbol or a figure. Figures can be applied in different ways, in different circumstances, so the use of the seven times in Daniel chapter four is typifying the seven times that we've spoken about all through here.

We'll just go to Daniel chapter five and we want to read verse 25. It reads, "And this is the writing that was written. Mene, Mene, Tekel, Upharsin." We understand that Daniel was a prophet of God, but when he gives his definition of what this means in verses 26 to 28, sometimes we've misunderstood what he's saying. When he says, "Mene, God has numbered the kingdom. Tekel, you are weighed on the balances and found wanting, and Peres, the kingdom is divided," you can see the words Mene, Mekel and Peres is slightly different to Mene, Mene, Tekel, Upharsin. So, do you understand when you paraphrase something, or it's a play on words, so you have some words but you don't take them literally, you make them say something else.

MENE	=	50 SHEKELS	}	126 GERAHS
MENE	=	50 SHEKELS		
TEKEL	=	1 SHEKEL		
UPHERSIN	=	25 SHEKELS		

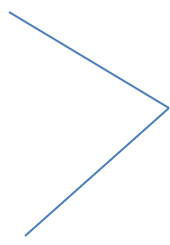
Mene, mene, tekel, upharsin do not mean the words that are spoken of in verse 26, 27, and 28. Mene doesn't mean your kingdom is numbered. Tekel doesn't mean to weigh in a balance. And Peres doesn't mean your kingdom is chopped in two. No. Mene, mene, tekel, upharsin is actually referring to money. You can check in Strong's Concordance and it will confirm this. It's talking about money. A mene and then a mene, and a tekel and a upharsin. A tekel is one shekel. One shekel. And a mene is 50 shekels. This is actually coinage, money. And upharsin means half of a mene. If you add this coinage up, you get to 126 shekels. Then you think, so what? In the scriptures, there's other coinages besides shekels. There's another coin called a gerah. So you know that in your coinage, you have 100 cents in one dollar.

MENE = 50 SHEKELS

MENE = 50 SHEKELS

TEKEL = 1 SHEKEL

UPHERSIN = 25 SHEKELS



126 SHEKELS

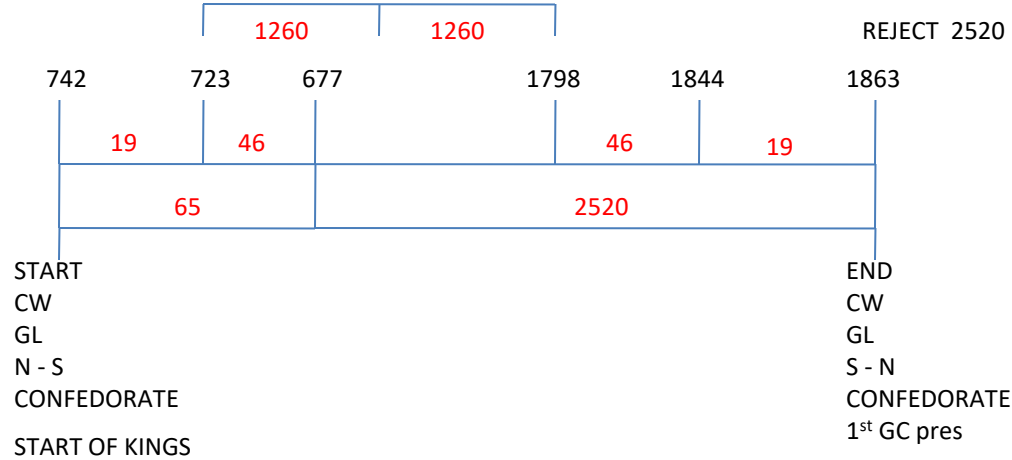
20 GERAHS = 1 SHEKEL

20 GERAHS X 126 SHEKELS = 2520

In the Hebrew reckoning, 20 gerah equals one shekel. Now God could have given this, mene, mene, tekel, upharsin in Gerahs, but he's chose to give it in shekels, because God wanted to teach us something. If you get 126 and times it by 20, you get 2520. So you can see in Daniel chapter four, it speaks of seven times. In Daniel chapter five, it speaks of seven times, but it doesn't speak of seven times in the same way. It speaks of it in this coded way of 126.

Go and check the history, you will see that Nebuchadnezzar is the grandfather of Belshazzar and if you check the differences between the two chapters ... I want to make this comment. In Millerite history, have we already identified that Miller understood the 2520? He understood it before the close of probation. If you go back into Daniel chapter four, this punishment that's got to be brought on him, the 2520, Nebuchadnezzar understood this before his punishment. Like the Millerites, he understood the 2520 before the punishment because the 2520 was a warning to him. Nebuchadnezzar is a figure or a type of the beginning of Adventism.

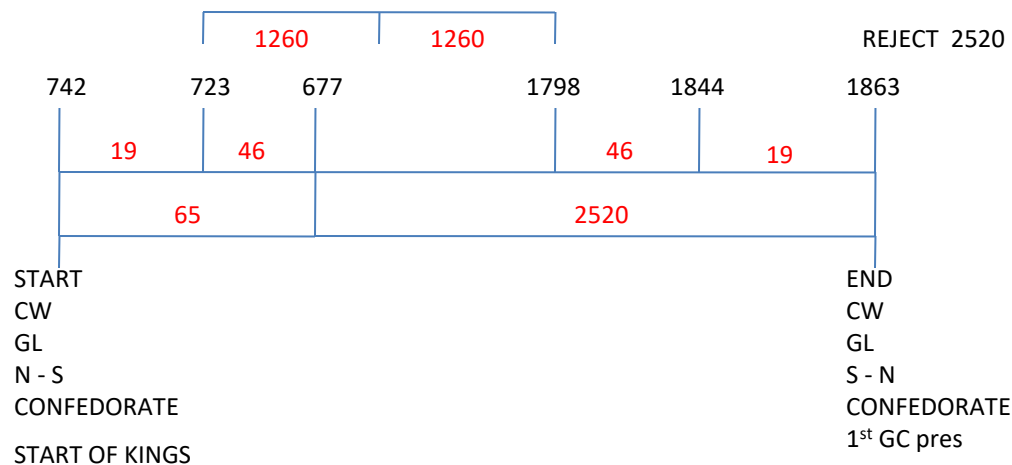
The third generation down. In Exodus chapter 20 it says, the children will be punished for the sins of the fathers unto the third and fourth generation. Belshazzar represents Adventism at the end of the world. Nebuchadnezzar understood the 2520. Belshazzar represented the end of Adventism. He doesn't understand the writing on the wall, but the writing on the wall is 126, isn't he the 2520 and he needs a man who understands this prophetic message to explain it to him, because at the end of the world, God's people don't know what the 2520 is, but at the beginning of Adventism, we did.



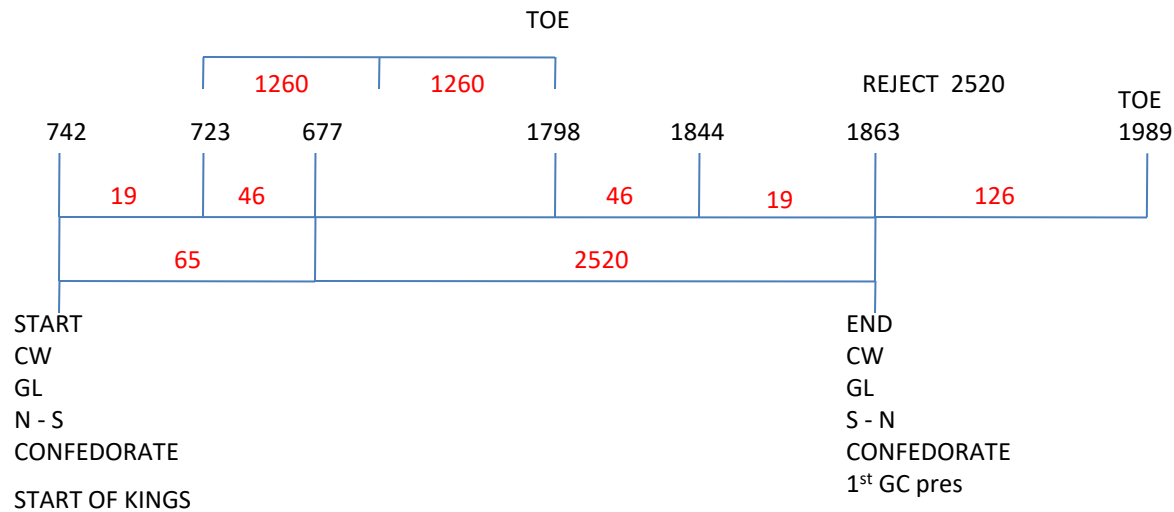
Chapter four and chapter five become present truth by this understanding. When did this church reject the 2520? What year was it? We've identified that it was the year 1863. And we've identified that the number 126 is a figure or a symbol of the 2520.

Before we go any further, I just want to change ... In Ellen White's writings, besides the historical references that she gives, it's very rare for her to include the work of other men in her writings. She does it in a few places. One of the places she does it, when she talks about William Miller's rules, she rubber stamps that, she puts her seal on that. She also talks about a dream that he had. William Miller had a dream about a box or a casket. This box or casket gets broken which contained jewels which all get scattered and false jewels get mixed in with these true jewels.

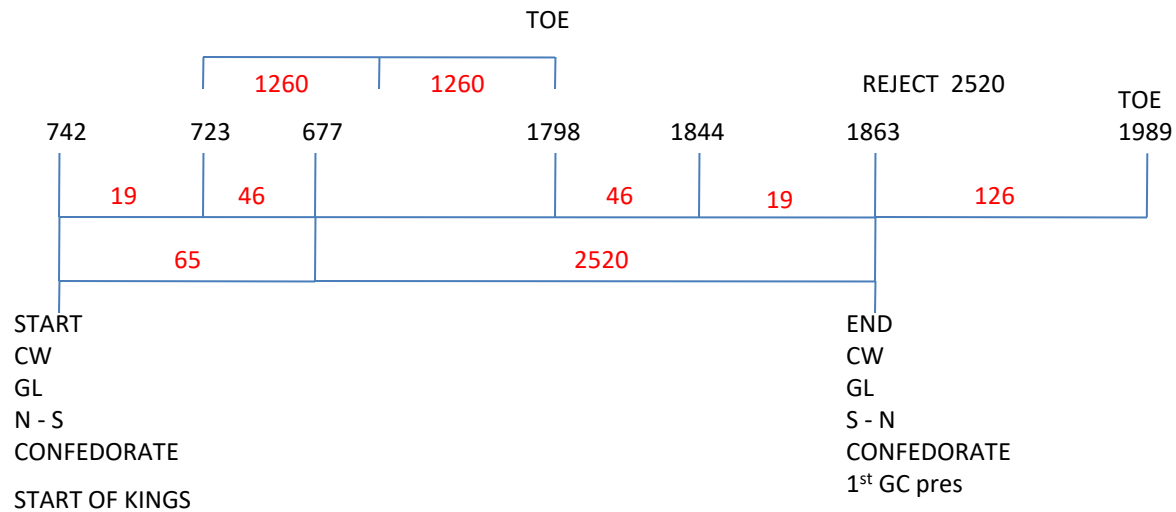
And then at the end, the man comes and cleans all the rubbish away, gives him a new box and puts all the jewels back in the box. But we haven't had time to look at all the wording about the 2520 but another phrase that's used for the 2520 is the scattering, or the desolation. Daniel understood this clearly because Daniel's praying in this time period here for Cyrus and ancient Israel, and he recognizes the scattering has been applied to them. In William Miller's dream, he uses this term scattering ... he says scattered, scattering or scatter seven times in his dream.



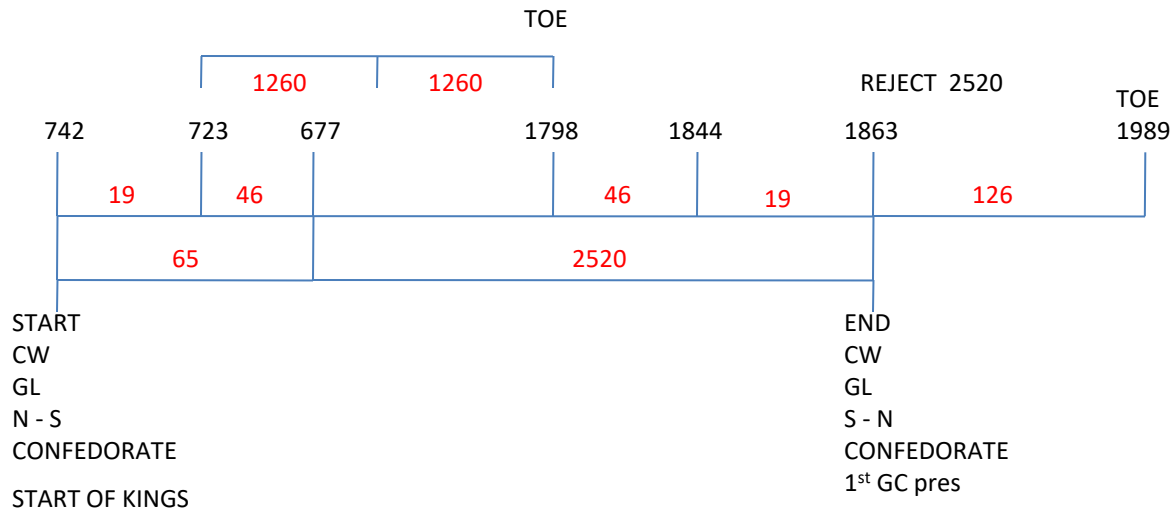
So he's identifying that some time in our history after this time period here, that there's going to be a scattering in God's church, and this scattering has something to do with these seven times. We rejected the 2520 in 1863 in fulfillment of prophecy. We've identified that the 2520, as a figure, is given in chapter five of Daniel. Chapter four was prefiguring the beginning of Adventism. Daniel five is prefiguring the end of Adventism where we do not understand the 2520 and neither did Belshazzar.



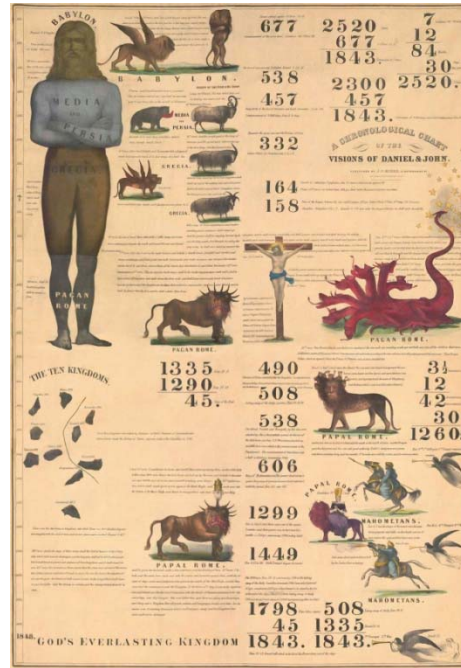
If we get 126 and we add it to 1863, we get the year 1989. We've already identified using other logic from Daniel 11:40, and using secular historical information, that the fall of the Berlin Wall which occurred in 1989 when the United States and the papacy went into a secret alliance to bring down the king of the south, the dragon power, the Soviet Union, that according to Daniel 11:41, it began the time of the end. And what marks the time of the end? The end of the 2520. The 126 is a type of a 2520, is a figure of this, so here we have the end, and here we have the end. Brothers and sisters, history's been repeated. We've now entered the time of the end. This was a long time ago, 26 years I believe, and we're almost approaching the Sunday law.



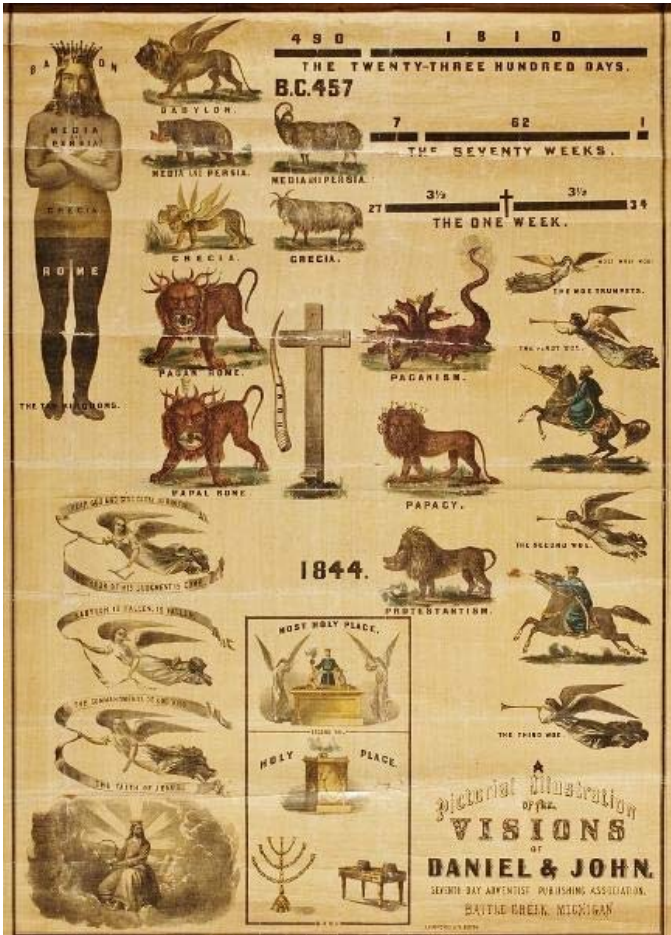
We've not taken the time to go into this history and detail the events that occurred here that show the events that are preceding the Sunday law. The purpose of today's study was to show the voracity and the truthfulness of the 2520.



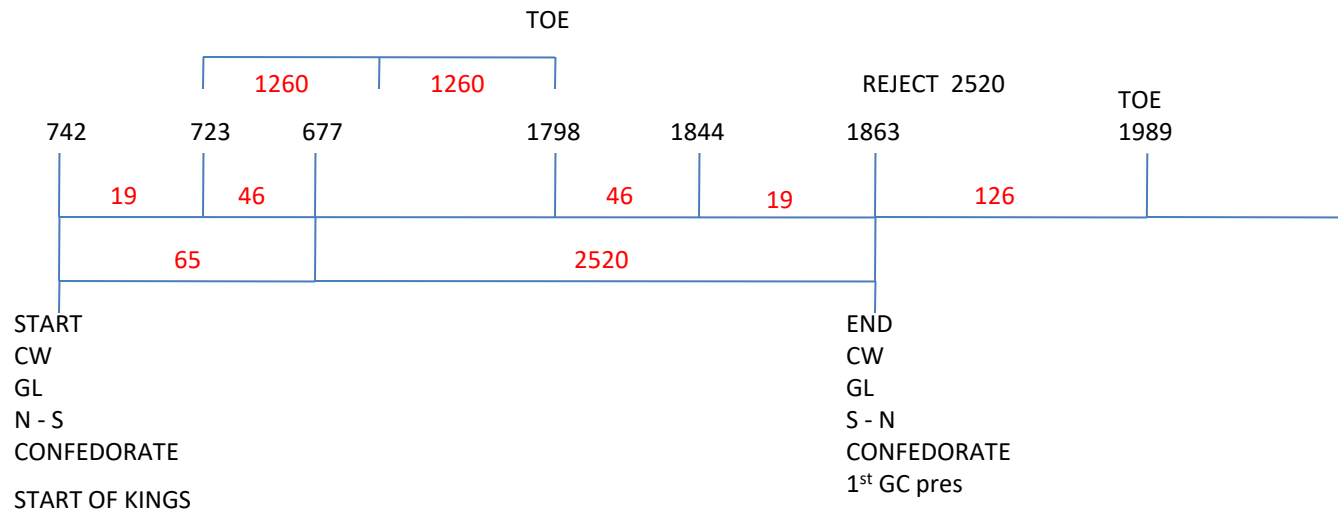
In closing, we can see this chart here. This is a picture of the 1863 chart. Before we close one more thing. Ancient Israel had two tables of stone, 10 commandments. There were four commandments on one stone, six on the other. 46, 46, 46. 46 comes up in many different ways. I already mentioned Moses in the mountain for 46 days. This was the covenant symbol for ancient Israel.



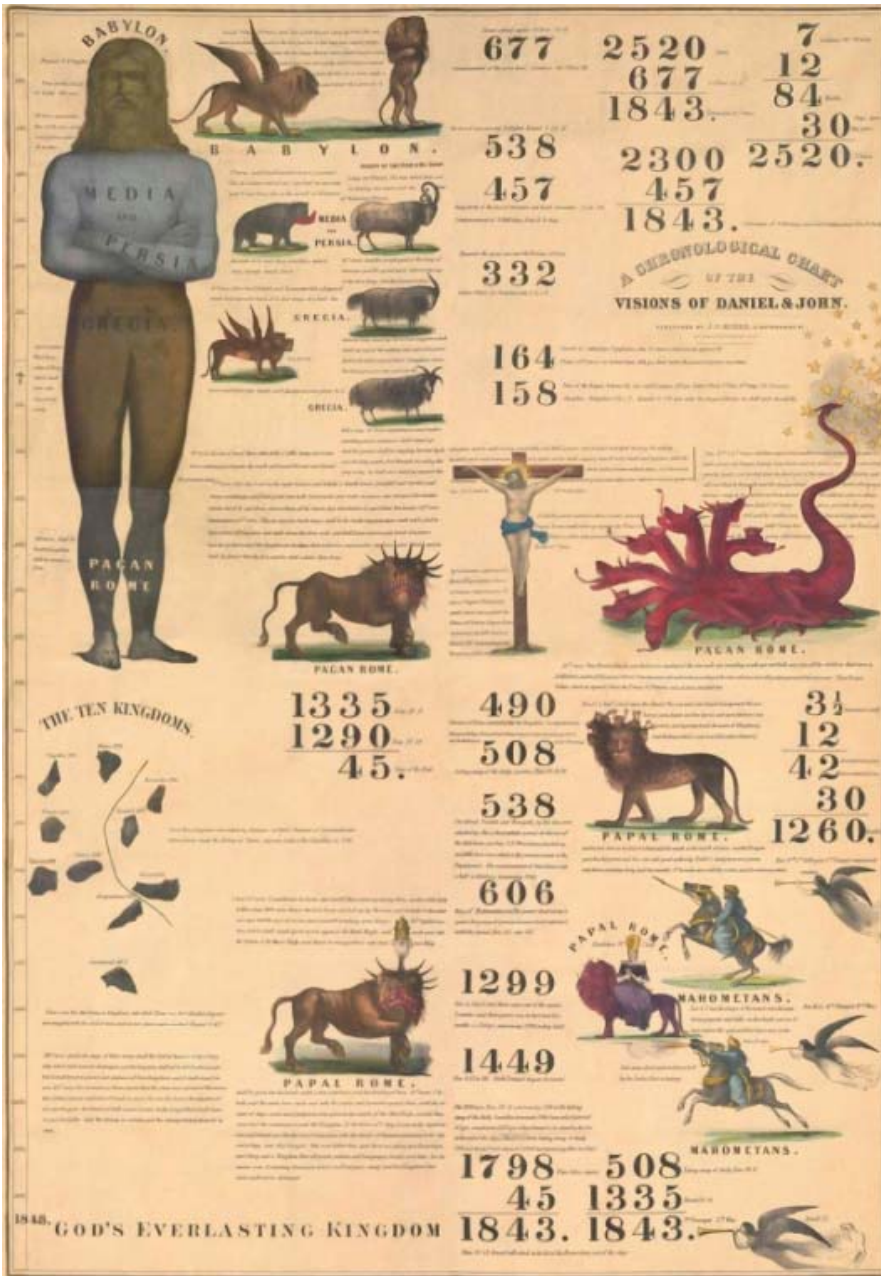
When God ended the covenant with his people at the end of the world, he had the 1843 chart and the 1850 chart. I've not discussed this chart this afternoon. This is the covenant with modern Israel. The 2520 is the symbol of the covenant. We demonstrated that from Leviticus 26. In 1863, when God's church broke covenant with him, we substituted this covenant with a covenant of our own making.



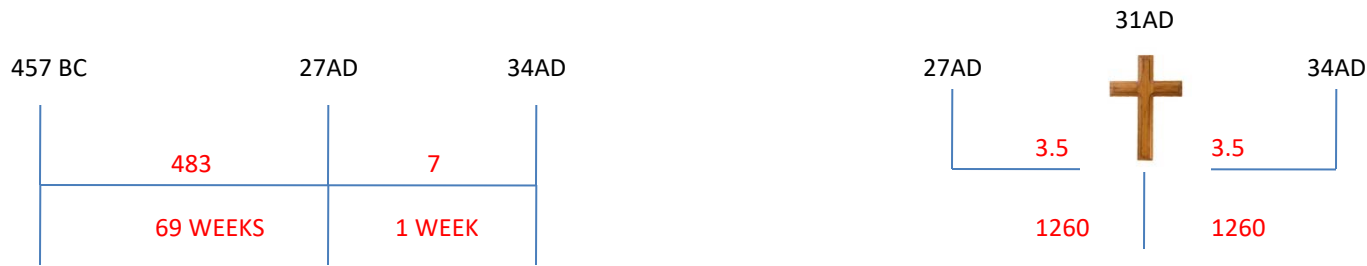
We call this the 1863 chart, but at the same time, they had another chart. It was a 10 commandment chart. These were the two charts that God's people wanted to use to substitute the true covenant.



We could go more into this but we don't have time, because we need to go into Ezekiel chapter eight to understand this history, to understand this history, because Ezekiel chapter eight occurs here, occurs here and is occurring in our own history.



You see this chart here?
They have the year 457 BC,
and they have the year
1844. It's hard to read it
here. This is 457 BC, 1844.
And you see in this chart,
what's in the middle?
Christ.



If we were to turn to Daniel chapter nine, verse 25 and onwards, we understand in this history here, this is the year 27 AD. And here, there are 483 years. This is the 69 weeks and this is the 70 weeks. This is the seventh week. How many days are there in a week? Seven days. When did Christ die? In the midst of the week. And how many years was it between this and this, three and a half and three and a half.

We understand that the 2520 is seven times. A day is a year. This is a symbol of the 2520. Three and a half times, we understand clearly as Adventists, is two 1260s. I understand clearly that in literal time, it was not exactly 1260, but these are figures. The true 2520, the true sacrifice that Christ gave, is the establishment of the covenant which is all centered around the figure of the 2520.

When they created the 1863 chart and they falsely put Christ in the center of this time prophecy, they were rejecting the true ministration of Christ, because here Christ wanted to establish the covenant and here we tried to enter into the fold another way

