

THE 2520 REVEALED

Part 1

Presented by Parminder Biant

I SAW THAT WE MUST WAKE UP, WAKE, AND CRY EARNESTLY FOR THE ARM OF THE LORD TO BE REVEALED. IT IS FATAL TO SLEEP NOW. TIME IS ALMOST FINISHED. I SAW THAT IT WAS A SHAME FOR US TO REFER TO THE SCATTERING FOR EXAMPLES TO GOVERN US NOW IN THE GATHERING TIME; FOR IF GOD DOES NO MORE FOR US NOW THAN HE DID THEN, WE SHALL NEVER BE GATHERED. IN THE SCATTERING, ISRAEL WERE TORN AND SMITTEN, BUT NOW GOD WILL BIND UP AND HEAL THEM.
SPALDING AND MAGAN. 1.

Opening Prayer: Heavenly Father, we thank you for your protection and care for us as we begin a new day. We want to offer our lives to you, Lord, to be used as you see fit, though we have plans and ambitions not only for today but for the coming weeks, months, and years. But, Lord, we know that our wisdom is foolishness; therefore, Father, we want to filter all of our plans, all of our ideas, through you that they may be purified and sanctified, Lord. Be with us and guide our thoughts and our feelings this morning. May all that we do and say be to thy praise and thy honor. In Jesus's name we pray, amen.

As you know, this is a series of morning devotions with yourselves; and I wanted to spend some time looking at the 2520.

Whenever we look at any Bible subject, it is very difficult to isolate it and just deal with one issue because things are integrated in the Bible and one subject touches another, and another. So as we go through this issue of the 2520, I am sure we will be touching on many different subjects, on many different areas.

During these studies there are four things that we are going to be looking at. When we look at any Bible subject, there are many ways of discussing these issues, many ways of showing the evidence from the Bible and the Spirit of Prophecy that these things are so, and everybody has their own thoughts and their own ideas. So the things that I will be sharing with you, they are not the standard way, not the way, of understanding these things; but, it is just the way that I see things. So I hope you will get some benefit from them.

So I am going to be looking at four things with respect to the 2520, and it is kind of like four proofs for the 2520. And, more than that, I hope to try to explain the importance and the relevance of the 2520.

I want to look at how the pioneers viewed the 2520, and this is post 1844; so I am not going to be discussing William Miller's view on the 2520 and how the 2520 was developed and discussed in the Millerite Movement, from 1840 to 1844. I am going to be looking at not so much how it was used but what impact it had after 1844.

The second thing I want to look at—and it may not be in this order—is the charts, the 1843 chart and the 1850 chart. If you are familiar with these two charts, you will know that the 2520 is on both charts, but it is portrayed in a different way between the two charts. And I just want to explain the logic of how the 2520 is portrayed in both charts and to show the integrity of the 2520 as it is portrayed in those charts.

And the third thing I wanted to do—and it is going to be short and simple, I stress that; because, I am not a theologian. It is going to be a short and simple word study on Leviticus 26.

For those of you who are familiar with the 2520, you will know that it is from Leviticus 26, where the main thrust of the 2520 is developed, where these terms “seven times” are used in Leviticus 26. The words “seven times” are used there and there is great discussion in Adventism about whether it is correct or not to use these terms, “seven times,” and use it as a time prophecy to get the 2520. So I just want to look at that and see if we can get any light on that.

These are relatively short and simple areas of discussion; and the area that most people look at when they discuss the 2520 is this fourth area, to actually see through the Bible its usage. What I mean by that, you are not going to find the 2520 in a particular verse. But there are certain words used in the Bible that refer to the 2520 and you can develop this whole argument and logic to see the 2520 and how it is used through the Bible, and also how our pioneers — understood it.

And what I mean by that is to see how it was used as a time prophecy and we will be looking at start dates and dates. But hopefully more than that, I will try and discuss what the 2520 is about and how it is of relevance to us, what difference it makes to us whether we accept it or not.

So there are the four things I want to look at. The fourth one is, obviously, going to take a lot more time.

These ones (items 1 through 3) are relatively straightforward and we should be able to do those in a relatively quick time.

Pioneers, Post-1844

So the first thing I want to look at is (1) Pioneers, post-1844. I will stress that whenever you look at any Bible subject, even if you are looking at one that is simple—for instance, the Sabbath—you can go into a lot of detail or you can keep things relatively simple, and I am going to, hopefully, keep things simple. I do not want to get into too much depth. And we could use lots of different logics and different proofs for each of those things, but I am just going to pick on one point and just offer it to you as one type of evidence for each of these items, so we can pick on one point. I am not going to labor on each point.

I want to take you to a passage from the Spirit of Prophecy. As I read through this, I want to pick up some points because it has a lot of relevance to us today, not just with regard to the 2520 but also how we view the Bible and the Spirit of Prophecy and how we integrate those things or how they stand relative, one to another; because, it is a topical thing that has been going around for a long time in Adventism, in how we view the Spirit of Prophecy.

So I will read the passage to you first, and then we will go back and pick up some ideas. It says,

The Firm Foundation of Our Faith

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

“For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, ‘Father Andrews, the Lord Jesus maketh thee whole.’ He was healed instantly. He got up, and walked about the room, praising God, and saying, ‘I never saw it on this wise before. Angels of God are in this room.’ The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel’s hand was laid upon my head. From that time to this I have been able to understand the Word of God.

“What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, “Meet it! ...”

“I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

“We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” *Selected Messages*, volume 1, 206 - 208.

So there are many things that Ellen White deals with in that section; but, I want to go back through that and pick out some points and develop a line of logic primarily referenced to the 2520. But before I do that, I just want to discuss with you just in a brief fashion this issue or this struggle, if I could put it that way, between the Bible and the Spirit of Prophecy.

You will be familiar that in 2009, Quarter 1 for the Sabbath School, the whole theme for that quarter was dealing with the Lord’s prophets and the prophetic word and how we are to relate to the prophets that the Lord has sent to His people. And one of the recurring themes that was brought about in this quarter was, how do we deal with prophets that are in the Bible and prophets who are not in the Bible? And in this discussion—if you are familiar with that first quarter’s study, the 13 lessons that we are discussing, and if you are not familiar, you can go online and review this material—but one of the things that was brought about, and it was a repeated theme as I just said, is this issue here about prophets who are not in the Bible and what their authority was.

And you can use different terms: you can say “over the Bible.” So what was their authority over the Bible? Do they have authority over the Bible? And you can sort of phrase this sentence in a number of different ways, depending upon what the point you were trying to make. But the theme that was brought about was how do you reconcile these two things together?

From my reading of the point of the author of this Sabbath School Quarterly was trying to make was that Ellen White, in her prophetic role, is not an authority over the Bible. And there were a number of arguments, a number of discussions that were brought to bear to prove this point.

If you discuss this issue with theologians, they will probably say it like this, that our authority is the Bible and anything that Ellen White says is kind of like a helping hand and we have to be able to show everything from the Bible and the Bible only and we cannot prove any of our doctrines, any of our theology using the Spirit of Prophecy. We have to use the Bible and the Bible only.

And in that quarter, some of the lessons went through picked out Spirit of Prophecy quotes that backed up this idea, and anecdotal situations were discussed that showed this to be the case.

But what I want to point out is, I just want to pick out some points from the passage that we just read from *1 Selected Messages* and show you why, looking at it from this perspective is actually inaccurate and it is not correct.

And I just want to use this term—it is a secular term—and it is called “Reverse Engineering.” There are other terms that you can use to do that. A good example of that, not a specific example, many engineers when they come up with new ideas in engineering, they get their inspiration a lot of the time from nature. You know, they will take an insect or a plant and they would look at its structure, its mechanism, the way it operates, and they would pick out those points and they would design some mechanical item which is based upon this thing that they found in nature. And if you look at the item itself, you think, “That was a marvelous piece of engineering. I wonder how they figured that out.” And it would first appear that as a matter of inspiration they got it. But what they actually got, they got the information from a preexisting source.

So with that idea let me just read something to you and this is the point: The way this quarterly was geared up and the way most of us are educated to think is that we have to be able to prove everything from the Bible without using the Spirit of Prophecy. And I am just going to show you the fallacy of that line of logic.

So I am going to just kind of get into the passage, and it says,

“... Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power.”—and this is an important part— “When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. ...” *Ibid.*

And then she goes on.

And just one other point: She says at this time: “My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying.”

So you can see post-1844, when we were developing our doctrines and establishing ourselves as a people, the brethren would get together and they would study the Bible. So they would look at topics from the Bible and they would get to a point when they could go no farther. What would happen would be, Ellen White would go into vision and would be shown an explanation of those passages. So we can see from this passage, very simply, that the very foundation of our faith as a people was not established solely upon the Bible because there were passages in the Bible that were unexplainable. They could not understand what these passages were saying. So we needed the Spirit of Prophecy to help interpret those passages in the Bible.

And this is where it gets complicated, or things are not straightforward, about Ellen White’s role for us, for God’s people, at the beginning of our foundation and how we should use her today.

For sure, the Bible and the Bible only is where we can find all of our information on our doctrines and we should be able to prove everything we believe from the Bible on its own. But the problem is, when we were established as a people, we did not use the Bible on its own in this

sense: there were many passages in the Bible that God's people, the pioneers, did not understand and they required the Spirit of Prophecy to interpret those passages where they would not make any mistakes.

So when we talk about is Ellen White an authority over the Bible, it depends on your perspective. It is kind of a bit of a leading question, and it is not really a fair question to ask. As an example, a simple one, I was speaking to a pastor maybe over a year ago and, if you are familiar, in Matthew and John you have two accounts of Christ cleaning the temple. If you go to *The Desire of Ages*, Ellen White will tell you clearly that those two passages are separate events and Christ cleansed the temple at the beginning of His ministry and once at the end of His ministry. So she tells you that these are two separate events.

Now, there are many theologians—and this pastor was defending his point quite vigorously and he is under the opinion that these two are the same events. We all know that if you take the four Gospels there are some features in the Gospels which are not chronological, things are out of sequence, one relative to another. And he was of a certain opinion that one of these Gospels is out of sequence of the other and these are the same events and there is only one cleansing. He is suggesting there is only one cleansing, and the problem is one of these Gospels is out of sequence and that is how he resolved this issue and that is how he understands it.

So when he approaches this problem his viewpoint is to look at the Word only—the Bible only; don't look at any prophet outside the Bible—and make a conclusion from the words he sees there, without any additional help. He will use reason and logic to prove his point.

There is a different way of looking at this thing. You can either say for sure, it seems to me when I read the Bible, she is only talking about one cleansing. But when you read *The Desire of Ages*, Ellen White makes it absolutely clear that there are two separate cleansings. So is she an authority over the Bible? It is not such a straightforward question as sometimes we might make it appear. Is she an authority to say—if she says these are two separate events, do we say, “Thus saith the Lord, these are two separate events; and our understanding and our wisdom is faulty, and we should just accept her and move on and remodel our logic to be in line with what she says”?

It is a great contention in the church today about what is Ellen White's role for God's people today. How do we use her writings to establish anything that we do in life, in the way we operate as a family, the way the church should run? It is all based upon, because she is not in the Bible, is she an authority over the Bible?

And have you seen from this passage that when the church first began in the post-1844 period, when we were developing the foundations of what we believe as a church, that without the help of the Spirit of Prophecy we would never got to where we are today?

If you are familiar with the history of that time period, you know from the Millerite Movement there were many offshoots that came from that and a number of the smaller churches that are in the world today can show their heritage from that time period: Mormons, Jehovah Witnesses, Church of God. There are a number of people, and the difference between them and us is that post-1844, when they had to deal with the Disappointment and they went back to the Word of God to understand who they were, they did not have the helping hand or the guidance of the Spirit of Prophecy to make sure they would not make a mistake and go into error. We are the only people who coming out of that experience had this help and that is why we are who we are today. The doctrines that we hold, the ideas that we have on the Bible are all firm and sound, purely based upon the help that the Spirit of Prophecy has given us.

And the Reverse Engineering theory is an interesting one. If you have been an Adventist for any length of time, even if you do not read the Spirit of Prophecy, the problem you are faced with these days, that the church teaches thoughts and ideas, principles, that if you did not have the Spirit of Prophecy to begin with it would be very hard to find it in the Bible.

For instance, we know from Revelation 13 that there is going to be a “Sunday Law” at the end of the world. And if you go to any evangelistic series they develop a whole line of argument using history, logic, thoughts and ideas. You know the standard idea is about you have the “Mark of the Beast,” and then they compare that to the “Seal of God.” And you go to Exodus, Chapter 20, where you have the “Ten Commandments”; and the “Fourth Commandment,” they develop the idea that this is the Seal of God. And then they say, “Well, if this is the Seal of God, this is the mark of His authority, then what must be the Mark of the Beast?” Then they explain what the Mark of the Beast is. So we deal with this whole line of argument straight from the Bible to prove that there is going to be a Sunday Law at the end of the world. Nobody argues or quibbles with that.

But if you were to take an honest hearted Christian who had no access to this information and you asked him to explain Revelation 13, there is hardly anybody in the world who would say their interpretation or their reading of these passages, or of this understanding, would develop an idea that there is going to be a Sunday Law in the world. And it is only because we know through the Spirit of Prophecy that all of this is true.

What we have done is, in essence we already know the answers from God. And we go back into the Bible to confirm those answers and to prove that they are correct. It is a kind of Reverse Engineering.

And I think as a people we are dishonest to ourselves. And this doesn’t have anything to do with how we relate to people outside of the church and how we introduce them to Ellen White. I am not discussing any of those issues. But I think to ourselves as a people, we are intellectually dishonest to say that we are people of the Bible and the Bible only, that the Spirit of Prophecy is some kind of an additional thing which we can dip into as and when we choose.

And it is not only the Sunday Law; there are many doctrines that we hold that the majority of Christendom out there does not hold to. And the reason why we hold to them is because we have a culture and a background where we have used the Spirit of Prophecy as an authority and then we have gone back into the Bible to prove those things to be true.

What I want to do on our next worship is to go back into this passage from *1 Selected Messages* and to pick out some more thoughts and ideas from here and, again, to develop this logic to show that the 2520 does in fact have integrity and is very relevant to God’s people today.

Closing Prayer: Heavenly Father, we thank you for your continued tender care and mercy. Lord, there are many people in your church today who struggle with the role of your prophet Ellen White in their devotional lives, theologically, and even in their personal lives, Father, how they should order their lives. But, Father, there are many other people in your church who accept Ellen White and they regard her, Lord, as a prophet of God and they claim to accept her to be an authority over their lives. But, unfortunately, Father, many of those people in that group only go a certain distance. They pick and choose what portions of her writings they like, and those that they do not like they just sweep under the carpet. Lord, help each of us to examine our hearts this morning and to see how we relate to her writings, and not only her writings, Fathers, but how we relate to the Bible. You are calling out a people from this world, Lord, who are prepared

to stand wholly on your side. This calls for great sacrifice. Lord, we are living in the Day of Atonement where we are required, each of us, to examine ourselves and not to examine other people. May we begin to take hold upon your Word, to examine it, Father, and to compare our lives to the standard you have set before us. May we not be afraid, Lord, to shed those things which you have told us to leave behind. Be with us now and bless us for the rest of this day. In Jesus's holy name, amen.

THE 2520 REVEALED

Part 2

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued tender care towards your children. Lord, frail though we are, you still have compassion upon us, Lord, and love us despite all that we do and say that is contrary to your will. Father, help us to learn the lessons that we need to learn in our individual experiences so that we may set our feet in the right path, that we might not only be guided by your Holy Spirit for ourselves but that we may be workers for you, helping those around us, Lord, and directing them in the direction that they should go. Guide our thoughts and our feelings this day, Lord. May all that we do be to thy praise, thy glory, and thy honor. Bless us now as we open your Word, we ask in the name of Jesus. Amen.

So we continue in our theme, discussing the 2520 that we began yesterday. And if you recall, we concentrated yesterday on a passage that is found in *1 Selected Messages*, pages 206 - 208. And it is a passage where Ellen White talks about the experience of the brethren after 1844 and how they came together to establish the truths that were presented in the time period from 1840 to 1844.

1843 and 1850 Charts

I just want to read some passages that will help us to solidify this idea. And there are two words that will come up recurringly in these passages. And it is the word “Foundation” and “Pillars” or “Pins.” And as we read these sections what you will see that she uses these words almost interchangeably, but there is kind of a structure and order to it. What she describes is that the truths that were presented before 1844—the truths on the 1843 Chart—are the Foundation of our Faith. And what she goes ahead and says is that all of the individual pieces of information and all of the individual truths are the pins and the pillars. It is the interlocking of those truths that form this foundation.

So there is a foundation which contains all of these pins and pillars, and the individual truths are these pins and pillars as she describes them. And she goes on to say that if we try to take away individual truths, individual pins or pillars, it begins to make this foundation unstable and in a sense we would essentially destroy this foundation. The point she tries to make is that we are not allowed to go in and meddle with individual truths, with things that are on this foundation. It is like a package deal, really, almost similar to our concept of the Ten Commandments: you have to keep all ten, and if you fail in one, you fail in all of them. It is a very similar concept.

So I will just read a few passages to just establish what I have just said here. And the reason I am showing you this, and the point that is being made, is in this passage from *1 Selected Messages* that we read and that we refer back to, what has been established here is that the brethren are going back to the foundation, back to the pins and pillars, and going to establish and making sure that they were all correct.

This first passage is taken from *Gospel Workers*, pages 306 - 307:

Diverting Minds From Present Duty

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation.” —

And you will see when she uses these terms, “at the beginning of our work,” she is not referring to the time period after 1844, she is referring to the time period before 1844. In her mind, when she looks at us as a people, she does not have a demarcation that sometimes we make. We have the Millerites and then the Seventh Day Adventist Church. She sees it just as a continuum, from one phase to another.

— “Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock. ...” *Gospel Workers*, 306 - 307.

The second passage that I want to bring to your attention now is found in *2 Selected Messages*, pages 389 - 390. Here she says,

No New Organization

“After the passing of the time,” —

And that “After the passing of the time” is after 1844; so she is talking about the time period post-1844, which is the time period that *1 Selected Messages*, p. 208, was dealing with.

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning.

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation

of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.—Manuscript 129, 1905.” *Selected Messages*, volume 2, 308 - 309.

There are a couple of things that she deals with within this passage. She speaks about the people who were first doing the work, pre-1844, the very ones who are to continue with this work and they are the ones who established the principles that are on the 1843 Chart, and we read that in *1 Selected Messages*. She names a number of people and all of those people were involved in the work beforehand.

And then she says an interesting portion right there. She says, “We cannot now enter into any new organization; for this would mean apostasy from the truth.” Here she is making a reference that there are many people now who, when they are challenged by Christians outside of our church, they try to distance themselves from the millerite Movement and any mistakes that the Millerites made they would say, “Well, they were Millerites and they made mistakes; but, we are Seventh Day Adventists.” We try and have this distance between ourselves; but here she says there is no difference. The Millerite Movement and the Seventh Day Adventist Church is one continuum. And she says if we do not follow on and accept the foundation and the truths that were established between 1840 and 1844, then we would enter into a new organization. And by that she means we would no longer be Seventh Day Adventists. She says,

Waymarks Must Be Preserved

“... Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings. Letter 395, 1906, p. 4.” *Manuscript Releases*, volume 1, 55.

Review and Herald, April 14, 1903. Interestingly, you will find that many of these passages are taken quite a ways into our experience; they are not statements that she made earlier in our experience.

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I

could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. ,,,,” *Review and Herald*, April 14 1903, Art. B, par. 35.)

The reason why I have brought up these four passages and briefly, very briefly, dealt with these issues about the foundation and the pillars is this: After 1844, after the Great Disappointment, God’s people came together, the wise virgins, and they had to find out who and what they were. So they went back to the foundation, to the truths that were taught before 1844 in the Millerite Movement, to establish whether or not they were true. And this checking, this establishing of this truth was done by the people who were involved in the message before 1844 and it was done over a certain time period.

I am just going to pick up one or two portions of what we read in *1 Selected Messages*. It says, “For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, ...,” and she goes on. So she says that for two or three years she had no comprehension of what the scriptures said, and these two or three years, in the context of this passage, is dealing with the time period that the brethren here are establishing the pins and the pillars of the foundation, after 1844.

In conjunction with that, it is a very similar passage that is found in *1 Selected Messages*, is found in *1 Manuscript Releases*, page 52.1. And as we read the words you will see that it is very similar wording that we find in *1 Selected Messages*. Here she says,

Truths of 1844-46 Abide

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance.... The truth, point by point, was fastened in our minds so firmly that we could not doubt.” —

So what they do is, after the passing of time in 1844, little companies would get together and they would study after the truth and, point by point—and I am suggesting they go point by point through all the truths that were presented on the 1843 Chart—to establish whether they were true or not.

And she says, “The truth, ...was fastened in our minds so firmly that we could not doubt. ...”

— “The evidence given in our early experience has the same force that it had then.” —

And when she says “the same force,” she is talking about present tense, and this passage was actually written in 1906, almost at the end of her ministry.

— “The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular. Letter 38, 1906, pp. 1, 2.” *Manuscript Releases*, volume 1, 52.1.

So you can see here in *1 Manuscript Releases*, she gives of years and you can see she is dealing with the history of the time period of about three years, which is the same time period that Ellen White deals with in *1 Selected Messages*, where she says her mind was locked for two or three years when the brethren were studying out the pins and the pillars, establishing everything that was taught before 1844, whether or not it was true.

And there is another passage here in *1 Manuscript Releases*. Here she says,

Post-1844 Truths Unchangeable

“The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. Letter 50, 1906, pp. 1, 2.” *Manuscript Releases*, volume 1, 53.2.

Again, it is from 1906.

When you put all this information together, what she is saying is that two or three years after 1844, the brethren who were given these truths that are on the 1843 Chart got together and established, or checked and confirmed, that the truth that we were presenting before 1844 were in fact true. And as we discussed very briefly yesterday, that they needed the help of the Holy Spirit and they needed the Spirit of Prophecy to guide them in the right direction.

We read yesterday how, when they came to a portion of the scriptures they could not understand, after wrestling in prayer and in study, God would open up the scriptures to Ellen White, give her an explanation of what these passages meant and she would relate them and the brethren would understand what the scriptures were saying and they would move on.

So why am I bringing all this to your attention? There is a very familiar passage that is found in *Early Writings*, page 74. It is one that most people—that many people are familiar with. And when it comes to the issue of the 2520, a number of people use this passage as evidence or leverage to show that the 2520 was a mistake; it was not a truth that held after 1844 and that we should not be promoting that today. And the portion from *Early Writings* says,

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

Now, there are people who are using this passage that is found in *Early Writings*, page 74. They look at this passage and they read it loosely. And when they look at the 1843 Chart, one of the logics that they use is to say, “Well, there is much information on this chart, many prophecies,” and they will look at the 2300 Day Prophecy, the 1260, the 1290, the 1335, and of course the 2520. What they will tell you is that if you look throughout Ellen White’s writings after this time period, if you look at the writings of the pioneers, if you see what the church is presenting today, you can find all of these prophecies being discussed and spoken about, except the 2520. There is hardly anything spoken about it. Ellen White never mentions it by name in her writings. The church does not promote it.

During the later portion of our history, two leading figures at least in the church, both James White and Uriah Smith, argue against the 2520 being a valid time prophecy and they have a collection of these pieces of evidence. They use this logic, and they use Ellen White's statement from *Early Writings*, page 74, to say that the 2520—and they wrote it like this—“is one of the mistakes on the 1843 Chart.” And that is how they see it.

The discussion can sort of move on because most people who go to this step are familiar that there is another chart, the 1850 Chart, and they are very well aware that the 2520 is presented on these charts but it is not presented in the same way; it is almost described in passing. And depending on who the person is, they will give some logic to just put it in as a footnote or for reference, but “it really does not have any bearing to the message that we are required to give to the world after 1844.” Essentially, it has no place in the message that we are required to understand and to be required to present.

I just want to show simply why that cannot be so.

Now, we have already read a number of passages which are based around this passage from *1 Selected Messages*. After 1844 the brethren go back and establish all of the truths that were presented before 1844. And we know that the 2520 Time Prophecy was certainly a part of the information of the truth that was presented before 1844.

And if you will look at William Miller's writings, you will know that in fact the 2520 was discovered or found by him before he actually found the 2300 days; it was not the other way around. It was a major prophecy, in his mind, to explain what his understanding of what the Great Controversy was about.

The 2520 was really the theme, the overall theme, of how he would construct his presentations. His delivery was based on this idea of those people were punished and then they were to be restored, right at the end of the world, as he understood it, 1844; and, all of the other time prophecies would sort of fit into this overriding theme that he would present. So we know that the 2520, from his perspective, was very important.

In the few closing moments that we have—we will develop this point further in our next presentation—but I just want to pick up one point here. When you read the wording in *Early Writings*, page 74, it definitely says “a mistake,” in the singular. And tomorrow I will try to establish more about what this singular mistake is; but, I will let you know now that when it says “a mistake,” in the singular, and if you compare the two charts—and it is recorded in a number of places, both in the writings of the pioneers and in the *Spirit of Prophecy*, that the major mistake that was made on the 1843 Chart was the fact that they lost a year. The way they calculated the time prophecies, they lost a year in their calculation and they kept on ending up getting the year 1843 instead of getting 1844.

We know that this mistake is found here both in the 2520 and the 2300 day prophecy and I am suggesting that this is THE mistake that Ellen White is dealing with, when she says that there was a mistake in the chart.

If you look at the context of what she is talking about in *Early Writings*, page 74, it is dealing with a number of issues but it centers around the issue of time. That is the point she is trying to make.

When you come to the 1850 Chart, you can see that this mistake has been corrected.

For sure there are other issues with the 1843 Chart. There are mistakes with it, but they are not the ones that Ellen White was dealing with. She was dealing with one specific issue. And for us to go in and to try to speculate what mistake she was referring to is dangerous and incorrect because you can see quite clearly—and in tomorrow's presentation I will try to show

you that—simply, she was dealing specifically with this mistake of this missing year, this loss of time.

So we will close our presentation for today, and we will pick up this thing tomorrow, just trying to establish what the mistake was and what implications that has for the 2520 when you look at both charts and the work that was done after 1844.

Closing Prayer: Heavenly Father, help us to continue to be guided by your Holy Spirit. We know, Lord, that there is much in your Word that we as surface readers, Lord, miss and cannot understand. Help us, Lord, not to shy away from your Word, to spend time in it, to delve into the mysteries that have been hidden for generations but for which you are now desiring to open before your people. Father, may each of us be willing to spend and be spent for your cause. May we be desirous to serve you faithfully in all that we do and say. Guide our thoughts and our feelings as we go about our business this day. All that you do and say for us, Lord, we know, Father, that it will be to our good. May we accept all these things as your will for our lives. Bless us now, we pray, in Jesus's name. Amen.

THE 2520 REVEALED

Part 3

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for bringing us almost to the close of another week. As we have arrived on your preparation day, may we begin to prepare not only our homes and our bodies, Lord, but more importantly our minds. As we pass through this day, may we review our week to see where we have gone wrong, whether we have hurt anybody or wounded a soul. May we seek reconciliation both with our brethren and with you, Lord, so that when the Sabbath hours come upon us this evening, there may be nothing between our souls and our Savior. Guide our thoughts and our feelings as continue to open your Word and we review again the truths that are contained therein. Be with us now and bless us, we pray, in Jesus's name. Amen.

So we are continuing our study on the 2520 prophecy; and, as you will recall we are looking at four points, and the first point, which we are coming to an end, is looking at the pioneers, post-1844, and how they viewed the 2520.

And connected with that, really which is the second point that we will start picking on today are the charts. We have already looked briefly at the charts, but I want to spend some more time on that topic.

So just to refresh your minds, I am just going to be reading a short passage of *1 Selected Messages*, pages 206 - 208. Ellen White speaking about the point is: She said,

“When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, ...” *Selected Messages*, volume 1, 206 - 208.

And that is, of course, discussing the issue that we mentioned previously, that although they were intent Bible students, they would come to a point where they would no longer understand what the Word was saying and Ellen White, through the Spirit of Prophecy, give them instruction.

And later on in this section, she says, “...by prayerful study of the Word and by revelation”—so she makes a distinction that it was through Bible study and direct revelation that they came to the answers that they did.

In summary, what *1 Selected Messages* did, and the other passages that we mentioned, in essence what they said—and I focus specifically with regard to the 2520—is that after 1844 the brethren who partook of the work from 1840 to 1844 went back to review their experience to establish that everything that they taught was, in fact, correct and true. And in doing that, we know that more information and more light was handed to them, in particular with regard to the Sabbath; the Sabbath came into our history very soon after 1844.

The point that I am trying to make here is that—and it is connected with the issue with the charts, so I am going to deal with both of those things at the same time—the 2520 is on the 1843 Chart. When the pioneers come, post-1844, to review all that was taught prior to that date, one of the things that they had to come across with and had to deal with is the 2520. So they

reviewed this material, reviewed the truth, to establish whether or not it was true or not. And, obviously, today the vast majority of the church is of the opinion that the 2520 essentially was a mistake and was done away with by the church soon after 1844.

Now, the reason why I do not believe that to be the case is because of the passage we have just read and its relationship to the charts, both the 1843 and the 1850 charts. So you have a sequence of time. You have 1844, and then we have this two- to three-year period which goes up to about 1846, and then you have 1850. So we know there was a chart introduced in 1842, which is the 1843 Chart; and, this is the time period that *1 Selected Messages* is dealing with:

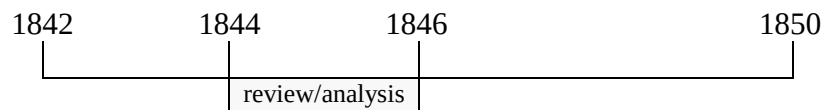


Figure No. 1.

And in this time period, the pioneers went back and reviewed the truths that were on this chart to confirm whether or not they were correct, new light was also given on the Sabbath, and essentially the foundations were checked for the belief that we hold as a people; and then, sometime later, the 1850 Chart was produced.

My contention is that because on the 1843 Chart the 2520 is shown, and also it is shown on the 1850 Chart as well.

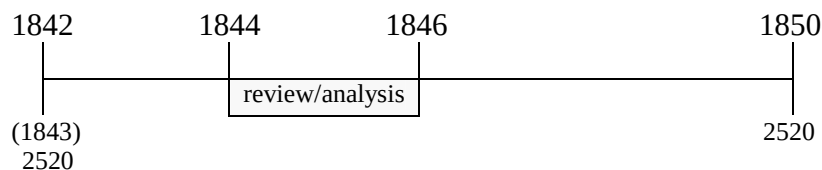


Figure No. 2.

So between these two time periods a careful analysis was done on all the truths that we held as a people, and essentially the 2520 passed the review process and was included in the 1850 Chart.

You will recall that I mentioned yesterday that from the passage in *Early Writings*, when Ellen White talks about a mistake that was there, it deals specifically with the issue of time. So I just want to read some portions from *Early Writings* to establish that fact. This is from *Early Writings*, page 74. It says,

“..., the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the

figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

I want to stress that it is a single mistake which deals with the figures. If you take that passage on its own, people can get into a discussion to try and look at what that mistake was, what the figures were. But later in *Early Writings*, pages 235 - 236, she says this:

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. ...”

So here she qualifies what she means. She refers to this mistake—and here, again, she says, “a mistake” —and she tells you what the mistake is. It is dealing with the reckoning of time; she says “the reckoning of prophetic time.”

“Those who were looking for their Lord did not discover this mistake and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods.”—

So we are dealing again with this same history from *1 Selected Messages*.

— “The hand of the Lord was removed from the figures, and the mistake was explained.”

Again, she talks about “a mistake” in the singular.

— “They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time —“Though it [the

vision] tarry, wait for it.” In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 235 - 236.

So she says clearly here, when she says, “The hand of the Lord was removed from the figures, and the mistake was explained.” And then in the next sentence she says, “They saw that the prophetic periods reached to 1844. ...” So she makes it very clear that the mistake was a mistake in the reckoning of prophetic time and it was dealing with the mistake of claiming that the end of the 2300 Days would be 1843 instead of 1844.

And she quotes in there a passage from Habakkuk 2:3 and we will look at that in a moment as well.

There is one thing of interest to us, though. In the very last sentence she says, “Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.”

For those of you who are familiar with this message, you know that this disappointment is referenced to Revelation, Chapter 10. And again, if you are familiar with this material, you will know that the Millerite history will be repeated at the end of the world; and it is of interest that when they passed through their disappointment, although they had zeal and energy after that time, it did not possess the degree that it had before 1843 and 1844.

So let us move on to the charts now.

I want to read a passage to you from an article that was written by James White in 1850. It is the *Review and Herald*—well, they called it the *Second Advent Review and Sabbath Herald*—for December 1850. And it is James White, not Ellen White. James White is one of the pioneers.

“THE 2300 DAYS.—This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position.

B. C. 457, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from B. C. 457. With this clearly ascertained date for the commencement of the main pillar of the ‘ORIGINAL’ Advent faith, lecturers went forth united to give the judgment hour cry. This was the date written upon the ‘chronological chart of the visions of Daniel and John, published by J. V. Himes, 14 Devonshire St.’ ” —

And he is referring to the 1843 Chart, and he refers to the title there. And he moves on to say,

— “It was the united testimony of Second Advent lecturers and papers, when standing on ‘THE ORIGINAL FAITH,’ that the publication of the chart was a fulfillment of Hab. ii, 2, 3.” —

So he refers here to Habakkuk 2:2-3, which is the same portion of scripture that Ellen White referred to, which we just read.

— “If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days.” —

So I just want to stop here. He states quite clearly his belief and the belief of all the Advent believers that the chart was the subject of the prophecy that is contained in this portion of scripture [Habakkuk 2:2-3]. He says those who deny that the 1843 Chart was a fulfillment of this prophecy leaves the “original faith.”

I mentioned this I think yesterday or the day before; and when I finish this portion from James White, I just want to read a small section that we have already highlighted that deals with this concept of what he means to leave the “original faith.”

— “... then it follows that B. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ ” —

Okay. He is talking about verse 3 now.

— “or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

“There is a seeming contradiction in the language of the Prophet — ‘though it tarry, wait for it; because it will surely come, it will not tarry,’ which can be explained only by Second Advent History.

“Write the vision, and make it plain upon tables, that he may run that readeth it. [This was fulfilled when the first published time was made plain upon the chart.] For the vision is yet for an appointed time, [Mark this. There is ‘appointed time’ connected with the ‘vision’ made ‘plain upon tables;’ and what can it refer to, but the vision of the 2300 days of which it is said, ‘shut thou up the vision for it shall be for *many days*,’ ‘the *time appointed* was long,’ and ‘at the *time appointed* the end shall be,’] but at the end it shall speak, and not lie; though it tarry, [seem to tarry, by reaching into 1844, beyond the first published time,] wait for it; because it will surely come, it will not tarry.” *Second Advent Review and Sabbath Herald*, December 1850, volume 1, No. 2.

So this is James White’s viewpoint and opinion of the 1843 Chart and its relationship to the prophecy in Habakkuk 2:2-3. And he says if we do not accept this chart as a fulfillment of this prophecy, then we leave the original faith. So what does he mean by this term, “leave the original faith”?

The portion I want to read to you from Ellen White is 2 *Selected Messages*, pages 389 - 390; and this section is titled, “No New Organization.” I believe we read this before.

It says,

No New Organization

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning.” *Selected Messages*, volume 2, 389.3

Then she goes on in this passage. I just want to pick up the very last portion. She says,

“Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.—Manuscript 129, 1905.” *Selected Messages*, volume 2, 390.1

So when she says we cannot enter into any new organization, and James White said we would leave the original faith, they are talking about the same thing. If we do not accept that the 1843 Chart is a fulfillment of this prophecy [Habakkuk 2:2-3] and all the information contained therein, what we end up doing is we end up leaving the faith.

Ellen White uses this term, she says, “We will enter into a new organization” and James White says, “We will leave the original faith”; they are talking about the same thing.

So let us just quickly review Habakkuk 2:2-3. And this is in reference to the 1843 Chart.

- Habakkuk 2:2 (KJV)

“²And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.”

Verse 2 is specifically dealing with the fulfillment of the chart. James White makes that clear, and you can search the writings of other pioneers and they explain this very succinctly, that Habakkuk Chapter 2 is dealing specifically with the chart. And when it talks about the vision, it talks specifically about the vision found in Daniel 8:14, the 2300 day vision. That is what this chart is really dealing with, when it says “this vision.” It says, “make it plain upon tables, that he may run that readeth it.”

- Habakkuk 2:3 (KJV)

Then in verse 3, verse 3 explains the mistake. Not only does Ellen White talk about the mistake, and the other pioneers as well, the mistake is actually given to us and put into the Word of God so there is no doubt what this mistake is. Verse 3 says,

“³For the vision is yet for an appointed time, but at the end it shall speak, and not like: though it tarry, wait for it; because it will surely come, it will not tarry.”

So the reason I say it is dealing with the mistake is it basically gives you the history of the Advent people from March 1843 to March 1844, and it explains about the experience that they had. As we all know, they were expecting the Lord to come sometime between March 1843 and 1844, and that is what they expected the “appointed time” to be. But the prophecy says, “at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”

And James White explained this apparent contradiction in this verse, when it says, “though it tarry.” You should really say, “though it [would appear] to tarry, wait for it; because it will surely come.”

So when they come to the March 1844 time period, they expect this to be the appointed time; and, when the time passes, they begin to get concerned and review their experience.

So by the time they get to October 1844 and they pass through this tarrying time, they come to the realization that although they thought this was the appointed time, in fact it was October 1844 that was the appointed time; and, hence, they could identify what this mistake was, that this tarrying time in reality with respect to the visions does not really exist. There is no tarrying time with respect to the 2300 Day Prophecy, but the tarrying time explains to us the experience that God’s people go through. And we read earlier why it was in God’s order that they should have this tarrying time, to test and prove these people, to determine who were the foolish and who were the wise virgins.

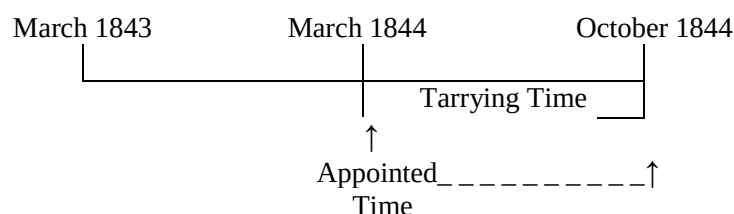


Figure No. 3.

So God had appointed this tarrying time to be there, but the appointed time, which is the end of the 2300 Day Prophecy, is October 1844.

So this is why I am suggesting, not only from Ellen White’s clear statements that the mistake is specifically dealing with prophetic time, it is a single mistake and it is dealing with the year 1843 instead of 1844, which is the same issue about this tarrying time. This mistake was also recorded in the Bible.

I want to now move on to the 1850 Chart. I want to read a portion of the Spirit of Prophecy, from *13 Manuscript Releases*. This section of the Spirit of Prophecy is dealing with how we should portray graphical information in the material we give out to the world.

Ellen White says,

“I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God.” —

So what happens with the passing of the time, the brethren see the success and the power of using charts, and a kind of like a whole flourishing line of ministry begins to mushroom and people want to start producing chart after chart. And one thing that Ellen White is dealing with here is the fact—well, I will show you that as we read further on—she says that we should be spending more time in producing booklets and tracts than we should do in producing charts. That is one part of the issue that she deals with. The other part that she deals with is that the charts that they were producing were basically worth of not much value.

Then she says,

—“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Selected Messages*, volume 13, 359.1.

From the reference that she makes, the 1850 chart was published by Brother Nichols.

I will read the passage to the end and then we will go back and look at some of the things that she says.

“I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.

I saw that the charts ordered by God struck the mind favorably, even without an explanation.”— *Selected Messages*, volume 13, 359.2 - 359.3.

So she is referring to these two charts, the 1843 Chart and the 1850 Chart, which were ordered by God; and she said this, “... the mind [is struck] favorably, even without an explanation.” So even when you see the charts and someone does not explain them to you, it has a favorably influence upon your mind.

“There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven.”—

I believe that is one of the reasons why she says, in the *Early Writings* passage, that we should not adjust the charts and change them and try to modify even the pictorial representations of these charts; because, not only is the factual information but the graphics, and the way they were laid out, were ordained by the hand of God; and that is why we should not be adjusting these charts and trying to change the image on them. They have an influence upon the mind which is almost imperceptible.

—“The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case’s

mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.

“I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.—Manuscript 1, 1853, pp. 6, 7.” *Selected Messages*, volume 13, 359.3 - 360.1.

So I just want to go back into the second paragraph here, where she says, “I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, ...” Here Ellen White is talking about the 1850 Chart.

I have already laid out the logic that you have the 1843 Chart, you have the 1850 Chart, and both of these charts contain the 2520 time prophecy. And between time periods the brethren get together and review all the information on the 1843 Chart, to see if it is sound. And sometime after that, they produce the 1850 Chart and it still contains the 2520 time prophecy.

An interesting point: We know that there were additional truths that were reviewed and added during this time period, and two major ones: The Sanctuary and the Sabbath. It is interesting to note that the Sanctuary is on the 1850 Chart, but one of the main pillars of our church, the Sabbath, which was well established by 1850, is not on the 1850 Chart. It is not there, and I think there is a reason for that.

She says, “I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, ...” If I could suggest to you this, that when she says “there was a prophecy of this chart,” and she is referring to the 1850 Chart in the Bible, she is actually referring back to Habakkuk 2:2. If that is the case, what in essence she is saying is the 1843 Chart and the 1850 Chart are not two separate charts, but they are one chart—they are one chart. So the 1843 and the 1850 charts are one.

Today, people accept the 1843 Chart because of the weight of evidence that it has with it, but very few people deal with the 1850 Chart and they sort of put it to one side. And it has only really come up in recent Adventist history because of the issue of the 2520 because it is on both charts.

But I am suggesting, from this portion of the Spirit of Prophecy, that the 1850 and the 1843 charts are one chart and that is one of the reasons why the Sabbath is not on the 1850 Chart; because, it was never on the 1843 Chart. But the Sanctuary is on the 1850 Chart and the Sanctuary is on the 1843 Chart. It is not identified because, obviously, we know that they had a wrong viewpoint of the Sanctuary. But what I mean that it is on the 1843 Chart, it is on the 1843 Chart in the 2300 day prophecy because that is the explanation of the Sanctuary.

So when they come to the 1850 Chart and they put the Sanctuary on the 1850 Chart, it is just an explanation getting to 1844.

We have dealt with the first two parts of the 2520—and you could say Part 1, A and B. It deals with how the pioneers, post-1844, reviewed the truths that they were holding, confirmed everything, went on and produced the 1850 Chart and the 1850 Chart and the 1843 Chart are in fact one chart saying the same information. And the 1850 and the 1843 charts both contain the 2520 time prophecy.

In our next devotion, I want to spend a short amount of time reviewing how the 2520 is portrayed in the 1850 Chart, compared to the 1843 Chart.

Closing Prayer: Heavenly Father, help us to continue to glorify your name in all that we do and say. May your Holy Spirit guide us as we contemplate and review the material that we have discussed today. As your Holy Spirit guided our forefathers, Lord, may He also guide us today that we might come to a correct understanding of the truths for the time in which we live. Be with us now and bless us we pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 4

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we come before you to open your Word once again at this hour of devotion, we ask, Lord, that your Holy Spirit will attend our thoughts and our feelings. May we be guided by your Holy Spirit as we review your Word, our lives, the impact that your Word has upon our lives, Lord. May we be found not fighting against you, Lord, but in your presence referencing you, Lord, and enjoying the fellowship that you afford us. Bless us now, Father, as we contemplate once again the studies on the 2520 time prophecy. We pray in the name of Jesus. Amen.

In our discussion of the 2520, we have already dealt with two issues of the four issues that we said we were going to deal with. The first was how the pioneers dealt with the 2520 after the passing of the time [appointed] in 1844, the investigations that they made of the messages from 1840 to 1844 that are on the 1843 Chart and how that through that review process and the additional light that was given to them they developed the 1850 Chart. And through an understanding of that process, we can see how not only on all of these prophecies on the 1843 Chart but how the 2520 was also included on the 1850 Chart.

Then we went on to look in a little bit more depth at the two charts and we went on to show how they are in fact the same chart, and it was through the hand of the Lord that both of these charts were made and that is how we should view them, and the material is the same.

I just want to spend some moments now looking at a third area. It is an area that is probably the most problematic in the discussion that centers around the 2520. I want to read a passage to you from Uriah Smith. It is taken from his book, *Daniel and the Revelation*; it is in the Appendix section and it begins on page 784. This is probably the most widely used passage by people who attack the 2520, and this is what it says:

APPENDIX

2. THE "SEVEN TIMES" OF LEVITICUS 26.

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

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

repeated: ‘And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins.’ In verse 28 it is repeated again.

“Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. ...” *Daniel and the Revelation*, Appendix, Item 2, 784.

So what he says here is that this judgment of “seven times” is repeated four times. He says, “Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. ...”

Another point I want to highlight is that he suggests that each time this punishment is mentioned, it gets severer.

And he goes on to say,

“... Now, if ‘seven times’ denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, ...” —

So what he does is, he takes $2520 \times 4 = 10,080$ years; and, obviously as you can see, the way he is speaking, he is actually doing it in a kind of rhetorical, mocking fashion.

— “... which would be rather a long time to keep a nation under chastisement.

“But we need borrow no trouble on this score; for the expression ‘seven times’ does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.” *Daniel and the Revelation*, Appendix, Item 2, 784 - 785.

So he is saying this term “seven times” is an adverb, which means “severity.” So just reading that portion again, he says:

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

“If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: ‘Let seven times pass over him.’ ” —

In Daniel 4:16, when we have “seven times,” what we have in this verse is that “times” is a noun and “seven” is a noun. That is the point he is making here: he says,

—“ ‘Let seven times pass over him.’ Here we have a noun (times) and adjective (seven): ...; but in the passages quoted ... from Leviticus 26, the words ‘seven times’ ”—in the English, in the King James—“are simply the adverb, ... which means ‘sevenfold.’ The Septuagint” — [and the “Septuagint” is just the Greek word for the Old Testament]—“makes the same distinction, using Dan. 4:16, etc., but in Leviticus simply the adverb.

“The expression in Dan.4:16 is not prophetic, for it is used in plain, literal narration. ...” *Daniel and the Revelation*, Appendix, Item 2, 785.

So he says that, for instance, as an example in Daniel 4:16 when it says “seven times,” you have an adjective and a noun; and in Leviticus 26, which it says “seven times,” it is an adverb.

Before we go on, I will say that his analysis of Daniel 4:16 is correct; and his analysis that the “seven times” is an adverb in Leviticus 26 is also correct. But when he mockingly says that if we want to make this a time prophecy that it would come out to 10,080 years because it is repeated four times, we know he is just using human logic and wit to make that statement because he knows, as well as each of us, that if you go to Daniel Chapter 4, when it says “seven times,” that not only is it “seven times” discussed in verse 16, it is also discussed in verse 23, verse 25, and also in verse 32.

And if you go to Uriah Smith’s book, and if you go through any material that the church puts out, everybody is in agreement when this prophecy [Daniel 4:16], although it is not a prophetic time prophecy in the sense of a day for a year—this seven literal years—this prophecy is given four times and we multiply $2520 \times 4 = 10,080$, which Uriah Smith suggests that we would have to do in Leviticus 26, to make sense that it is given four times. And as we go on through the study, I will give you a suggestion why it is given four times in Leviticus 26 also why it is given four times in Daniel Chapter 4. In fact, it is the same reason: the very reason it is given four times in Daniel 4 is the same reason it is given four times in Leviticus 26.

I just want to read a short passage from the Spirit of Prophecy. It is found in *Patriarchs and Prophets*.

“God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. The promise was: “If ye shall diligently keep all these commandments which I command you, ... then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you. ... [Deuteronomy 11:22-25.]” *Patriarchs and Prophets*, 544.1 - 545.1.

This is a portion of the words of Moses given to God’s people just before they entered in Canaan. He goes on and says,

— “But regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as ‘pricks’ in their eyes, and as ‘thorns’ in their sides. [Numbers 33:55.]

“The Israelites were ‘mingled among the heathen, and learned their works.’ [Psalm 106:35.] They intermarried with the Canaanites, and idolatry spread like a plague throughout the land. ‘They served their idols: which were a

snare unto them. Yea, they sacrificed their sons and their daughters unto devils: ... and the land was polluted with blood.... Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. [Psalm 106:36-40.]

“Until the generation that had received instruction from Joshua became extinct, idolatry made little headway; but the parents had prepared the way for the apostasy of their children. The disregard of the Lord’s restrictions on the part of those who came in possession of Canaan sowed seed of evil that continued to bring forth bitter fruit for many generations. The simple habits of the Hebrews had secured them physical health; but association with the heathen led to the indulgence of appetite and passion, which gradually lessened physical strength and enfeebled the mental and moral powers. By their sins the Israelites were separated from God; His strength was removed from them, and they could no longer prevail against their enemies. Thus they were brought into subjection to the very nations that through God they might have subdued.

“ ‘They forsook the Lord God of their fathers, which brought them out of the land of Egypt,’ ‘and guided them in the wilderness like a flock.’ ‘They provoked Him to anger with their high places, and moved Him to jealousy with their graven images.’ Therefore the Lord ‘forsook the tabernacle of Shiloh, the tent which He placed among them; and delivered His strength into captivity, and His glory into the enemy’s hand.’ [Judges 2:12; Psalm 78:52, 58, 60, 61.] Yet He did not utterly forsake His people. There was ever a remnant who were true to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry and to deliver the Israelites from their enemies. But when the deliverer was dead, and the people were released from his authority, they would gradually return to their idols. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again.” *Ibid.*

As you are probably aware by now, he is dealing with the history after Joshua, in the time that we call “The Judges.” It is the time just up to when Samuel the prophet, the judge, comes on the scene and then obviously we come in to the time setting of “The Kings” of Israel, which begins with Saul and goes through history. So he is dealing with The Judges.

“The king of Mesopotamia, the king of Moab, and after them the Philistines, and the Canaanites of Hazor, led by Sisera, in turn became the oppressors of Israel. Othniel, Shamgar, and Ehud, Deborah and Barak, were raised up as deliverers of their people. But again “the children of Israel did evil in the sight of the Lord; and the Lord delivered them into the hand of Midian.” Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the first sufferers.

“The Amalekites on the south of Canaan, as well as the Midianites on its eastern border, and in the deserts beyond, were still the unrelenting enemies of Israel. The latter nation had been nearly destroyed by the Israelites in the days of Moses, but they had since increased greatly, and had become numerous and powerful. They had thirsted for revenge; and now that the protecting hand of God was withdrawn from Israel, the opportunity had come. Not alone the tribes east of

Jordan, but the whole land suffered from their ravages. The wild, fierce inhabitants of the desert, ‘as locusts for multitude’ (Judges 6:5, R.V.), came swarming into the land, with their flocks and herds. Like a devouring plague they spread over the country, from the river Jordan to the Philistine plain. They came as soon as the harvests began to ripen, and remained until the last fruits of the earth had been gathered. They stripped the fields of their increase and robbed and maltreated the inhabitants and then returned to the deserts. Thus the Israelites dwelling in the open country were forced to abandon their homes, and to congregate in walled towns, to seek refuge in fortresses, or even to find shelter in caves and rocky fastnesses among the mountains. For seven years this oppression continued, and then, as the people in their distress gave heed to the Lord’s reproof, and confessed their sins, God again raised up a helper for them.” *Patriarchs and Prophets*, 544.2 - 545.3.

And the story goes on, developing into the story of Gideon.

So this portion of the Spirit of Prophecy that we have been speaking about deals with the history that begins with Joshua and ends with Samuel, and it is the period as we know as The Judges.

And you can see from this narrative that Ellen White puts together that it was a time of apostasy. This period lasts from around 300 to 400 years, and the experience of the Israelites is up and down, up and down.

Short and Simple Word Study on Leviticus 26, “seven times”

So with that background, I just want to turn our attentions to Leviticus 26. Turn your Bible to Leviticus 26, and I want to read the whole of the chapter and make some comment on it.

As I read to you a few moments ago, the statements from Uriah Smith and how he viewed this narrative, we will make some observations and some comments on what is written here.

If you are taking notes, I want you to break down this chapter into a number of sections.: verses 1-2, verses 3-13, verses 14-17, verses 18-20, verses 21-22, verses 23-26, verses 27-39; verses 40-46, to the end of the chapter.

As I read through, what you will find is that in sections verses 18-20 (verse 18); 21-22 (verse 21); 23-26 (verses 23, 24); and 27-39 (verses 28), that this term “seven times” is found. So that just sort of gives you a bit of structure of how this chapter is laid out.

- Leviticus 26:1-2 (KJV)

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

There are two things that God requires of them from verse 1 that we are told: They are required to make no idols and no images.

Then He goes on to say that they are required to keep the Sabbath and to reverence the Sanctuary.

- Leviticus 26:3-13 (KJV)

So after explaining to them what they are allowed to do and what they are not allowed to do, He then goes on to say this:

“³If ye walk in my statutes, and keep my commandments, and do them; ⁴Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. ⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. ⁷And ye shall chase your enemies, and they shall fall before you by the sword. ⁸And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. ⁹For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. ¹⁰And ye shall eat old store, and bring forth the old because of the new. ¹¹And I will set my tabernacle among you: and my soul shall not abhor you. ¹²And I will walk among you, and will be your God, and ye shall be my people. ¹³I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”

So here God says, “If you do these two things, then you will be blessed,” and His blessing is multiple. He talks about all their agricultural endeavors will be successful. They will have plenty of food. They will be kept from their enemies, and He will establish them as His people. And as verse 13 ends, He says, “I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the banks of your yoke, and made you go upright,” that they would no longer be slaves but free men.

And I want to read and discuss the last portion—verses 18-39—before we pick up the next portion in our next study.

He then goes on to say,

- Leviticus 26:14-17 (KJV)

“¹⁴But if ye will not hearken unto me, and will not do all these commandments; ¹⁵And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: ¹⁶I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.”

So if they keep these commandments and these statutes [verses 1-2], God will bless them. If they disobey, He will punish them. It is a simple deal that He offers them: Keep these

commandments and statutes [verses 1-2]; or, if they do not want to do that, He will punish them. And He explains what this punishment is: He will bring diseases upon them, they will have bad crops, and they will be defeated by their enemies.

As we read the portion from the Spirit of Prophecy previous to this in *Patriarchs and Prophets*, I hope that you can see that the punishment they received, which is enumerated in verses 18-39, they refused to keep God's Sabbath, to reverence His Sanctuary, and to not meddle in idols and images. And because they refused to obey God, God allowed them to have this punishment.

Throughout the centuries of the period that we call The Judges—and it is all through that time period that I want to pick up in our next study, when we move on to the remaining segment of Leviticus 26.

Closing Prayer: Heavenly Father, we give you praise and thanks for your goodness and mercy towards us. As we study your Word, Lord, may we have reverence, may we not be flippant and light-hearted, but may we take all of your written word seriously. Father, by bringing people who do not agree with us into bad light, it does not destroy their error, Father, and neither does it strengthen the truth that we hold. May we be true men, Father, Christians who do not indulge in mockery and revelry, but may we take our shoes off, Lord, because we stand on holy ground when we open your Word. Be with us, Father, and bless us as we continue our studies in this prophetic subject of the 2520. We ask for a continued blessing, in the name of Jesus. Amen.

THE 2520 REVEALED

Part 5

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue to open your Word and to learn precious truths from it in these closing days of Earth's history, may our minds be focused to the work at hand. May we not become distracted by the cares and perplexities of this world, neither by the distracting annoyances and may our hearts be turned to the work that you require of your people on the Day of Atonement. We should be searching our hearts, Father, perfecting our souls, to see and what we are and whether we are fit to stand in this day of testing. As we continue with our studies on the 2520, may we begin to gain a deeper understanding of the significance, the purpose of this prophecy to our individual lives and to us as your people. Bless us now to this end, we pray in Jesus's name. Amen.

Short and Simple Word Study on Leviticus 26, "seven times" (cont'd)

Continuing with our study on the 2520, we moved on to Leviticus 26 in our last study and we began to structure this chapter and to see if we could gain an understanding of the thoughts and ideas that the Lord is trying to teach us.

If we recall, we had Section 1, verses 1-2, and here this was an admonition from the Lord. Basically, the Lord was saying not to make any idols, not to make any images, to keep the Sabbath holy, and to reverence His Sanctuary, all areas He knew that God's people would be tempted to break away from in the land of Canaan when they entered into it.

Then Section 2, verses 3-13, the Lord describes to His people what He will do if they obey Him, and he pronounces a blessing upon them.

However, if they choose to disobey, Section 3, verses 14-17, describe the curses that will come upon His people.

And we read a portion in our last presentation, from *Patriarchs and Prophets* that described the history of The Judges. This history was from Joshua to Samuel, and it describes the history of Israel during that time period and we see that they did not obey the Lord. In fact, the Lord did curse them during this time period.

And then we come to this interesting portion which is relevant to our study of the 2520, from Leviticus 26, verses 18-20, 21-22, 23-26, 27-39, and 40-46. These sections, verses 18 through 39, describe the term "seven times," which the pioneers understood to mean 2520 as depicted on the 1843 Chart in the upper right-hand corner and on the 1850 Chart in the lower right-hand corner. But it is also depicted in the center of the 1850 Chart from the start date of 457 B.C. and ended in A.D. 1844, which is another representation of the 2520. So it is on both charts, and the pioneer understanding was, this term "seven times" was referring to this period.

And then there is a closing section, from the final verses of that chapter, Leviticus 26:40-46.

Before I deal with the sections dealing with the term "seven times," I just want to deal with the final portion and just address verses 40-46 of Leviticus 26. Let us read from verse 40:

- Leviticus 26:40-46 (KJV)

“⁴⁰If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and then accept of the punishment of their iniquity: ⁴²Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. ⁴³The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. ⁴⁴And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. ⁴⁵But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord. ⁴⁶These *are* the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.”

We can see here that God says even though they have sinned against Him, and He has pronounced a curse upon them, at the end He will restore His people. He will come back into covenant relationship with them. So he promises them that even though He punishes them, even though they walk contrary to Him and He would walk contrary to them and He would punish them and He would humble them, yet He will come back at the end and come back into a covenant relationship with His people.

So let us deal with this portion of this chapter here. But before we do that, I just want to as a way of introduction go forward to Daniel 4. It is a passage that we spoke about yesterday.

If you recall, Uriah Smith in his book, *Daniel and the Revelation*, in the Appendix, discusses this 2520 time prophecy and he suggested that it is not a time prophecy in fact; and one of the arguments that he offers is that it is repeated four times in the Book of Leviticus, Chapter 26. He attempts to, in a kind of half-rhetorical-joking way, multiply $2520 \times 4 = 10,080$ years. So he kind of says this is a kind of untenable situation; and he uses that as part of the evidence that this four times the “seven times” occurring in Chapter 26 cannot be correct.

So let us go to Daniel 4, and I am not going to read the whole chapter—feel free to read it at your own leisure—but I do want to offer you some kind of structure to this chapter.

So in Daniel 4, we can divide the chapter into four segments: Verses 1-9, what you find here is that Nebuchadnezzar has a dream. He tries to find out what the dream means. The magicians, the astrologers, and the Chaldeans are unable to tell him what the dream means; so, he goes to Daniel.

And then from verse 10, Nebuchadnezzar begins to describe this dream:

- Daniel 4:10-18 (KJV)

“¹⁰Thus *were* the visions of mind head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. ...”

Then from verses 19-27, Daniel interprets the dream. And in verse 19, it says,

- Daniel 4:19-27 (KJV)

¹⁹Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.”

And he goes on to interpret the dream.

- Daniel 4:28-37 (KJV)

Then from verses 28-37 you have a description that the dream gets fulfilled and Nebuchadnezzar goes through this experience where he goes mad. And we are real familiar with the story: He is sent into the fields. And at the end of that time, in verse 34, it says,

“³⁴And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, ...”

So the prophecy, or the dream, is fulfilled and Nebuchadnezzar is cursed and then restored.

Now, in the structure of this chapter, a term is used; and it is the length of the punishment that Nebuchadnezzar receives because of his pride. So if we could turn to verse 27, this is the close of Daniel’s interpretation. Daniel is going to explain why this curse is going to be applied to Nebuchadnezzar. He says,

“²⁷Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.”

What I want to try and show you is the structure of Daniel 4 is very similar to the structure of Leviticus 26. It is by gaining understanding of how Daniel 4 works that we can see how we should be applying these “seven times” in Leviticus 26.

So when we looked at Leviticus 26:14-17, if you recall, where they received this punishment, then we get the description of these “seven times.”

So in Daniel 4 there is a term, “seven times.” And we have already discussed in a previous study that these “seven times” in Daniel 4 is not identical to the “seven times” of Leviticus 26; but, that is not the point I am trying to make. I am trying to make this point here: In verse 16 of Daniel 4:1-28, where Nebuchadnezzar is describing the dream to Daniel, this term “seven times” pops up in verse 16; and it says,

“¹⁶Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.”

So there is a punishment inflicted upon Nebuchadnezzar, and then you have a duration for this punishment, “seven times.” That is in the description of the dream.

Now in the interpretation phase of this chapter, verse 23 says,

“²³And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let his portion be* with the beasts of the field, till seven times pass over him; ...”

So here again, the term “*seven times*.”

In verse 25, the “seven times” occurs again. It says,

“²⁵That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

So here we see another “seven times” given.

And then the last “seven times” is in verse 32, when this dream of prophecy is fulfilled. Verse 32 says,

“³²And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

So I hope you can see how these “seven times” in Daniel Chapter 4 is structured.

Now, when you read and I hope you have seen it already, is this “seven times” is dealing with the same event. Nebuchadnezzar, because of his pride, is going to be punished and his punishment is described as a single event. It is described in the description, twice in the interpretation, and once in the fulfillment of the dream. Each time it is mentioned, it is always dealing with the same timeframe, the same setting.

And we can pick up the idea, that we can gain understanding, that when we get to Leviticus 26 that in fact the same thing is happening in this chapter.

Now, when most people come to Leviticus 26 and they see the punishment within verses 14-17, and then they go through these chapters sequentially, what they think that they see is that there is an increasing severity of punishment that is applied to God’s people; and, they read it this way. They say: God will punish them in verses 14-17; and if that is not enough punishment, then He will punish them some more in verses 21-22; and if that is not enough, He will punish them some more in verses 23-25; and if that is not enough, He will punish them some more in verses 27-39. They see this as a sequentially increasing punishment.

I do not believe that is the correct way of looking at the structure of Leviticus 26. What I believe God is trying to show us here is that God is going into a covenant relationship with His people, and He says, “If you obey my Word, I will bless you. If you do not, I will punish you, I will curse you.” And then he describes what the punishment will be, and it is this punishment in Leviticus 26:14-17. This punishment ends before the Nation of Israel even has a king, before the Syrians come onto the scene and start provoking and start annoying His people.

And He says in verses 14-17, “I will punish you for this time period”; and, in God’s mind His idea is that this should be sufficient punishment. But He says this, He says, “If this is not enough punishment, then I am going to punish you for “seven times,” for 2520 years.

Leviticus 26:18-39 is not a sequential punishment, it is not an increasing punishment. What it is, is that He says in verses 14-17, “If this I not enough punishment, then I am going to give you this punishment,” reflected in verses 18-39.

All these punishments here Leviticus Chapter 26, in verses (1) 18-20, (2) 21-22, (3) 23-26, and (3) 27-39, are in fact one single event. There is a single punishment, and it describes various aspects of what this punishment is.

In a very similar way, if you read from verses 14-17, it lists the different punishments that He will bring upon them.

So just to refresh our minds, when we go to verses 14-17, he says—just paraphrasing—“If you disobey me and break my laws, my covenant, then I will punish with disease, bad crops, and you will be defeated by your enemies.”

And He says this, beginning in Leviticus 26:18, “And if ye will not yet for all this hearken unto me, then” If this is not enough punishment, if they have not learned their lesson by this stage, then the punishment that is going to be inflicted upon God’s people will be this “seven times” punishment. The idea is not a sequential or increasing punishment: “This is the first punishment (Leviticus 26:14-17); and, if that is not enough, then there is going to be a second punishment.” And the second punishment is how we understand the “seven times” punishment.

The structure is very similar to what you get in the Book of Daniel. This “seven times” occurs four times—Daniel Chapter 4, (1) verses 1-9, (2) verses 10-18, (3) verses 19-27, and (4) verses 28-37.

And the “seven times” in Leviticus Chapter 26 occurs four times, but it is dealing with a response from God to say, “If this is not enough punishment, then this is what is going to happen.” And if we look at each of these sections, we will see that they are dealing with four separate aspects of what this punishment in the time period of the 2520 will be. They are not dealing with a sequentially increasing punishment. So from verses 18-20, He talks about they will have bad harvests. Verses 21-22 say that He will allow wild beasts to come.

And if you would like to turn to Exodus 23:29, God gives us some insight into this issue about the wild beasts. He says,

- Exodus 23:29 (KJV)

“²⁹I will not drive them”—which are the Canaanites—“out from before thee in one year. ...”

So this is before they enter into Canaan, and God says, “When you enter into Canaan, I am not going to have the land vacated all in one go,” and then he explains why. He says,

“²⁹ (cont’d) I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.”

Obviously, the land of Canaan, before they enter it, is inhabited by the Canaanites and they manage the land, they control it, and they keep the population of wild beasts down. If God were to wipe away the nations that resided in Canaan, the whole land before them, one issue they would have would be that there would not be enough people to tend the land and then the wild beasts would grow up and they would have issues and problems with them.

So the reference given in Leviticus 26:21-22 is that the wild beasts would come upon the land, and the inference is that there is not going to be anybody there to manage the land, it is going to be not populated as it should be.

Verses 23-26 say if this punishment is still not enough—this punishment in Leviticus 26:14-17—then there is going to be war, disease, and hunger.

If we read from verses 27-39, the last section talks about eating the flesh of the children, destroying idols, destroying the cities, scattering God’s people among the nations so that the land will have its Sabbath rest. And those who are left in the land will be weak. God says He will cause the people to eat their children, He will break their idols and their cities, and—it says God will do all of this—He will scatter them, and the land shall have rest. If there are any people left in the land, they will be weak.

So we can see when the land shall have rest when the people are scattered; this is when the wild beasts will come because there is no one who will manage the land anymore.

And if you read into these punishments, you will see that all of this was fulfilled within the time period that is after the time period of The Judges. It is not the time period that is dealt with in The Judges.

So in summary, the point that God is making here is He says, “Keep my covenant. If you do, I will bless you; if you do not, I will punish you.” They do not keep the covenant, so God punishes them through the time period of The Judges. Then He says, “That should be enough punishment. You should have learned your lesson by that stage. But if you have not learned your lesson, you in this time period of The Judges, then I am going to offer you a more severe punishment, and this punishment is the 2520 punishment, the scattering.” And it is not four sequential punishments. This is the punishment—verses 18-39—if the punishment in Leviticus 26:14-17 does not work. It is dealing with one time period and one punishment. It just shows you the breadth and the depth of the punishment that God brings upon His people.

With that understanding, it gives you the ability to come into Leviticus 26 and to begin to make sense of what God is trying to teach us here, and it shows you the structure of these passages.

So I want to deal with another issue that is commonly brought when dealing with Leviticus 26—and Uriah Smith brought up this very same issue—and we will tackle that issue in our next study; but, I just want to highlight that to you now.

If you recall—and I will quickly read the passage to you, from Uriah Smith, in the Appendix of his book, *Daniel and the Revelation*:

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

“If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: ‘Let seven times pass over him.’ ...” —

And we have already dealt with that.

— “... Here we have a noun (times) and adjective (seven): thus, (shibah iddan); but in the passages quoted from Leviticus 26, the words ‘seven times’ are simply the adverb (sheba), which means ‘sevenfold.’ ” *Daniel and the Revelation*, Appendix, Item 2, 785.

And then he talks about the “Septuagint” essentially saying the same thing.

So he makes a comparison here that when you look at Daniel 4, and you have these terms “seven times,” they are two separate words, and “times” is a noun and “seven” is an adjective. But when you come to Leviticus 26, and you have these terms “seven times,” he says this is one word and it is an adverb. And because of the difference between these two, he infers that it is incorrect to call the “seven times” in Leviticus 26 a time prophecy, when we call the “seven times” in Daniel 4 a time prophecy.

In our next study I want to address this issue and to show you that even though there is this difference, we still, I believe, have license to use this term “seven times” in Leviticus 26 as a time prophecy.

Closing Prayer: Heavenly Father, as we continue to open your Word and to see the things revealed in them, help us, Lord, to spend time studying your Word. We know, Lord, that we should not take the word of any man, but we need to study for ourselves for us to see the things therein. May each of us, Lord, as Bereans be faithful to that calling, not only, Lord, that we might not become deceived but, Father, in the very process of opening your Word in communion with you, our hearts and minds are changed. Lord, this is a process that cannot be transferred to another. Each of us, Lord, must taste and see for himself who and what you are. May each of us, Father, put away the things that this Earth has to offer in these closing moments of Earth’s history that we might make the necessary preparations for the time in which we live in; for each of us know, Lord, that very soon the events that we have dreamed about will burst upon us, Father. May it not of us, Lord, be an overwhelming surprise, but may we be prepared for that moment and that hour. Bless us, we pray, in Jesus’s name. Amen.

THE 2520 REVEALED

Part 6

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue our studies in your Word, investigating the prophecy of the 2520, Lord we ask for a blessing that you would guide our thoughts and our feelings. Father, as we open your Word may the distractions and the perplexities of life that so easily crowd into our minds be set aside so that we might have a clear revelation of your Word, that your Holy Spirit might have free movement in our minds, to bring them into union with you. Father, guide your people in these last days as we understand the Books of Daniel and Revelation are being opened up for our eyes, Lord. May we not hold back but may we by faith press forward and investigate the things that are being uncovered in these last days. Be with us now and bless us, we ask and pray in the name of Jesus. Amen.

So, continuing our study on the 2520, if you will recall when we first began our studies I said that I would address four issues on the 2520.

Pioneers, post-1844. The first issue was how the pioneers viewed the 2520, post-1844. 1843 and 1850 Charts. Related to that we then looked at the charts, both the 1843 Chart and the 1850 Chart, and we saw how the 2520 was on both charts and how the pioneers viewed these charts and, in the study that we had, the relationship the 2520 had to the pioneers' understanding of the use of these charts.

Short and Simple Word Study on Leviticus 26, "seven times." Then we went on to the third segment, which was an investigation of Leviticus 26. We are halfway through that investigation, and the part that we covered in our last presentation was dealing with the structure of Leviticus 26.

What we are going to be looking at in the study this morning is the word, or phrase, "seven times." It is found four times in Leviticus 26. We already had an initial look in our last presentation at this word and how it is used as a noun, where "seven times" is used in other places in the Book of Daniel but how it is used in Leviticus 26. So we are just going to spend a few moments to finishing off this portion of the study.

See through Bible Usage of the 2520. Then we are going to the last section which we will be actually looking at the details of the 2520. And what do I mean by that: How do we see the 2520 portrayed through the Bible, start dates, end dates, all the bits and pieces, all the nitty-gritty of the 2520.

Short and Simple Word Study on Leviticus 26, "seven times" (cont'd)

So as we spoke about in our last presentation, when we look at this term, "seven times," in Leviticus 26, this word in the English, "times," does not really exist. It just is the word "seven," and it is used as an adverb in Leviticus 26, which is not quite the same as it is used, for instance, in Daniel 4. So, if you want to, turn into your Bibles to Daniel 4 and we will just pick up one verse.

This phrase occurs four times in Daniel 4.

- Daniel 4:16 (KJV)

“¹⁶Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.”

So in Daniel 4:16 where it says “seven times,” it literally means seven years; but in Leviticus 26, it literally just means “seven.”

When people looked at this—and people have looked at this issue for many, many years—the pioneers were aware of this issue, the Millerites were aware of this issue. This issue came up pre-1844, so it is not a new controversy with respect to the 2520; it was been around for a long time.

And if you will recall, I brought your attention to the Appendix of I believe on page 784 of Uriah Smith’s *Daniel and the Revelation*, where he makes some comments on the 2520 and he talks about this: if you want to make it “seven times,” and because it occurs four times, he multiplies it by 4. So you get $7 \times 360 \times 4$ and he comes up with an answer of 10,080 years; and, obviously he does it in a sarcastic fashion.

He was not the first person to make these kinds of comments. There were people who were doing that; and in the *Signs of the Times* pre-1844, there is an article there that one of the scoffers, as they used to call them, sent an article with this same kind of reasoning and the Millerites just brushed it off.

One of the arguments that they used was, if you will remember the vision or the dream that Pharaoh had about the seven cows and the seven stalks, we know that Joseph says the reason why the dream was given twice was so that Pharaoh knows it is going to certainly occur. And they used this reasoning to show that in Leviticus 26 this prophecy is given four times. It is given four times so that we can really know that it is going to happen.

So let us look at a bit more depth at this word, “seven times.”

The actual phrase itself is found, as we have said already, in Leviticus 26. It is found in four places. I will refresh your mind where it is found. It is in Leviticus 26:18, 21, 24, 28. And as you will recall in the previous presentation, I suggested the reason why it was given this way, which is the same reason the Millerites had, was that it was an indication of the various things that were going to occur during the curse of the 2520 for the disobedience of not keeping the covenant with God, and referencing His Sabbath as found in verses 1 and 2 of Leviticus 26. It is not a continuing escalation of increasing punishments. It is a single punishment with various aspects to it, which is given four times over.

So let us look at this word as found in Leviticus 26. It is a single word, as we have just said, and *Strong’s* number for that is H7651.

Strong’s Concordance, H7651: שִׁבַּע sheba’, sheh’-bah; or (masc.) שִׁבְעָה shib’âh, shib-aw’, from 7650; a prim. Cardinal number; seven (as the sacred full one); also (adv.) seven times; by impl. A week; by extens. An indefinite number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times). Comp. 7658.

So what does it mean? It is a cardinal number, or simply put, just the number seven. It literally means seven, the number; as we would say the number one, the number two, it means seven.

If you go to *Strong's* definition, and this is the thought that people play on, in its definition it says it is also used “adverbially” in the phrase “seven times” —it is used in the phrase “seven times,” adverbially. And because of this phrase that is found in *Strong's*, where it says “seven times,” adverbially, people use this to say that it cannot refer to a time; it has to be referring to an action or a multiplication or some infliction of punishment that is going to be seven times worse. That is the idea that is thrown about.

Now, this word *H7651* is not a root word. I will give an example in English: If we were to say “objection” or “objecting” that is not a root word; the root word would be “object.” In the same way in Hebrew, this word “seven times” is not the root word. And whenever we are looking at words in any depth, it is always a useful exercise to go back and see what the root word is, where this word came from.

So the root word for *H7651* is *H7650*.

Strong's Concordance, H7650: שָׁבַע shâba', shaw-bah'; a prim. root; prop. to be complete, but used only as a denom. from 7651; to seven oneself, i.e. swear (as if by repeating a declaration seven times): —adjure, charge (by an oath, with an oath), feed to the full [by mistake for 7646], take an oath, x straitly, (cause to, make to) swear.

It really has nothing to do with this number seven directly, but it has this concept which God has put into the number seven which has the idea of completeness and consecration and holiness. So this word *H7651*, which is the primitive root word, it means to swear or to give an oath or to complete.

It can also be used as a name form, or a denominative form, of *H7651*; and what you would use in that sense, a name form—what you would say in English, you would say, “I gave an oath,” or “I swore,” you know, if you swear on the Bible—so you would say you “sevened” yourself. You could use this word *H7650* in that form: you “sevened” yourself.

That is what this word, “seven times,” means. This is the word, *H7651*; it is a cardinal number. It means the number seven, literally. But this word comes from this thought or this concept, to swear, to give an oath, to “seven” yourself. It means to complete something, to have integrity.

Now, there is another word that is associated with “seven times” in Leviticus 26; and we will just pick up verse 18 as an example:

- Leviticus 26:18 (KJV)

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

So this word “more” is attached with this phrase “seven times.” This is the logic that people begin to assemble in their understanding that this is not dealing with a time prophecy, it is dealing with levels of punishment. So God has punished you, for instance, with one whip and now He is going to punish you “seven times” more; so He is going to give you seven times more of what He already gave you.

So let us just look at this word “more.” It is the Hebrew word H3254—I am choosing not to say the words in Hebrew; I am not a Hebrew scholar and I would probably pronounce them incorrectly. So what does this word mean?

Strong’s Concordance, H3254: יָסַף **yâsaph**, yaw-saf‘; a prim. root; to *add* or *augment* (often adv. to *continue* to do a thing): —add, × again, × any more, × cease, × come more, + conceive again, continue, exceed, + further, + gather together, get more, give moreover, + henceforth, increase (more and more), join, + longer (bring, do, make, much, put), × (the, much, yet) more (and more), proceed (further), prolong, put, be [strong-} er, × yet, yield.

This is a primitive root word; it is the root word, there is nothing below it, and it has this concept, this idea, to add, to increase, to do again.

Even after what we have gotten to so far, there is not enough information here to give a strong case to say that this “seven times more” is an indication of something that is going to be done seven times worse than it was done before. Similarly, just with the information we have here, I do not think there is enough information for us to say that this is definitely a time prophecy, either. I suggest that it is open when we just look at the meaning of the words and the thoughts and ideas that are portrayed in Leviticus 26 these four times, the way the verses are worded, the structure of it, and also the actual definition from these words.

So you can see that when you pick out what these words mean, they have some nuances to them which could lead you to go down either path, that this would be dealing with something that is seven times worse or it could be leading you down to say that you have been punished the once.

If you will remember, when we looked at Leviticus 26, when we went through the structure of it, I suggested that from verses 1-2 is a condition; verses 3-13 is a blessing, if they obey; and verses 14-17 is the curse. After verse 17, when you get to verse 18 and onwards, then it says if this curse (verses 14-17) was not sufficient, then you will have the “seven times,” and this “seven times” is given four times over.

And as we spoke about in our last presentation, this punishment of the curse stated in verses 14-17—that is given four times over as stated in verses 18, onward—is the result of the punishment of verses 14-17 not being sufficient.

If you look through the history of Israel, this curse came upon them very soon after their entrance into Canaan, in the time of The Judges. There are some people, when they look at verses 18 up to 20 and onwards, where it talks about the “seven times,” they will make portions of verses 18-46 occurring in the time of The Judges; but, I do not think it is correct to do that, especially when you look at the fourth punishment or the fourth phase of the “seven times.” It is clear language there. It really does not fit in the timeframe for The Judges.

What you end up having to do is squash up an awful lot of history in a very small amount of time and you lose your inability to see how Israel was punished for the thousands of years after the kings came into reign; i.e., when they were taken into Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome.

So “seven times” means the number seven. It comes from this root word to swear, to give an oath, to seven yourself.

The term “more” simply means to add, to increase, to do it again.

So let us turn to Daniel 9:24. It is a portion that we all should be familiar with. And some interesting things begin to show up now.

- Daniel 9:24 (KJV)

“²⁴Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

When we come to the fourth part of our study, we will go back into Daniel 9 and look at some of these issues, from verses 24-27; but, at the moment I just want to make some observations in Daniel 9:24.

So in Daniel 9:24 I want to look at the phrase where it says, “Seventy weeks.”

“Seventy weeks” come from two separate Hebrew words, *H7657* and *H7620*. So let us look at what these words mean. Let us look at the word “seventy.”

Strong’s Concordance, H7657: שבעים shib’aym, shib-eem’; multiple of 7651; seventy: —seventy, threescore and ten (+ -teen).

Now, remember, when this word “seven times,” *H7651*, used in Leviticus 26, people say that *Hebrews 7651* cannot be a time prophecy; they say it is an intensity of punishment. They come to that conclusion by a combination of the phrase “seven times more” and from this reading of Leviticus 26:18, 21, 24, 28 and its structure; and, primarily—or at least one of the most important things is—it is a curse four times and they see this as an escalating punishment: that you have a punishment, then an increase, and an increase, and an increase.

In fact, maybe what people do not think about is that to do that, there are not four levels; there are actually five because there is one before that, which is stated in Leviticus 26:14-17. If you remember, that is the initial curse. And then after that it says, “If this isn’t enough (referring to verses 14-17), then there will be seven times more, seven times more, seven times more, seven times more. And when people view this, when it is seven times more, verse 21 is seven times more than verses 14-17. And when they say “seven times more,” they make verse 21 seven times more of verse 18.

But what I am suggesting is that the seven times more in verse 18 is seven times more than the initial curse in verses 14-17, seven times more in verse 21 than the initial curse, seven times more in verse 24 than the initial curse, and seven times more in verse 28 than the initial curse. They all are referring back to the initial curse of verses 14-17. The “seven times” is not an escalation from one phase to another; it is seven times more than what they had at the beginning. So this makes Leviticus 26:18, 21, 24, 28 a single punishment, a single curse. So you have the initial curse and you have a second curse:

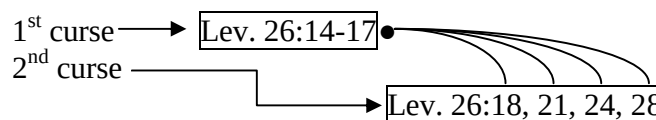


Figure No. 4.

And it is not to do with intensity; it is to do with time. The intensity is there, you can see it in the wording, and you can see that in what the actual mechanics of the curse is. But when it talks about “seven times more,” it is talking about, I am suggesting, this time prophecy.

This is the logic that most people say: “It cannot be time prophecy” —because of the way they view this passage— “and it has to do with the intensity of punishment.”

So moving back to Daniel 9:24, *H7657* literally means “seventy.” Just in the same way that *H7651* literally means “seven,” *H7657* means “seventy.” *H7657* is not a root word. The root word that it comes from is *H7651*. So this word “seventy” actually comes from this word *H7651*. And we saw already that *H7651* is not a root word; it comes from *H7650*.

What I am trying to show you is there are similarities between words that are used in Leviticus 26 and Daniel 9:24. So this term “seventy” literally means seventy, and it comes from the word *H7651* which means seven.

So let us look at this word “weeks,” *H7620*.

Strong’s Concordance, H7620: שָׁבוּעַ shâbûwa’, shaw-boo’-ah; or שְׁבוּעָה shâbûa’, shaw-boo’-ah; also (fem.) שְׁבוּעָה sh’bû’âh, sheb-oo-aw’; prop. pass. part. of 7650 as a denom. of 7651; lit. sevens, i.e. a week (spec. of years): — seven, week.

Now, *H7620* means a period of seven days or years; it means a period of seven; or, as we would talk about it, “week.” It literally means “sevens,” specifically of years. That is the important thing that I want you to bear in mind: It is literally seven and it is a period of years, literally.

So, *H7620* is not a root word. *H7620* is a denominative form of *H7651*.

Now, what does “denominative form” mean? The word “denominative” comes from the word “denominate”; and, “denominate” simply means to name, to give something a name. A very simple example is we all know that we have a number seven. We know in a week equals seven days. So when we come to our calendar, we do not use the word “seven days,” we do not say, “In the next seven days.” We do not say, “I am going on holiday the next seven days.” We say, “I am going on holiday next week.”

So the word “week” is a denominative form of “seven.” So you have the number seven and it has its concept of seven days, but we do not use the phrase “seven days.” We have substituted that idea for a single word and that single word is “week.” So “week” means “seven days,” but we do not use the phrase “seven days,” we use the word “week.”

That is the same idea when you come into the Hebrew. This idea of “weeks” here, *H7620*, which means a period of seven days or years; it means a period of seven. It is a denominative form of *H7651*, which is the number seven. It is the denominative form of seven. It is a named form of seven, and a named form of seven in the English is “week.”

What I am trying to show you here is that when we come to this prophecy of “seventy weeks” in Daniel 9:24, it is using the same words that are found in Leviticus 26. And we know for sure in Daniel 9:24 that it is dealing with a time prophecy and the words that are used here to describe this time prophecy of “seventy weeks” are very similar words. In fact, they are derived from the same word that is used, *H7651* “seven times” in Leviticus 26.

Now, this is not definitive proof because, “seventy weeks” is a time prophecy and therefore “seven times” is a time prophecy. What I am just trying to show you here is that we make great play that “seven times” is an adverbial form of this number *H7651*, which is used in Leviticus 26; therefore, it cannot be a time prophecy if dealing with an intensity of punishment.

We are just choosing to use bits of information, bits of logic, and string them in a way that we feel comfortable with. There is no definitive answer in looking at this and saying, because of this idea that it is an adverbial form of *H7651* that it must be dealing with punishment and it cannot be dealing with time. That is a construct that human beings have placed upon this passage.

Because, when human beings come to Daniel 9:24, using the same word essentially, they string these pieces of logic and they come up that it is a time prophecy; and, almost everybody accepts that it is a time prophecy.

I am going to read some portions to you, and the interesting thing about this is we look at this idea of seventy weeks differently to most of Christendom. When they look at seventy weeks, we look at it differently. So let me just read you some statements here found in *The Great Controversy*. I am not going to read the whole section, I am going to cut into the passage and read the last portion.

“... the beginning of the seventy weeks is fixed beyond question at 457 B.C.,” — familiar date for all of us— “and their expiration in A.D. 34.” —again, a familiar date for us— “From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks” —that’s the phrase “seventy weeks” from the Spirit of Prophecy on Daniel 9:24; or “—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. ...” *The Great Controversy*, 324.3 - 328.2.

Now, that should not be a surprise to anybody. We are all familiar with this.

Notice what Ellen White says. She says these seventy weeks equals 490 days; so you know she is using a day for a year. She confirms that the seventy weeks is a time prophecy and it is referring to days, 490 days: 70×7 days.

In *The Desire of Ages* she makes this same observation. She says,

“The burden of Christ’s preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. ‘Seventy weeks,’ —Daniel 9:24— “said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ [Daniel 9:24] A day in prophecy stands for a year.” —She quotes Numbers 14:34; Ezekiel 4:6, and they are familiar passages for us. — “The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. ...” *The Desire of Ages*, 233.1.

So she is clearly telling us that the “seventy weeks” of Daniel 9:24 is a day for a year, which is how the Millerites and the pioneers initially looked at this “seven times.” They would say it is 7×360 days, and then they would use a day for a year.

I want to read to you some articles from Christian authors, Evangelical Christians, who are not from Adventism, and examine how they look at these “seventy weeks.” Almost everybody does this, except Adventists:

The Seventy Weeks

“... Radical scholars have no doubt that this prophecy points to the time of Antiochus Epiphanes and no further. The ‘anointing of a most holy place’ is said to be the re-anointing of the altar of sacrifice by the victorious Judas Maccabeus. The ‘anointed one’ who was ‘cut off’ was the murdered high priest, Onias III. The ‘prince who is to come’ was Antiochus Epiphanes, whose armies partially destroyed Jerusalem and massacred many of its inhabitants. He made a ‘covenant’...” Robert J.M. Gurney, “The Seventy Weeks of Daniel 9:24-27,” *Evangelical Quarterly* 53.1 (January /March 1981): 29 - 36.

I am just skipping through that now.

He says this is what one branch of Christendom believes; then he makes this point:

“Conservative scholars, on the other hand, point out that these verses apply even better to the time of Jesus Christ” —the same way as we understand it. — “and the destruction of Jerusalem in 70 A.D. “An anointed one, a prince” is said to be Jesus Christ, the Messiah (“the anointed one”). He was “cut off” when he died on the cross, ...” *Ibid.*

So I am just going to cut down now. He is understanding the same as us.

See how he views the “seventy weeks.” He says,

“Conservatives point out further that if the ‘seventy weeks’ refers to weeks of years (*cf.* Gen.29:27, 28) and is therefore a period of 490 years (seventy times seven), the events of 170-164 BC occurred far too early.” *Ibid.*

I am going to stop there.

You can see the way this scholar understands this term “weeks”; he is not using a day for a year. He comes to the “seventy weeks” of Daniel 9:24 and he looks at this as weeks of years, not weeks of days.

I will read another scholar to you.

“Next, they interpret the ‘sevens’ as ‘seven years’ or periods of seven years, rather than a period of seven days or seven weeks or seven months. Part of the reason that this is interpreted as ‘years’ is because of the reference to ‘years’ in Daniel 9:2 ...” AboutBibleProphecy.com [Created February 13, 2001, by a small group of Christians (Lutherans and Catholics)], based on Josh McDowell’s *The New Evidence that Demands a Verdict*,” 197 - 201.

—which refers to the 70 years of Jeremiah’s prophecy.

So what people do when they look at this, they say this “seventy weeks” of Daniel 9:24 is dealing with seventy weeks of years, not seventy weeks of days. Wikipedia says the same thing:

“Meaning of ‘weeks’

“One principal debate regarding the words in the prophecy deals with the meaning of *weeks*. The Hebrew word *shevu`ah* (שבועה) or “week” is based on the Hebrew word *sheva`* (שבע), meaning “seven.” Secondly, in this instance the Hebrew word is in the male gender when normally the female version is used. There are three major interpretations.” —of why that is. —

1, A large majority of theologians believe each *seven* represents seven years...”

Wikipedia (www.religion.wikia.com/wiki/Prophecy_of_Seventy_Weeks)

So he is making the same point; most everybody does. It may surprise you that if you go to the *SDA Bible Commentary*, they say the same thing. *SDA Bible Commentary*, Daniel 9:24, for the phrase “seventy weeks” says this:

“**Seventy weeks.** This expression seems to be a rather abrupt introduction, but the angel had come for the specific purpose of causing Daniel to understand the vision. He immediately began to explain.

The word here translated ‘week,’ *shabua`*, describes a period of seven consecutive days (see Gen. 29:27; Deut. 16:9; Dan. 10:2). In the pseudepigraphical Book of Jubilees, as well as in the Mishnah *shabua`* is used to denote a period of seven years. Here evidently weeks of years are attended rather than weeks of days, for in Daniel 10:2-3, when Daniel wishes to specify that the weeks there referred to are seven-day weeks he explicitly says ‘weeks of days.’ Seventy weeks of years would be 490 literal years without here applying the day-year principle.” *SDA Bible Commentary*, Daniel 9:24.

So in the *Commentary* they are suggesting—they do not mean to be adamant on it, but they are saying when we look at the “seventy weeks” of Daniel 9:24, they are not clear whether it is talking about days of years or days of weeks. They really do not know how to understand this.

But the point that is being suggested—even Evangelical scholars and even our theologians pick up the same point—is when we look at this perhaps we should not even be using the day-for-year principle when working out the seventy weeks. But we clearly see that Ellen White does. So she is already defining for us how we should be looking at the phrase “seventy weeks” of Daniel 9:24 as a day for a year. And it does not mean a period of seven years; it means a period of seven days. The majority of scholars do not look at it this way.

This phrase here, “seventy weeks,” uses almost identical words—in fact, the root words are identical—that are used in Leviticus 26.

When the Millerites and the pioneers came to this passage, they looked at this as a time prophecy, at least “seven times” was dealing with time in Leviticus 26. They were aware of this issue of seven times that the “times” really does not exist in the Hebrew.

Sometimes when we look at the writings of the pioneers or the Millerites, and we view them and we think in some way they were naïve. But all of the issues that we are dealing with today have already been thrashed out. Long before the Seventh Day Adventist Church came into

existence in post-1844, from 1840 to 1844 all these things were brought out and they were addressed; so they were not living in a vacuum, they were not unaware of these things.

So the third part of our study on the 2520 in summary is this: When we look at the structure of Leviticus 26, I am suggesting there are two curses there. There is the first curse that is given, and God said, “If this curse is not enough, I will extend this curse for 2520 years,” which is the “seven times.” And He says this four times over, giving various pieces of information, or various portions of the curse, that are going to be meted out to God’s people.

This term, “seven times,” that is used in Leviticus 26 uses very similar language to that found in Daniel 9:24.

When Ellen White looked at these words here, she clearly tells us that this is dealing with 490 days, and then we use the logic of a day for a year, which has been confirmed.

The Millerites, when they looked at Leviticus 26, with the very same word, used the same logic. The pioneers confirmed that the 1843 and the 1850 charts, which deal with the foundations and the pillars, both reaffirm the understanding that these terms “seven times” is dealing with a time prophecy and it is not dealing with an intensity of punishment as the majority of people want to have us to believe.

We have dealt with the first three portions of our study of the 2520. In our next study we are going to begin to look at the nuts and bolts in some detail in trying to understand what the 2520 is all about, what God was trying to teach His people by cursing them and what is the end result of all this.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and tender care. Lord, as we individually come to study your Word, help us to not trust in man but to open your Word and to see the things that lie therein. Father, may our minds be guided by your Holy Spirit as we continue to investigate the issue of the 2520, its relevance to us as a people and what it means for each of us individually. Father, bless us, guide our thoughts and our feelings, we ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 7

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue our studies on the 2520 we want to ask for a continued blessing. May your Holy Spirit continue to revive and refresh our minds. Lord, as we study your Word, we know, Lord, it requires faith to believe and understand that things that are written therein. Father, gives us faith. Help us to see the things you require your people to see. For so many years, Father, we have studying the books of *Daniel and the Revelation* and have not received the blessings that you want to pour upon your people. Help us, Lord, to begin to look at our own lives to see why that is; and not only that, Father, may we review afresh the material that is being presented to your people in these last days so that we may have a clearer insight into the words that are contained therein. With that end, Father, we want to continue our studies on the 2520 to seek your blessing and understanding your will for us, for your people at the end of the world. Bless us, we ask in the name of Jesus. Amen.

So we have looked at three issues with regard to the 2520. We have looked how the early pioneers viewed the 2520 post-1844. We looked at the relationship of the charts to the 2520. We also have looked at Leviticus 26, where the 2520 is spoken as in the terms “seven times.” We have done a short, simple word study on those words.

See through Bible Usage of the 2520

Now I want to spend some time on the 2520, the nuts and bolts of it, that if it is a time prophecy, when does it start, when does it end, what happens in between? What is the relevancy to us as a people?

It is all good and well looking at dates and figures; but, if we do not understand why a prophecy was given and what relevancy it has to us, the prophecy really does not serve the purpose God gave us the prophecy for. If we just walk away and we throw out some numbers and dates and then we walk away, we really do not do service to a prophecy.

As an example, the simple way that we talk about two prophecies that we are all very familiar with, the 1260 Year Prophecy, we know that it started in AD 538 and ends in AD 1798. And we are very good as a people of calculating dates and times: we know a historical event that at AD 538; and then we know that Napoleon, through his general Berthier, took the pope captive in AD 1798; and the 1260 ended—and this is The Dark Ages.

We have much historical information and data, but we leave at that. It really does not have an impact on our lives. I would suggest that this is really not the way that we should be approaching prophecy, it is not the reason why God gives us these visions—to a degree it is, because He is proving points. But if that is the be all and end all of everything, these prophecies, these visions, do not really help us as a people and as individuals.

Another one that we are very familiar with is the 2300 Years Prophecy, which began in 457 BC and ended in AD 1844, and there are many events that occur in that history. Again, we can play with numbers and do a lot of maths to know how to calculate this date of 457 BC and how to calculate AD 1844, and we know that this term of “the Sanctuary being cleansed” occurs

in AD 1844; but, it does not have any impact on our lives. Unless it does have an impact on our lives, these prophecies become very dry.

If we are not careful when we come to the 2520 Time Prophecy—and we look at this and we come up with some dates and we look at this prophecy in the same way, we will have some dates, some figures, some events, some historical data—we will walk away from that and we will say, “Well, that was nice; that was good,” in the same way that we look at the 2300 Years Prophecy, at the 1260 years.

All of these prophecies have a bearing upon our lives, they have some relevancy to them; but, it is the way we approach the Scriptures that they do not have this impact on our lives. We do not see the point of them, except as just markers or just as proof that God understands the end from the beginning, that He is the Alpha and the Omega

But there is much more to that. These prophecies should have an impact on us individually, as a people, so we know who we are, what we are and what God is trying to teach us.

Another one which is perhaps more obscure, is the 1335 prophecy. It starts in AD 508 and ends in AD 1843. And, again, it is very simple to do the mathematics here to understand AD 508 is a historical date where some event took place: In Daniel 12:11, it says the Daily is taken away; and then we have AD 1843, and there is a “blessing” for those who come to 1843; but, so often we do not even understand what these prophecies are referring to. Why start at AD 508, why end at AD 1845, what is the “blessing”? All we know is that we can do some mathematics, come up with some dates, and we leave it there, but that really is not how we should be approaching these prophecies.

So as we come to the 2520, which is new to most people, I want, in addition to giving you dates and figures and historical information, to try at least in a very simple way show you what difference does it make: What is the 2520 about?

Before I go on, let me say this: For this fourth segment of the presentation on the 2520—we have dealt with the first three issues—which were, if I could put it his way, proofs of the validity of the 2520. I am not going to do that anymore. This segment of the presentation we will assume the 2520 is a time prophecy and we will move on with that basis. So I am not going to introduce anywhere here additional proofs to say, “This proves the 2520 is correct.” I am going with the assumption that it is. The information that I provided before really is the proof or evidence, as I see it, of the validity of the 2520 on two things.

First of all there was how the church of our forefathers, the Adventist Church, viewed the 2520, how they dealt with it. The second, was a simple structure and word study on the 2520, the “seven times,” to see if there was any definitive evidence of information that we can glean from the Scriptures, one way or another, to determine whether it is a time prophecy, or whether it is just this “escalating punishment.”

So I am not going to do that. We are going to assume it is a time prophecy and we are just going to work through the Scriptures, from historical facts, so that I can explain to you what difference does it make, and what is it all about?

So with that in mind, as a way of introduction I want to take you to the Gospels; so, we are going to be looking at the 2520 initially by a very quick review of the Gospels. We are going to be looking at Matthew, Mark, and Luke.

Now, the passage that we are going to look at from these Gospels is dealing with the same history, the same event that is given in these three Gospels. It is not given in the Book of John. And we are going to do this in a very simple way; and once we have done that, we are

going to pick out some information from the Gospels and then move into a study of Revelation and of Daniel.

What you will find as we go through this study that we will not arbitrarily go into the Book of Revelation or the Book of Daniel. The Gospel themselves will lead us there. So we are going to follow the trail the Gospels take us to.

So the passages that we are going to be looking at, very familiar passages are Matthew 24, Mark 13, and Luke 21. I am sure that we are all familiar with this portion of Scripture, and it is really dealing with a question-and-answer discussion between Christ and His disciples. I am sure we have all read this portion before; so if you would open your Bibles to Matthew 24:1.

Before I go any further, a useful exercise would be in your personal study time to get these three chapters and break down the verses and line them up. You can do it very simply on the computer.

You can get Matthew 24:1 and you can line that up with Mark 13:1 and you can line that up with Luke 21:5a (that is verse 5, the first part of it). You can go through this whole discourse that Christ gives, right through these chapters, and you can line up all the verses in row and columns. It is a very profitable study to do, because each of these Gospels give slightly different pieces of information, slight different nuances of the same information; and, by doing that you can get a much better picture of what Christ is trying to do.

As you go about doing that—and we will do that as we thread our way through, in line with that, is to look at *The Desire of Ages*, Chapter 69. *The Desire of Ages*, Chapter 69, is dealing with this discourse. Ellen White in quite a systematic and methodical fashion goes through this discourse in a very similar way to the verses.

When I read the portions from the Scriptures, I am not going to be reading the individual Gospels; I am going to be reading just my own words, which is basically a compilation of all of the information that is in these three Gospels. So I have taken information from Matthew, Mark, and Luke; combined them, because some pieces are different, and put them into a statement which combines all of the information that is there.

What is this portion of Scripture dealing with? As a way of introduction, in *The Desire of Ages*, Ellen White has some comments to make on this:

“Christ’s words to the priests and rulers, ‘Behold, your house is left unto you desolate’ (Matthew 23:38), had struck terror to their hearts.’ —and this refers to Matthew 23, towards the backend of that chapter— “They affected indifference, but the question kept rising in their minds as to the import of these words. An unseen danger seemed to threaten them. Could it be that the magnificent temple, which was the nation’s glory, was soon to be a heap of ruins? The foreboding of evil was shared by the disciples, and they anxiously waited for some more definite statement from Jesus. ...” *The Desire of Ages*, 627.1.

So that is the introduction. That is the background of how this discourse between Christ and His disciples starts. Then we have Matthew, Mark, and Luke.

As I said, I am not going to read the scripture themselves because each of the three Gospels give slightly different pieces of information; but, in your review please go through these verses and you will see, I hope, the statement that I am going to make about those verses is fair and responsible. So that you will understand what I am doing, I am commenting on these verses

and I am making a statement on the three Gospels.

Matthew 24:1	Mark 13.1	Luke 21:5a
<i>Synopsis of the Scriptures:</i> As Jesus was leaving the temple some of His disciples approached Him and began to tell Him how great the temple and the adjoining building were. They pointed out the magnificent stones from which it was built and the costly gifts that had been bestowed upon it.		
Matthew 24:2	Mark 13.2	Luke 21:6
<i>Synopsis of the Scriptures:</i> But Jesus replied that the day was coming when the temple would be destroyed. The destruction would be so great that not even one stone of those magnificent stones would be left standing on the other but would all be thrown down.		

I am assuming we have all read these passages of Scripture before. If you have not, please take the time to do so.

We know that this is dealing with the destruction of Jerusalem. When Christ had given this foreboding message to the priests, and the disciples had picked up on it and they understood the information that Christ was making, they go away when Christ has had this dialogue with the priests and then they began to ask Jesus these questions.

They point out how beautiful the temple is, and Christ told them straight: The temple is going to be destroyed.

So after Jesus made this statement in Matthew 24:3 and Mark 13:3-4, and Luke 21:7, the disciples asked a question. It is a two-faced question they ask and they ask it in a very interesting way. He says,

Matthew 24:3	Mark 13.3-4	Luke 21:7
<i>Synopsis of the Scriptures:</i> From the temple they went to the mount of Olives. When they got there, Jesus sat down and four of His disciples (Peter, James, John, and Andrew) came to Him privately and asked Him the following questions: (1) When shall these things be? (2) What shall be the sign when these things are about to happen? (3) What shall be the sign that you are about to come back? (4) What shall be the sign that the world is about to end.		

So they asked four questions, but they integrate them into this one statement. And Jesus being true to His disciples goes ahead and answers their question. He answers their question, but He answers it in a very interesting way.

They have asked four separate questions. But if you understand their mindset and what they are thinking, they cannot imagine that Jerusalem is going to be destroyed independently of the destruction of the world. They see that when the world is going to be destroyed, Jerusalem will be destroyed the same time. There are going to be two events that are going to happen at the same time. They cannot see any way of splitting these two events. So that is why they have phrased the question in this way. They talk about the destruction of the world and the destruction of Jerusalem, as being the same thing; because, that is what their mindset was. They knew that they were God's people. They knew that God would not forsake them. So how would He destroy Jerusalem and at the same time keep the world going? That is why they asked the question this way.

So Jesus answers them, and the rest of the passage is dealing with Jesus's answer to their question.

I just want to read a portion of *The Desire of Ages* where Ellen White gives us an insight as to how Christ responds to their question.

“...Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. ...” —

So she separates these two things, “Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming.” The reason why He did not do that—there are various reasons—but one of the reasons was that the disciples did not view them as two separate events. So He answered their question according to their understanding. They had mingled these events as one, so He answers them as one.

— “... He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth’s history.” *The Desire of Ages*, 628.1.

So there are a number of points Ellen White brings out here. First of all, when Jesus answers their question—which is a two-faced question, the destruction of Jerusalem and the end of the world—He mingles those two events as one.

He does that for a number of reasons. One reason is the disciples would not be able to bear to understand and to know the truths of what was going to happen at this stage in their walk with Him.

What do I mean by that? We know the destruction of Jerusalem only occurs 39 years from this event; this event here occurs in AD 31 and the destruction of Jerusalem actually occurs in AD 70, only a few short years away. If Christ was to tell them that and to show them that, this soon in their walk with Him—remember, He has not even died yet, and they do not even believe that He is going to die—it would have crushed and destroyed their hopes. So He mercifully shielded them from all of this.

He actually truthfully answered their question, but He mingles all of these events as one because that is how the question was framed.

One thing that she teaches is that if we want answers from the Lord, we should be very careful about the questions we ask Him. If you ask the wrong questions, sometimes you get the wrong answer—a truthful one, but it may not be the answer that you are looking at.

The second important and interesting thing is this: Now we know this event of the destruction of Jerusalem occurred thousands of years to the timeframe that we are living in: We are living at the end of the world and we are in 2009 at the moment, and we know that the end of the world is upon us and the destruction of Jerusalem was less than 2000 years ago. Two separate events.



Figure No. 5.

What we just read was that Ellen White says that Christ mingled these two events together. He did that for two reasons. The first reason was is because that is the understanding that the disciples had. That is how they understood things to be. They thought the destruction of Jerusalem would happen at the end of the world, so Jesus answers that.

But a more important reason why He does this is this: Christ in a very simple way shows us how history repeats. So when He mingles these two events together, He in fact answers the disciples' question together on the level that they were asking it because they believed they were the same event; but, He also answers it in a much more sophisticated and deep way.

What do I mean by that? Ellen White makes it clear—and for most of you who are listening to this presentation, I am assuming that you have pre-knowledge or at least some kind of limited understanding that the destruction of Jerusalem prefigures the destruction of the world. Adventists are not the only ones that believe that; many Christians believe this, that the destruction of Jerusalem prefigures the destruction of the world. It is a *type*. It is a *type* of the destruction of the world.

If you are not clear on that, as you go through this prophecy, you will see that; but, Ellen White makes it abundantly clear. Adventists, from the day of our pioneers, have viewed this passage, the destruction of Jerusalem, to be a type or a prefigure of the destruction of the world.

So what Christ introduces in a very simple but very sophisticated way is how history repeats.

Now, He does it in other ways as well. You know, He says “as it was in the days of Noe,” so shall it be at the end of the world, as it was in the days of Sodom and Gomorrah, so shall it be at the end of the world. He makes those comparisons in a very simplistic way. But when He does it in these passages of Scripture (Matthew 24, Mark 13, and Luke 21), it is much more sophisticated.

For those people who are not familiar with how history repeats itself, it is a very good introduction on how Christ views history repeating.

So just recapping, the disciples believe the destruction of Jerusalem and the end of the world, two separate events, occur at the same time. They have been educated and trained to believe the event of the end of the world happens at the same time as the destruction in Jerusalem. What they do is they have the destruction of Jerusalem overlapping the end of the world. They get the end of the world and they put it on top of the destruction of Jerusalem and they have them as synonymous events, happening at the same time.

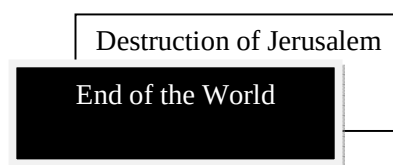


Figure No. 6.

We know that they were incorrect in their understanding. The destruction of Jerusalem occurred almost two thousand years ago, and the end of the world still is not here yet. The world has not come to its end. We are in the time of the end, but the world is not destroyed yet. So they are two separate events in that sense.

But then Jesus, as I said, introduces a very sophisticated thought. The destruction of Jerusalem prefigures or is a type of the end of the world.

So this is how the disciples viewed the end of the world: the destruction of Jerusalem and the end of the world occurring at the same time.

Jesus says, “You are not really correct because they happen separately; but, the destruction of Jerusalem prefigures the end of the world.” So in that sense He agrees and affirms how we can take the end of the world and put it over the destruction of Jerusalem and overlay these events.

Why does He do that? He does it for a very good reason. Because, when we look at the destruction of Jerusalem, we can see events occurring there that will be repeated at the end of the world. We will pick up some highlights as we go through.

So the destruction of Jerusalem prefigures the end of the world and it does it not just in a general sense, as we might have thought. For instance, when Christ says as it was in the days of Noe, so shall it be at the end of the world, they were marrying and giving in marriage. So we just say simplistically there was a lot of remarrying and adultery and fornication going on in the days of Noah, and it is going to be like that at the end of the world.

We take up these moral lessons, these moral issues that occurred in the time of Noah, and say they are going to be repeated at the end of the world.

What Christ does here, He does a similar thing but it is more sophisticated. He picks up events that occur in the time period of AD 31 to AD 70, and by picking up these events and mingling the destruction of Jerusalem and the end of the world, overlaying them one on top of the other, we can begin to get a picture of what is going to happen at the end of the world.

I just want to skip ahead for a second. One simple one that we are all aware of, you will hear of it in Adventism and in the world of Christianity, and it is this phrase: it is found in Matthew 24:7-8—I am not going to read it—but it is dealing with wars and rumors of wars. And you will hear this in sermon after sermon. You know, they say “all these wars and rumors of wars; and we know that the end of the world is coming. But where was this passage found?

This passage was found in this segment of the prophecy which was dated with the destruction of Jerusalem. It was dated between AD 31 and AD 70; this is where we have the wars and rumors of wars.

What we do—and you may not have thought about this before—but we take a historical event—this is real, actual history—that occurred in the time of the destruction of Jerusalem, and we get that and apply it to the end of the world. There is hardly a Christian who would not do that. Without realizing it unwittingly, what we have done is we have said that the destruction of Jerusalem prefigures or is a type of the end of the world.

So this idea of having histories overlapping, prefiguring things that are happening at the end of the world, or history repeating itself, should not be a strange concept to us.

What may be a concept that we might find it hard to struggle with is that particular events will occur; and, sometimes, actual sequence of events also occur in a repeated fashion. So you might go into the history of Moses and you can see a sequence of events occurring in that history, and that same sequence of events—the sequence, not the very events themselves, *per se*, will prefigure what is going to happen at the end of the world and those sequences can repeat

again. So this is how we today understand as a simple way the “wars and rumors of wars.” It began with a little historical issue that occurred in the timeframe of the destruction of Jerusalem and we apply it to the end of the world, correctly so

And this is why Christ answered, responded to, the disciples in the way that He did. Two reasons: First of all, that is what the disciples assumed, so He takes them on the level of their understanding. But coded in His answer, He answers for our benefit as well. As Ellen White said, the answer was not so much for them; it was more for us, upon whom the end of the world has come.

And what are we to do with that? Why are we interested in a historical event that occurred in the timeframe of the destruction of Jerusalem? It really does not mean anything to us, except for good history. We could take up some moral lessons from that, for sure. But more than that, what we are required to do is take this history and bring it to the end of the world, overlap it in a very similar way that the disciples did, and pick out pieces of information that occurred in that history and then apply them to the end of the world, to our situation in the time in which we are living.

Now, as I said, many people have read through Matthew 24 and seen much light from there; but, there are some things that people have not seen in these passages. Many people have not.

I just want to go through some points that maybe you have not seen, and it is not so much to do with some reinterpretation of the passage itself but I want to step back from the individual verses and look at the structure of this passage. So let us just step back and look at the structure.

We have already begun to look at this thing; so what have we seen so far? The disciples looked upon this as the destruction of Jerusalem and the end of the world. That is what we have seen.

Christ says we are to take the destruction of Jerusalem, with these events, and bring it and superimpose it upon the end of the world, and these events will be repeated at the end of the world. Most people understand that; but, this portion of the Scripture is a bit more sophisticated than that. So let us just walk through that.

Remember, our study is dealing with the 2520; not so much with this portion of Scripture so I am only going to skip through these passages of scripture very lightly. I would suggest to you in your own time to go through these passages in some detail because there is so much information here and it really is a beautiful study for you to do.

So let us look at this portion here, the destruction of Jerusalem. As I have already said, the destruction of Jerusalem, this prophecy was given AD 31. We know it is a historical fact that the destruction of Jerusalem occurred in AD 70.

Now, there are five events that Christ gives, that He speaks about, occurring in this time period; five events. I am not going to give you the verses. It is very simple to go through this. I am just going to give you the titles of the sections.

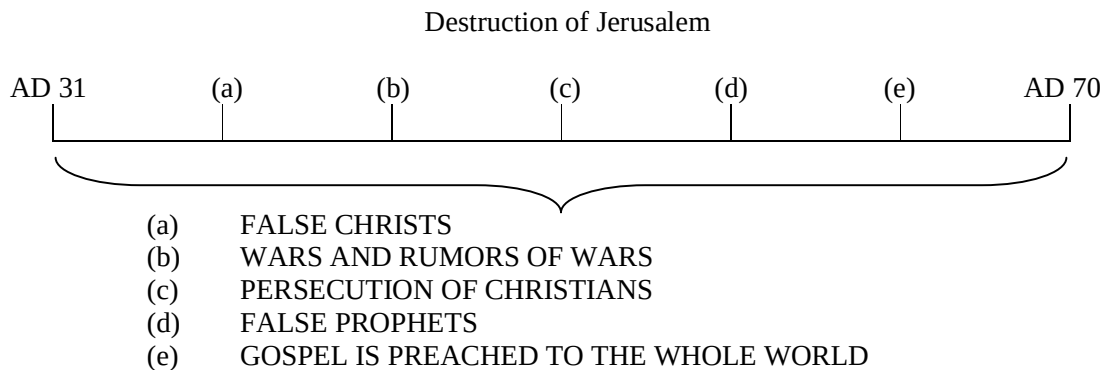


Figure No. 7.

There are five events that Jesus speaks about which occur before the destruction of Jerusalem. Two of them, everyone is familiar with, (b) and (e), And when I say we are familiar with it, you have heard sermon after sermon talking about the gospel is being preached to the whole world, when you talk about radio evangelism or satellite evangelism.

Where do they get these terms that the Scripture is going to be preached to the whole world? They get it from this portion of Scripture here, which is what time history? It is dealing with the history before AD 70. You can go to the Book of Acts and you can see this was literally fulfilled. In the life of Paul it speaks about the Gospel being preached to every creature under the sun. Ellen White confirms that.

I am not giving you verses or references; I am just giving you an introduction. Because, remember, the study is on the 2520. But I just going to point some thoughts to you and perhaps whet your appetite.

“Wars and rumors of wars” is what we looked at.

We know that the persecution of Christians was carried out by Saul.

We know that the Apostles performed this work of preaching the Gold to the whole world, but Paul, who was Saul, carried out a large portion of that work.

There were false Christs during this time period. One of the false Christs was Barabbas.

And, also, there were false prophets.

Once Christ has spoken about all of this, and spoke about the destruction of Jerusalem, when you go to Matthew 24:21-22, and Mark 13:19-20, and Luke 21:24b, Christ then changes gears. He skips over from talking about Jerusalem and He changes subjects.

Before I read what the Scriptures say, let me read to you what *The Desire of Ages* says. The reason why I want to read *The Desire of Ages* before I read the Scriptures to you is: These Scriptures here is where most of Evangelical Christianity begins to go astray in their understanding of the Scriptures. And to some degree, we as Adventists are not going to stray but things begin to get a bit foggy at this stage.

So this is what *The Desire of Ages* says:

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. ...”—

Ellen White says, “From the destruction of Jerusalem Christ jumps to the greater event, the last link” Then she says,

“Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. ‘Then shall be great tribulation,’ He said, ‘such as was not since the beginning of the world to this time, no, nor ever shall be. ...’ --

So here is great tribulation, centuries of great tribulations. Let us give a synopsis of what the passage says in the Scriptures.

Matthew 24:21-22	Mark 13.19-20	Luke 21:24b
<i>Synopsis of the Scriptures:</i> And then shall Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles shall be fulfilled. During this time, the time of the Gentiles, there shall be great tribulation, greater than anything since the world began, even to the end of the world.		

So between the beginning and the end there is another portion of history discussed; and this is this portion of great tribulation. This portion is dealing with the time period that we call The Dark Ages, this portion of great tribulation, and it is a time period that we all are familiar with. It is the 1260 years. And as we go through it, I will show you that it is that time period that is being referred to.

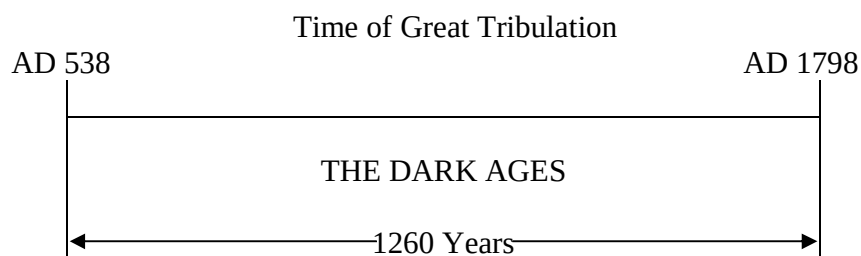


Figure No. 8.

And we know that the 1260 years began in AD 538 and ends in AD 1798.

So we have got our first portion of history, the destruction of Jerusalem. We have our second portion of history, which is in between these two events of “the last link,” the coming of the Son of God in majesty and glory, the end of the world, and the destruction of Jerusalem. This section Number II, what some people have failed to do is, when they see the destruction of Jerusalem prefigures the end of the world, when it comes to this portion of history they do not look at it that way. But I would suggest to you that these Dark Ages, too, in the same way as the destruction of Jerusalem, also prefigures the end of the world.

What we are required to do is to take the destruction of Jerusalem, overlay that with The Dark Ages, and now we have two testimonies of what is going to happen at the end of the world.

The destruction of Jerusalem gives us some events that are going to occur. The Dark Ages give us further information of what is going to occur.

The greatest event occurs during The Dark Ages time period that overshadows everything else that occurred during that time was persecution and Death. Now, today, it is something that we really do not like speaking about. For sure, we know that in The Dark Ages 50- to 100 million—that is almost half the population of the United States—Christians were killed during this time period, and we just see this as a relic of history.

But if we become aware and are able to discern the tools that God has given to us in this portion of Scripture and use them correctly, we can begin to see that this history here during the Time of Great Tribulation of The Dark Ages is an event that is going to occur at the end of the world.

Now, this history of The Dark Ages is not just given in the Gospels. We can also find this history in the Book of Revelation. So if you want, turn to the Book of Revelation 6.

Revelation 6, the time I am going to be talking about now is the period of persecution of the Christians during The Dark Ages. Let us go to verse 7.

If you are familiar with Revelation, you know that Chapter 6 is dealing with the Seals. And verse 7 deals with the beginning of the Fourth Seal. This is what the Word says:

- Revelation 6:7-8 (KJV)

“⁷And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.”

This history here is The Dark Ages. This is the Fourth Seal. It is a historical event.

Then an interesting dialogue begins to happen starting at verse 9. But before I do this, this is what I am trying to show you here.

In the destruction of Jerusalem we can see that events occur here which almost instinctively now because we are so used to it, we say that these events actually talk about things that happen at the end of the world; but, they were literally events that occurred during the time of the Early Church and they are to be repeated at the end of the world.

The Dark Ages, we tend not to see that so much. So I am showing you now through the Scriptures how these Dark Ages are going to be repeated at the end of the world. That is what I am doing now.

Verses 7 and 8, as I told you, are at this time period.

- Revelation 6:9 (KJV)

“⁹And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. ¹⁰And they cried with a loud voice, ...” —

I am just stopping there.

So when these souls that were under the altar—this is the altar in Heaven—they are crying. This is not literal; this is symbolic language. It is in the same that Cain killed Abel, do you remember what the Lord said to Cain? He said Abel’s blood cries out from the earth. When Abel’s body was there, it was crying out. “Crying out” is a witness. These souls who were killed in the Fourth Seal, they are a witness and their witness is crying out.

So let us go on. What is the cry? What is the witness that they have made?

— “⁹ (cont’d) ...saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

So the blood of these martyrs during this time period is asking for vengeance, and the vengeance needs to be applied upon those who dwell on the earth. So they want justice from God from being murdered. We know who murdered them. It was the Papacy during this time period. So they want justice against the Papacy. They say, “Lord, will this Great Controversy not end now? We have come to the end of the world, 1798, and we have died, millions of us. Is not that enough death?”

- Revelation 6:11 (KJV)

“¹¹ And white robes were given unto every one of them;” —this is God’s response now, an interesting response— “that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.”

So what does God say here? He says after the Fourth Seal, after 100 million Christians have been killed, there is still not enough. They have to wait patiently—having been killed and are asleep—they have to wait for what? He says they have to wait, that their fellowservants and brethren should be killed as they were.

They were killed by the Papacy. So God says, “Your death and carnage is not enough. There needs to be another group that is going to be killed, in the same way that you were killed and then it will be enough.” It is this other group, who are going to be killed as these saints of The Dark Ages were killed, who are the people who are killed at the end of the world. The group of The Dark Ages prefigures the other group at the end of the world.

Revelation shows us who these other people are. Let us turn to Revelation 20:4.

We are all familiar, I hope, with the Sunday Law issue, Revelation 13; the number of the Beast, the Mark of the Beast, the Image of the Beast.

- Revelation 20:4 (KJV)

“⁴ And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, ...” —

Chapter 6 said, “Your death is not enough. There needs to be another group, your fellowservants and brethren, who will be killed like you were.” This is that group. This is the second group that will be killed.

— “⁴ (cont’d) ...”that were beheaded for the witness of Jesus, and for the word of God, ...” —

How do we know it is this second group that I am talking about, that occurs at the end of the world? The rest of the verse says,

— “4 (cont’d) and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

We know the Sunday Law has not been enforced yet, so we are talking about these people who have been killed, who have not received the Mark of the Beast, are a future group of people who will be beheaded. So we know that is talking about the end of the world. It is a group of people who were spoken about in Revelation 6. The people in Revelation 6 were these martyrs during the time period of The Dark Ages. So we can see how in the Gospels that Christ is showing The Dark Ages prefigures an event that is going to happen at the end of the world; and it is this: 50- to 100 million Christians were killed then. At the end of the world a similar event is going to occur.

This history of The Dark Ages prefigures what is going to happen at the end of the world.

The destruction of Jerusalem and The Dark Ages, we are required at the end of the world to overlap them and to look at the Scriptures at face value for what they are. Not only is there going to be a revelation of God shining through His people, but there is going to be the greatest slaughter and carnage of human beings that this Earth has ever seen. It is an important point which we really need to grasp hold from this history of The Dark Ages.

In our next study, we will continue with this portion of Scripture and deal with another history that is introduced in this same passage and see what bearing that has upon us.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy. Lord, as you continue to open and reveal your Word to us, may we not sit back on our haunches, Lord, but may we press forward and gird up the loins of our mind and run the race that is set before us. May we thirst and hunger for righteousness, of heart and mind and soul. Lord, may we search your Scriptures to and fro that we may be those who are experienced and increased of knowledge. Lord, each of your people wants to be part of the 144,000 and it is our privilege to pray for that to be our experience. Lord, we want to be wise virgins, not foolish. As we begin to open your Word and to continue to study it, Lord, may your rich blessings be poured through your Word and into our hearts that our souls and our minds and our hearts may be drenched with the Holy Oil that you are pouring upon your people today. Bless us, Lord, and continue to guide us and strengthen us. We pray and ask in the name of Jesus. Amen.

THE 2520 REVEALED

Part 8

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue in our studies on the 2520 we want again to ask for a blessing, for grace and strength. Help us to be able to discern your will for your people in these last days. Father, as we see prophecy fulfilling before our very eyes, so many of us are unprepared for the events that are soon to break upon this world. For the vast majority of this Earth's population, Lord, it will be an overwhelming surprise but it should not be for your people and, yet, many of us, Father, are still asleep, waiting, and wondering what the next turn of events will be. And yet the very events, Father, which precede the close of probation have been clearly laid out in your Word, and yet multitudes, Father, multitudes of your people are unfamiliar with those truths and do not understand. Please help us, Father, individually, to be diligent students of your Word. Help us to stop making excuses, Father, for our age, our ignorance, whatever frailty, Lord, that we might hold onto: when our names are called out up in the Judgment, all these excuses will be swept away. Help each of us, Father, to send our sins beforehand to Judgment so that individually, Lord, we might have a relationship with you, Father, that will stand in the Day of Judgment. Please guide our thoughts and our feelings as we continue in our studies. We ask and pray in the name of Jesus. Amen.

So continuing our study on the 2520, as you will recall we have looked at four segments or four issues around the 2520. We are on our final segment now, segment four, which really goes with the nuts and bolts of what the 2520 is about.

We are no longer proving or attempting to prove what the 2520 is, in the sense that it is a time prophecy. The study will progress with the assumption that it is a time prophecy and we will proceed with that understanding.

As you will remember in our last study, we began to look at the 2520, going to the Gospels. So we were looking at specifically Matthew 24, Mark 13, and Luke 21. And as you recall in our previous study, these chapters really deal with a dialogue with the disciples and Jesus.

The thing that sparks off this conversation between them is a dialogue that Christ has with the priests. He explains to them how their house is going to be left unto them desolate, how the temple is going to be destroyed. And because of this dialogue, the disciples become concerned and then they ask a question of Christ.

Remember we spoke about the fact the disciples, because of their education, the training, the upbringing they had received, could not imagine that Jerusalem would be destroyed independent of the end of the world. So when they came to ask the question of Christ, for Him to explain to them, they asked their question in this fashion: They asked a single question but they broke it down into four segments. And I will go through those four segments again.

The asked four things:

- (1) When shall these things be, when will the temple be destroyed?
- (2) What shall be the sign when these things are about to happen?
- (3) What shall be the sign that you are about to come back?
- (4) What shall be the sign that the world is about to end.

So they look for four things.

First of all they asked, “When is the temple going to be destroyed?”

Then they asked, “What signs are there going to be so that we can know the temple is going to be destroyed beforehand?”

Then they asked, “What signs are there going to be before the return of Christ.”

And then the final question that they asked is, “What are the signs going to be that the world is about to come to an end?”

As you will recall, Jesus addressed all four of their questions, but he addresses it in a way where He leaves the disciples, and us, to work out which bits are which of His answer. So he gives them all the answers to their questions, but He does it in a way where they still have to do some work, they have to do some investigation, they have to figure out the ins and outs of His response.

I began to introduce to you this concept that when He gave His response, He did it in a way to meet their needs, to meet their understanding and also ours. So as they believe that Jerusalem and the destruction of the world would happen at the same time, He responded to their question in that fashion. So He mingled all of these events together. He did it to suit them, but He also does it for a very important reason for our benefit; and that is this, that there is a history that occurs from AD 31 to AD 70, which is the destruction of Jerusalem. And what Christ does, in a very clever way He introduces this destruction of Jerusalem as a type of the end of the world or a prefigure of the end of the world. By doing that, He not only meets the demands of the disciples, He also meets the demands of God’s people today.

What do I mean by that? By looking through the events that occur during the destruction of Jerusalem—and we looked at five points, if you recall—we are able to go in and see those events that literally occurred at that time, to help us to be able to discern the times in which we are living so that we might be able to know the signs that should come just before the return of Christ and just before the destruction of the world.

So if we have the destruction of Jerusalem, and we have the end of the world where we live, and we live in 2009, what we are required to do is to get these two histories and overlap them.

We know from both the Bible and the Spirit of Prophecy that we have information about what is going to occur at the end of the world, but it is not complete. We have waymarks, but the information that is given is not complete. So by going back into these histories in the Bible—for instance, the destruction of Jerusalem—we can begin to add detail to our understanding as to what is going to occur at the end of the world.

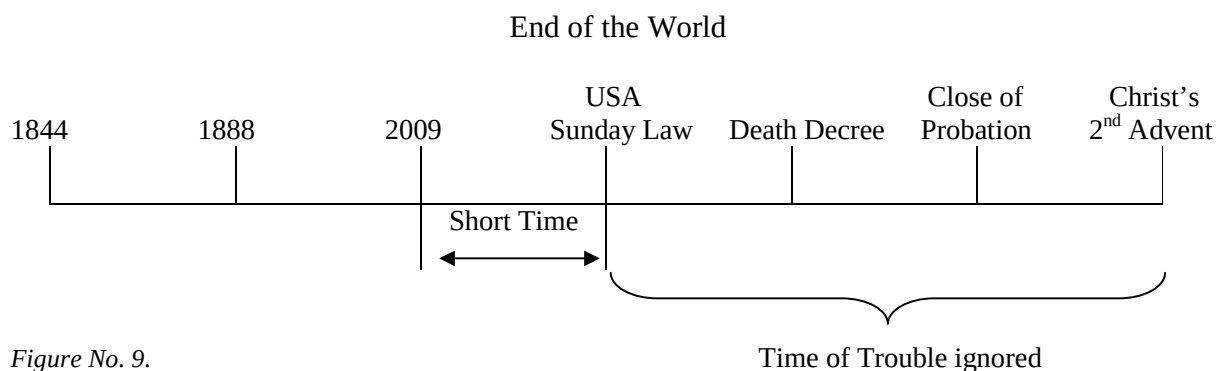


Figure No. 9.

As an example: The majority of Seventh Day Adventists have read *The Great Controversy*, and we know that we have some key dates, some key events, very basic. We have 1844 when the Sanctuary began to be cleansed. Between 1844 and where we are living now in 2009, there is not much information.

We could put some dates; we could put “1888,” for instance. There are some people in Adventism who understand the history of 1888 fairly well and some people do not. But there is not that much information. All we know for sure is that some time in the near future there is going to be a Sunday Law. We are given that information in Revelation 13. We know the Sunday Law is going to start in the United States and it is going to progress to all the countries in the world. *The Great Controversy* teaches that. At some time after the Sunday Law begins to take effect, there is going to be a death decree, and then some time after that there is going to be the close of probation, and then we are going to have a Second Advent.

But before we get to the key event of the Sunday Law, we do not have that much information. So by going back into these histories, we can begin to piece together much more information than we have with a surface reading of *The Great Controversy* or Revelation 13, for example. That is why it is important. We are required to know these histories in some depth, so we can be prepared for the events that are soon to occur.

The majority of the people in Adventism believe—there is hardly anybody, if you were to ask—who would say from 2009 to the Sunday Law is going to be a long time. This is going to be a very short time. If you read the newspapers, if you watch the news on TV, you will know that the events that are transpiring in the world clearly show us that we do not have much time left. The economy is collapsing, the Papacy is on the rise, conservative Protestantism is on the rise in the United States, as well as liberalism. So there are all these contending forces that are occurring.

Unless we understand these events are going to occur, we most assuredly will not be prepared for these events. Not only that, but without looking back in history and piecing the things together to know what is going to happen from 2009 and onwards, and even filling in some of these blanks to see what is happening in recent history, without doing that, our expectations of what are about to occur will be warped and distorted.

We know when you go back into the history of Israel during the time of Christ, if we go to around 4 BC when Christ was born, and we look at the history here, we know that one of the things that Israel struggled with—for various reasons, primarily national pride—from the leadership down, they educated the people to expect Christ, or the Messiah they would say, was coming to be as the Lion of the Tribe of Judah. They were expecting Him to come to destroy their enemies. They were in captivity to the Romans.

So Christ, the Messiah, they expected Him to come; because of their national pride, because of their arrogance, because of their agenda, they were expecting Christ to come and destroy their enemies, that they would become the nation that would rule the world and He would put down their enemies.

When He came in a fashion they were not expecting, that was one of the primary reasons why they rejected Him. If He had come in a fashion that they were looking for, as a Messiah that they really desired, they really would have accepted Him; but they were not.

In the same way when we come to the end of the world, I am not suggesting that we have spiritual pride in the church but what I am suggesting is that if we do not understand the sequence of events and prophecy clearly, we will fall into the trap of expecting things to be in a

certain way. When they do not turn out that way, we will get caught short and miss events that we are required to know.

One of the greatest dangers that I feel we are in as a church is not only that we will miss events, not even realizing that they are going to occur, but we are expecting events to occur which have already occurred.

So as an example—and we will not be touching this in this study—but we are expecting events to appear after the Sunday Law. And our expectation of these events are not based upon a close and detailed study of the Word, they are based upon a culture in Adventism that is filtered down through a surface reading of God's Word and we have just accepted those ideas and concepts, in an identical way that the Jews did. That is one of the reasons why the disciples struggled so much with the teachings that Christ was trying to give to them.

You will recall if you have read the Gospels and I am sure you have, when Christ would tell them something, they would not know what He was talking about. When He would talk about the resurrection from the dead, they did not understand what that concept meant. They could not understand what the Lamb of God was. There were so many issues because of their education that they were confused about; and we have fallen, we have fallen, into the same trap today because of surface reading by our elders, our forefathers, which have been filtered down through custom and tradition to us. We hold onto a number of concepts which are not sound and which are not found in the Word of God. One of those concepts we dealt with in our last presentation.

So after the destruction of Jerusalem, the second phase of history that Christ talks about in this discourse is The Dark Ages, from AD 538 to AD 1798. Now, when we in Adventism look at this history, we just see as a historical phenomena of what the Papacy did hundreds of years ago and it has no relevance, no bearing, upon our present lives and our future lives. But if we can begin to see what Christ is trying to do here in this discourse, He is trying to pre-warn His children of what is going to happen at the end of the world.

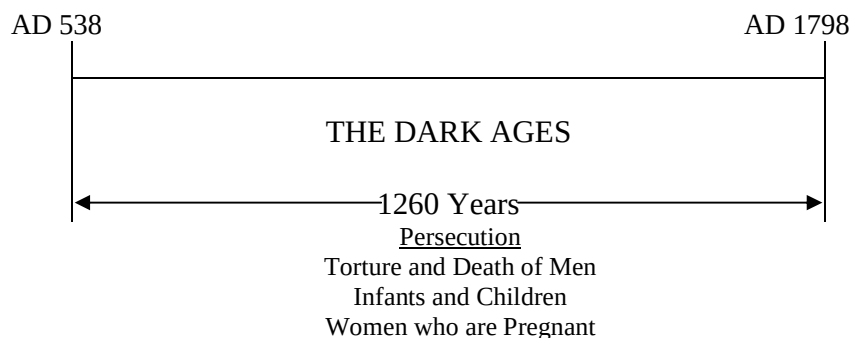


Figure No. 10.

Look at the destruction of Jerusalem and the history spoken about during The Dark Ages, primarily one of persecution but it is worse than persecution. Persecution brought to view here deals with torture and death. This is not just torture and death of men; this is infants, children, women who are pregnant. If you go back and read some of the history books of that time period, *Foxe's Book of Martyrs*, *History of the Reformation*, you will see the carnage that the Papacy inflicted upon God's people during that time period. Christ is clearly trying to teach His people that this is a type of an event that is going to occur at the end of the world.

And if you will remember in our last study, we went into the Book of Revelation and showed how we can find that. When you go to Revelation 6 and Revelation 20, you can piece together this very warning that Christ is trying to give to us.

So one of the things that we speak about in the church today is that all of us are joyfully expecting in 2009 the close coming of Christ at His Second Advent, and we skip all of this history that is going to occur here and we ignore it and we think it is just going to be a nice, jovial time—we are going to do some evangelism; it is all going to be good; the 50 members in our local church, if you ask them, “Have you accepted Christ?” and everybody puts their hand up; and we are all waiting, ready for his close return—and we ignore all of these events that are going to go on.

People are asked things like, “Get ready, because Christ is coming any day! He could come tomorrow, we do not know!” You may have heard a question like that.

People say, “When could Christ come?”

“He could come tomorrow!”

And He cannot. Christ cannot come tomorrow because if you look at the sequence of events clearly laid down in the Word of God, we know for a certainty that He cannot; because, certain events have to occur and they take time to occur.

I am not suggesting that he could not come in 12 months, 18 months; but, He certainly cannot come tomorrow while we are living where we are today.

So our whole concept of prophecy has been distorted and warped; and one of the things is that we have blanked out of our minds this whole issue of torture, death, and persecution. And I am not saying we should dwell on this thing; but to pretend it is not going to occur will leave us short, and what it will mean is that we will have an incorrect understanding about the events about to occur after 2009 and onward. What that will do is, when these events begin to come about and they impact our personal lives, we open ourselves to this issue that when they come we are not prepared for them. When they do come, we will walk away from that conflict and persecution.

How do we know we will do that? Because, when you come into the history of Israel at the time of Christ, in AD 31 when Christ was crucified, you remember the night before His crucifixion in the Garden of Gethsemane where Christ had repeatedly told His disciples for the last three years to prepare for that event, He warned them time and again and they did not heed His warning, that when the event came to them, when the crisis came because they were unprepared, things were turning out in a way that they were not expecting, they ran and fled; and not one of them, not one of them, stood.

Fortunately for the disciples, God rounded them up and, as the Scriptures says, He only lost one and that one was not even His. He said he was of the devil.

In our day it will not be that way. When we fall and crumble when the Sunday Law hits our lives individually, we will not have a second chance because we are required to know the events of history before they occur. We have been given an abundance amount of information.

The history of the destruction of Jerusalem, the history of The Dark Ages, and there is a third history that we are going to be dealing with in a moment, all of those histories pre-warn us of the events that are about to occur. So we are required to learn the lessons: These things “are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)” They are ensamples to us.

So that is just a recap of where we got in our last study, and now I want to deal with a third segment, the final segment of this prophecy.

Remember, we are not going into all the details of all of this. What we are just doing is just giving you an overview of these chapters because we want to pick out certain points, once you have gotten an overview of the structure, and continue in our study on the 2520.

The third segment deals with a history from AD 1798 to AD 1844.

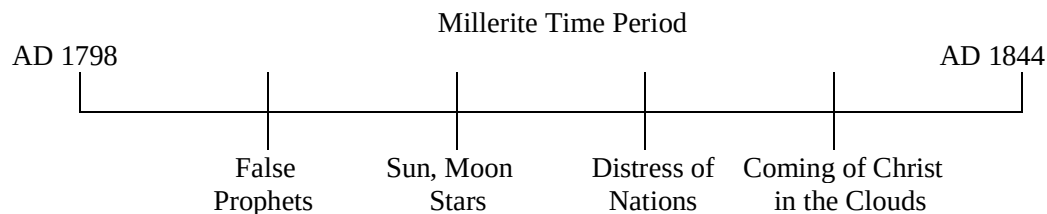


Figure No. 11.

In this history—if we go through the verses in these chapters in the way that I suggested to you in our previous study, is to line up these verses in a systematic fashion and, while you do that, line up the verses, the phrases, the paragraphs, that are in *The Desire of Ages*, Chapter 69—there are a number of waymarks or histories or events that are given in this history. I am just going to bring that down and write some of the things that Christ brings up.

He says there are going to be False Prophets. These false prophets, I am just going to give you the verses from Matthew: verse 23-27

He then talks about the sun, moon, and stars.

He then talks about the distress of nations

He then speaks about the coming of Christ in the clouds.

Now, as I said, we are not going to go through all these things in detail; but, I just want to show you one thing.

Often, when I have spoken to people—and most people have read these chapters, particularly Matthew 24, and without having a clear understanding of the structure of this prophecy to see that it is talking about three separate histories—what people tend to do is just see this as kind of like a single prophecy with individual events that are just laid out there in kind of a random fashion, haphazard even, and they pick out bits and pieces out of these prophecies and apply them to the end of the world.

We spoke about this structure in Jerusalem. I just want to pick out one point here in a moment.

But, for instance, when we come to the time period of AD 1798 to AD 1844, one of the key things that we speak about is the distress of nations. We talk about the distress of nations as an end-time event, saying that the whole world is being turned upside down by everything that is going on, nature, wars, Islam, the Soviet Union, China, North Korea, Iran, all these countries, and there is a distress of nations going on. So we pick out these things and bring them to the end of the world.

If you remember from the structure of the destruction of Jerusalem, in Matthew 24:11 Christ spoke about false prophets there. If you have a look at the language spoken about in verse 11 and verses 23-27, both are talking about false prophets; the language is very similar. Most people do not see the consistency of having false prophets spoken about at the beginning of the chapter and then false prophets spoken about at the end of the chapter and try to understand how you deal with these two things that are speaking about false prophets if this is just kind of like a single prophecy that is dealt with in an end-of-the-world scenario.

But if you begin to look at this prophecy in this structured fashion that it is not talking about primarily the end of the world, it is talking about literal historical events that occurred in the past, it becomes very clear.

So you can have false prophets during the time period of AD 1798 to AD 1844 as a history, as a historical event, and you can have it in the time of the destruction of Jerusalem, AD 31 to AD 70, as well and now there is no inconsistency because they are talking about two separate histories, two separate events, where you will have false prophets coming on the scene in one time frame and you will have false prophets coming on the scene in another time frame. And when you begin to overlap these histories, you can begin to see what these false prophets are doing in one time frame, and what these false prophets are doing in the other time frame, combine them together and you will begin to see what is going to happen at the end of the world.

Without understanding this prophecy in this fashion you do not have the tools to be able to see why Christ is speaking about false prophets twice. It does not make the sense that Christ wanted it to.

So before I move on, this is what Christ is trying to do. He is trying to tell His disciples there are going to be three historical events—He only picks out these three in this prophecy—and he says that all of these three histories prefigure the end of the world. They bring out different points that are going to occur at the end of the world.

What He wants us to be able to do with this information is to line them up in a certain way. He wants us to get to the destruction of Jerusalem, look at these events that occur there; pick out those events and begin to realize that those events are going to be repeated at the end of the world.

On top of that, He wants us to look at The Dark Ages, look at the events that occurred there and see how that is going to have an impact at the end of the world.

Then He wants us to go and look at the history of the Millerites and look at those events and see those events, too, will occur at the end of the world.

By doing this we can begin not having four points or five points, but we can have just a minimum from this simple prophecy, we can begin to look at ten points that are brought up here.

And when I did that little timeline of the basic overview of what is going to occur at the end of the world, based upon Revelation 13 and *The Great Controversy*, we did not have many waymarks, we did not have many pointers, we did not have the detail that we really needed. But by going through this kind of study we can begin to get many points. Some of them are very subtle; some of them are not so subtle. It begins to fit in the details that we are required to know.

Now, there are some people that listen to this presentation who will think that they do not need to know all this because they have read *The Great Controversy*. They know there is going to be a Sunday Law and that God is going to take care of His people, and everything is going to be okay. It is a very dangerous mindset to have.

Let me give you a practical example. Everybody has been to school, we all have had examinations. Examination normally comes around June, maybe depending on where you are. So when you are in January, you know you have got six months. You know you have got six months, and there is nobody that I have ever met who starts revising in January. Nobody revises in January. When February, March, April—when you get to April, and you come to your Easter holidays, then people begin to start panicking. They start making a revision plan and start thinking, “Well, maybe I need to start putting some hours into this because examination day is coming.” So they may allocate half an hour, an hour, a day; get sidetracked, make commitments,

fall back on them. But when you start getting to May, and now you are back at school, now you begin to start panicking because you know you cannot avoid that date and it is coming close.

When you know examination day is on the 16th of June and now it is the 15th and it is 7:00 p.m., there are very few people now who are not revising, who are not panicking, and who are not sweating.

The point I am trying to make here is, when you know the examination day is going to be on the 16th—and before I go on, we do not know when the Sunday Law is going to occur. We know that it is now near at hand. But the way we are required to know how near it is, is by looking at the histories here and the details and the points and filling in the blanks. That is how we know we are approaching closer. Without these tools, all we have are just these “gross waymarks,” January to June, and we do not know when it is going to be.

If someone were to say to you in January, “You are going to have an examination day, but I am not going to tell you when it is; it is going to be some time this year, it could be next month or it could be in December,” what help would that give you? What assistance would that be to you? It would drive you mad!

God is not in the business of doing that to His people. This Sunday Law is going to come as an overwhelming surprise to the world. It should not be to His people. God has given us sufficient information. Ellen White says the events that occur before the close of probation are clearly set out in His Word. And they are, but we are required to dig and find them. They are not given to us on a plate. Ellen White has not written a manual on all the events that occur preceding the Sunday Law and the Second Advent in a way that she hands it out on a plate. You have to work for it; just in the same way we have to work for our examination.

But we all know, June the 15th at 7:00 p.m., you are going to be behaving differently than you were on January the 1st. That is why we are required to understand these events, understand these histories, pick out points from them and begin to build up a much more detailed picture of the events that precede the Sunday Law, the Second Advent, and the close of probation; so we can make the appropriate preparation. It is a delusion; it is a delusion, to think that we will be okay knowing that we are alive in 2009 and sometime next year, in ten years’ time, in twenty years’ time, or who knows when, that the Sunday Law is going to occur. God will not do that to His people. He is in the business of saving, not destroying, men’s lives; and he has given us sufficient information to warn us and to prepare us.

You ask any school teacher, they will know after years of experience that everybody in January are wasting their time and messing around, as all of God’s people. God knows that. He knows that without help we will not be ready for examination day. We will not be ready. So in His wisdom, He has given us the tools, He has given us the information, the ability, and the Holy Spirit has enlightened the minds of men, so that we can go into His Word and begin to lay out waymarks from one event to another event, so that we can make the necessary preparation. That is why this information is required.

When you go through this history from AD 1798 to AD 1844—most people do not have any issue with the history of the destruction of Jerusalem; the history of The Dark Ages they can swallow—this one is problematic. The reason why it is problematic is because if you read carefully the wording of these chapters (Matthew 24, Mark 13, and Luke 21), it looks like when you come to the end of the Millerite history, it looks like God is talking about the Second Advent and not 1844.

You know, Christ is a good God and He has a way of overriding Satan and his plans and the mistakes of God’s people, because Christ is the Alpha and the Omega; He sees the end from

the beginning. One of the things that Christ has the ability to do, He has the ability to make unfulfilled prophecy still work.

Now, unfulfilled prophecy is something that we struggle with. Conceptually, it is hard for us to deal with; but, it does happen and God has a way of still working around all of these issues.

So let me give you some examples of unfulfilled prophecy.

First of all, let me say this. If you read the Spirit of Prophecy, you will see even with a superficial reading of her works, she will tell you that it was not God's will that we should be in the wilderness for around 160 years; it was never His will for us to be here. We have been born out of time. It was His will that Christ was going to return very soon after 1844; and if He had, the way that these chapters were written, this event of 1844, would have been His Second Advent. It would have been speaking about that. But with the backsliding and the negligence of God's people, that did not happen. And here we are in 2009, and now all these events from 1798 to 1844 have become historical events, but these events are not wasted.

In God's foresight, what He had the ability to do is take those histories here, which were only to occur once—and He has the ability, He has the foresight, He has the wisdom that these events during the Millerite time period will reoccur at the end of the world. Just like the destruction of Jerusalem, The Dark Ages, the events that occurred during the Millerite history will reoccur at the end of the world.

Let me just give you an example from the Word of God, and then I will just give you one or two Spirit of Prophecy statements about unfulfilled prophecy.

If you will, go to Isaiah 65 and pick up from verse 17.

- Isaiah 65:16-20 (KJV)

Now, most people when they look at this portion of Isaiah, they think it is talking about an occurrence that is going to be in Heaven; but if you read carefully, it really is not. In its primary application it is talking about an event that was supposed to occur on Earth, after the return of the Jews from Babylon. It says,

“¹⁶For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. ¹⁸But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy, ¹⁹And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.”

And here in verse 20 we know it is not talking about Heaven:

“²⁰There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed.”

Now, we know when we go to Heaven there is not going to be any death and there are not going to be any sinners; so, this passage here is talking about the restoration of Israel after the Babylonian captivity. That is the primary point of this prophecy. God said if you are faithful, this is what will happen, this is what Jerusalem will be like.

We know that Jerusalem was not faithful, Israel did not repent, they did not turn back to God, and this was an unfulfilled prophecy for them. It will be fulfilled after the Second Advent, so it will be fulfilled in a spiritual sense in the New Jerusalem, in Heaven. So it has a literal application which was not fulfilled, and it also has a spiritual application at the end of the world which will be fulfilled.

In the same way, this prophecy of the Millerites shows you that. Let me read you only a few statements from the Spirit of Prophecy. There are a number of passages here. These are from *Last Day Events*, pages 36.3 - 37.3.

You know the *Last Day Events* is a compilation so the actual, original sources, there are about four or five original sources here. But I am just going to read some passages.

This is written in 1856; this is what Ellen White says in 1856:

“Ellen White Expected Christ’s Return in Her Day

“I was shown the company present at the Conference. Said the angel: ‘Some food for worms,’ —so some people were going to die— “some subjects of the seven last plagues,” —so some of these people were going to go through the Seven Plagues, and she says — “some will be alive and remain upon the earth to be translated at the coming of Jesus. —Testimonies For The Church 1:131, 132 (1856).” *Last Day Events*, 36.3.

—Then she talks about translation.

Now, we know that that did not occur because everybody alive in 1856 is now dead; and none of them will be translated. The very definition of “translation” is to go to Heaven without ever seeing death. It is not dealing with the Special Resurrection. This prophecy was never fulfilled; it is an unfulfilled prophecy.

She says in another statement, written in 1872:

“Because time is short,” —she believed time was short—we should work with diligence and double energy. Our children may never enter college.—Testimonies for the Church 3:159 (1872).” *Ibid.*, 36.4.

So she is saying that the children that were alive there—she is not saying that they should not enter college; she is saying because time is so short the children will not live to get to college age. So if you are 12 or 13, 10, you are not going to be alive by the time you are 16 or 17, because time is so short. An unfulfilled prophecy.

1876: She says the children are alive in 1876, but time is so short that they are not even going to grow up to adulthood. But all those children grew up, had children, and have died. An unfulfilled prophecy. [Letter 48, 1876. *Ibid.*, 36.5]

“In this age of the world, as the scenes of earth’s history are soon to close and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted the better for all, both men and women.—Testimonies for the Church 5:366 (1885).” *Ibid.*, 37.1.

She says the time of trouble is about to come upon the world, and it is not wise to get married because time is so short.

You will notice that was written in 1885, only three short years before 1888. Again, you come to another event in our history, 1888, which has some bearing upon what is going on today; and, you can pick out some events from that history and apply them to the end of the world, too. But she was expecting something to occur within three short years. It was God's will that His people should be prepared and He was soon was about to return.

But it did not occur. Everybody that was alive in 1888 has now passed away and died.

"The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel and the trump of God echo from mountain and plain and sea to the uttermost parts of the earth.—The Review and Herald, July 31, 1888. *Ibid*, 37.2.

Now, she is not talking about the resurrection there. She is talking about people who were alive there, who were still going to be alive when Christ comes. That was written in 1888. She was expecting the Lord to come imminently. An unfulfilled prophecy.

The whole history of 1888 is unfulfilled prophecy.

And the last one:

"The time of test is just upon us," —that is the Sunday Law— "for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.—Selected Messages 1:363 (1892)." *Ibid.*, 37.3.

So in 1892 she says that the loud cry of the "Third Angel" —and that is a code word, if you like, for the Angel of Revelation 18:1-3, 4—has come into history. So that is what she is talking about, specifically verses 1-3; that is the point that she is trying to bring out here.

That event occurred, but it did not go far enough; so that has become a historical legacy of unfulfilled prophecy.

The same way here in the Millerite history: while the language appears at first to talk about the Second Advent, we know that it was not. The thing that people pick up on when they look at this, if we go to—well, we will just pick it up from Matthew 24:30. This is why people place this last portion of these chapters (Matthew 24, Mark 13, and Luke 21) as the Second Advent. This is why they do that.

- Matthew 24:30 (KJV)

³⁰"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

And so it is that term here where they "see the Son of man coming in the clouds." When we read that we tend to have this idea that it is talking about a phrase that is found in Revelation 1:7, where it says,

- Revelation 1:7 (KJV)

⁷Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

What we do is we look in this passage from Matthew 24:30—and it is found in Mark and Luke as well—and we say that this is dealing with the event found in Revelation 1:7. They are both talking about Christ coming in the clouds of Heaven. So they say this is talking about the Second Advent; and it would have been if, in God’s order, this had been fulfilled prophecy in the Millerite time period and Christ had returned.

However, if we go to Daniel 7:13, another phrase is brought about that people miss. I am not going to be dealing with Daniel, but this passage is talking about the Investigative Judgment, when the judgment opens, and the terminology in Daniel 8:13-14 is the cleansing of the Sanctuary.

- Daniel 7:13 (KJV)

¹³I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.”

Originally, most people would have thought that Daniel 7:13 and Revelation 1:7 were the same event; but, they are not the same event. Matthew 24:30 is dealing with the event which occurred in Daniel 7:13, and that occurred in 1844. And Revelation 1:7 is going to be post-2009—and we do not know when that post-2009 is—separated by over 100 years.

Because of the failure of God’s people in not obeying His Word and following through with it, this prophecy here, which should have been the return of Christ to this Earth, has now become unfulfilled prophecy; and, yet, it fulfilled all the Scriptures. It did not fulfill Revelation 1:7; it fulfilled Daniel 7:13. So all the Scriptures remain and have integrity and we, now at the end of the world, are able to use the Millerite portion of the prophecy for our own benefit to help us.

So this has just been a simple and brief overview. We have not looked at the waymarks individually and see how they occurred and what happened, and those things; but, I hope it has given you an interest if nothing else to go back and look at these chapters, to go back and see how the destruction of Jerusalem, how The Dark Ages, and how the history of the Millerites, all of them, equals what is going to happen at the end of the world:

$$\boxed{\text{Destruction of Jerusalem}} + \boxed{\text{The Dark Ages}} + \boxed{\text{Millerites}} = \boxed{\text{End of World}}$$

Figure No. 12.

This is an interesting study.

So having done that, in the next presentation I want to go back into these passages and just pick up some phrases that were introduced here, which will help us to pick up the threads of the 2520 and continue with our study. But without an overview of this chapter, it would have been difficult to do that.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy. Lord, we thank you that despite our failings of not committing ourselves and following through with our commitments, that we have failed you so many times and yet, Lord, even if it is your will to finish this Great Controversy and bring your children home and we have failed you, as our forefathers have done, Lord you still have a way of turning around events so that your will and your Word may continue to have integrity; and not only that, Father, that you are desirous in wanting to save your people. Father, I pray that we each would have a willing heart to relook at your Word. We know it is so hard, Father, to fight our upbringing, our cultivated tendencies, the education that we have received mostly through custom and tradition, Father, of forced education, to undo all of that and to begin to investigate your Word individually. Lord, as we go away from this study and look at these passages found in the Gospels, may we begin to glean thoughts and ideas, Father, that, individually, we might be able to fill in the gaps for ourselves to see how close we are, where we are in Earth's history. We know the Sunday Law is about to occur, Father, but we need more information and we need more help from you, Lord, through the guidance of your Holy Spirit so that we might make the necessary preparation to be ready for that time. Father, bless us, continue to strengthen and guide us. We ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 9

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue our study on the 2520, may you continue to guide our minds, our thoughts, and our feelings. Help us, Lord, to continue to glorify your name in all that we do and say. Bless us, Father; guide our hearts and our minds. We thank you, Lord, for leading your people; that they are running to and fro in your Word. And as the increase of knowledge continues, Father, we, individually, want to be part of that. Bless us, Father, and continue to direct our minds, our thoughts, our feelings. We ask and pray in the name of Jesus. Amen.

Just summarizing these three chapters from the Gospels (Matthew 24, Mark 13, and Luke 21), by looking at them in a bit more detail than perhaps we have done in the past, Christ encodes in this prophecy some information to help us, to give us the tools, at the end of the world to be able to understand in more detail the sequence of events that is going to occur, prior Sunday Law and post-Sunday Law.

As I gave the simple illustration the last presentation, we really do need to understand the times in which we are living because, as we approach an event, a crisis in our lives, depending on how close you are to that crisis determines how we will respond this day to the crisis; because, we need to respond in a difference fashion, depending on how far the crisis is away.

Just in a matter of quick review, we have the destruction of Jerusalem from AD 31 to AD 70. Ellen White says that Jesus jumps hundreds of years into the future and talks about The Dark Ages, from AD 538 to AD 1798. Then He moves into the third portion of history, which was the Millerites, which is from AD 1798 to AD 1844.

We said in the last presentation that it was God's will that His people should not be wandering in the wilderness for these 160 years since 1844. He wanted to bring His people home. So Earth would have been yet another world, this would have been the antitype. So as Christ says "as it was in the days of Noe, as it was in the days of Sodom and Gomorrah," which were types, this would have been fulfilled in the Millerite history; but, because of the backsliding and the apostasy of God's people post-1844 this became an unfulfilled prophecy.

And what I mean by that is, it stopped being an antitype and it started being a type, just as the destruction of Jerusalem and The Dark Ages were types.

God is in control of not only our lives but the affairs of nations, the whole Universe. As these histories were types and the history of the Millerites become a type, what we have the ability to do at the end of the world is to take this history, line it up with The Dark Ages and line it up with the destruction of Jerusalem, to help us to be able to understand the events that are going to occur at the end of the world during the time in which we are living.

So though our forefathers did not follow through, if I could put it that way, the legacy they left us is still a benefit to us. In the point of the historical events of the Millerite time period to note is that when Christ is said to come in the clouds of Heaven at the end of this prophecy, it was God's will that that would have been the Second Coming; but, because of the failings of God's people that no longer was fulfilled in that prophecy and, instead, it dealt with Christ coming to the Father in the beginning of the Investigative Judgment as found in Daniel 7:13. So

Christ coming in the clouds of Heaven becomes a type. It is in that sense that this was unfulfilled, an unfulfilled prophecy.

I showed you one example from the Scriptures, Isaiah 65, and a few examples from the Spirit of Prophecy, where we have to come to terms with unfulfilled prophecy. God, through His prophets, makes statements that have an impact and bearing upon His people during the times in which they are living; and, depending on how God's people respond to that message, that prophecy may or may not be fulfilled in their lives. There are some prophecies that are not conditional; yet, there are some that are.

The Millerite time period was a conditional prophecy. If God's people had remained faithful, it would have been the Second Advent. Unfortunately they were not, so it dealt not with His Second Coming but with the beginning of the Investigative Judgment. And what I mean by that is in the sense of this phrase, "coming in the clouds of Heaven," because that phrase is found twice in the Bible besides where it is found in the Gospels: one in the Book of Daniel, one in the Book of Revelation, and they are talking about different events.

So I want to just jump back into two phrases I found in this prophecy. We will deal with one phrase first and we will run that phrase to see where it leads us, then we will go back into another phrase that is found in this portion of Scripture and go back and see where that leads us, and get those two conclusions and bring them together.

I thought I would draw just a little sketch of it, really; and I will show you where the two are found. The first one is found in Matthew 24:21, Mark 13:19, and Luke 21:24b. And combining these three portions of Scriptures together in the way that I told you two presentations ago, I believe it was, this is what they say:

Destruction of Jerusalem		The Dark Ages		Millerites Time Period		End of the World
Matt. 24:15-20 Mark 13:14-18 Luke 21:20-24a		Matt. 24:21 Mark 18:19 Luke 21:24b				

Figure No. 13.

Matthew 24:21	Mark 13:19	Luke 21:24b
<i>Synopsis of Scripture:</i> And then Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. During this time, the times of the Gentiles, there shall be great tribulation, greater than anything since the world began, even to the end of the world.		

This is talking about the destruction of Jerusalem. It talks about this phrase, "the times of the Gentiles" and how Jerusalem would be trodden down during this duration of time and how severe this timeframe would be.

Now, what you will remember is that even though these two events (the destruction of Jerusalem and The Dark Ages) are split—there are over 500 years between the two—what Christ does is in His response to the disciples' question, He joins these two events together. When He talks about the end of Jerusalem in AD 70, this is how He introduces it. It is found in Matthew 24:15-20, Mark 13:14-18, and Luke 21:20-24a:

Matthew 24:15-20	Mark 13:14-18	Luke 21:20-24a
<i>Synopsis of Scripture:</i> It talks about when the destruction of Jerusalem is going to happen. If you are in Judea, flee into the mountains; if you are on your housetop, do not go into your house to pick up anything; woe to them that are with child in those days. It has all to do with as you see these things, make sure you escape. So that is what these verses are dealing with. Then it says, after having said all of this, pray that your flight might not be in winter. Then it says, and then Jerusalem shall be trodden down.		

So what in essence the prophecy does, even though that there is a 500-year gap between the events, it actually joins these together so you get AD 70 and AD 538 almost as a single event. That is how Christ describes it.

AD 70	AD 538	
Destruction of Jerusalem	The Dark Ages	Millerites Time Period

Figure No. 14.

We know that the destruction of Jerusalem occurred in AD 70, but then He talks about the destruction of Jerusalem going on for quite a long time. He talks about this destruction going on during the times of the Gentiles. We will spend some time looking at that and how this destruction is going to be the greatest destruction that is greater than anything that ever occurred on the Earth.

And we will see as we go on that this destruction of Jerusalem, when it talks about it in these verses, it is talking about the time period of AD 538. What Christ does is He joins these two histories together and gives them a common point.

So this is one phrase that we are going to look at; and, when we look at this phrase, it is going to take us to the Book of Revelation.

Destruction of Jerusalem	The Dark Ages	Millerites Time Period	End of the World
Matt. 24:15-20 Mark 13:14-18 Luke 21:20-24a	Matt. 24:21 Mark 18:19 Luke 21:24b		
	Revelation		

Figure No. 15.

Now, there is another phrase that is introduced here in this passage, and that is found in the passages we have listed under the destruction of Jerusalem. So in Matthew 24:15, Mark 13:14 and Luke 21:20, combining those three verses together, this is what the Word says:

Matthew 24:15	Mark 13:14	Luke 21:20
<i>Synopsis of Scripture:</i> When you shall see Jerusalem surrounded with armies, which is the abomination of desolation spoken of by Daniel, standing in the Holy Place where they ought not be, then know that the desolation of Jerusalem is near at hand. Let him that reads this prophecy understand.		

So it says when you see this army, this abomination of desolation, standing in the Holy Place where it ought not to be standing, know that the destruction of Jerusalem is just about to occur. So these verses are talking about an event just prior to AD 70. When you see this happening, you know Jerusalem is just going to be destroyed.

And then these passages (Matthew 24:21, Mark 13:19, and Luke 21:24b) pointing to The Dark Ages is talking about Jerusalem is going to be destroyed and it is going to continue to be destroyed.

So we do not have to guess with this passage, because both in Matthew and in Mark it talks about this prophecy, the abomination of desolation spoken of by Daniel the prophet. So this portion of the Scriptures is going to take us to the Book of Daniel.

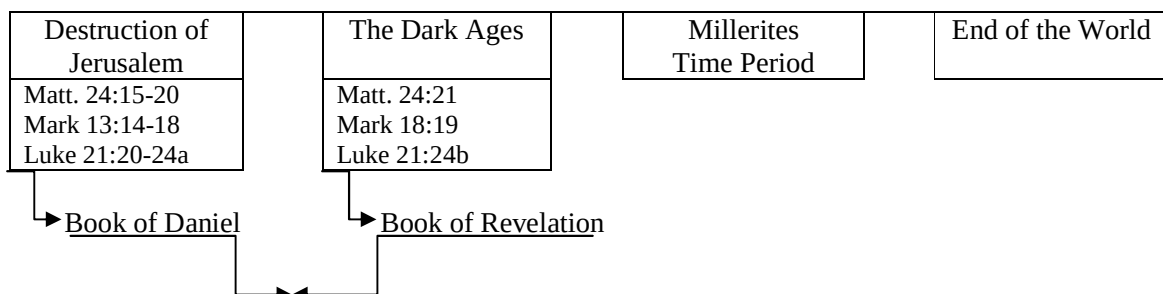


Figure No. 16.

So contained in this prophecy, not only does it deal with these three histories which we are required to understand, combined, overlaid one on top of another and bringing it to the end of the world; not only does it do that for us but it also takes us to the Book of Revelation and it also takes us to the Book of Daniel.

When we go to these places, we are going to try to understand what this phrase pointing to The Dark Ages means, how it is supplied in the Book of Revelation.

We are going to the Book of Daniel and we are going to look at these phrases here and see what is this prophecy that was spoken by Daniel; because what it says is this event under the destruction of Jerusalem is spoken of by Daniel. Daniel mentions it by name, so we are going to have a look at that.

Then what we will find is, in fact, these two events (in the Books of Revelation and Daniel) are really dealing with the same issue, the same issue. They are approaching the same problem from two different viewpoints.

If you will remember, this study is on the 2520; so that is what these trails are going to take us down. Now we are going to begin to understand what the 2520 is about, how it works, what it means to us; and we are going to do that by not going to Leviticus 26 we start in the Gospels. The Gospels will take us to the Book of Revelation; they will take us to the Book of Daniel. We will look at the histories here in Revelation and the histories here in Daniel, and we will see that these histories join together and join a common bond and they have some bearing, some impact, on the 2520.

So we are going to go to the Book of Revelation first. We will deal with this issue first.

Before I do that, let us go and read the passages that are found in Matthew 24:21, Mark 13:19, and Luke 21:24b.

- Matthew 24:21 (KJV)

“²¹For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

Let us just pick up the context of that. If we go back to verse 20, it says:

- Matthew 24:20 (KJV)

“²⁰But pray ye that your flight be not in the winter, neither on the Sabbath day: ...”

So we know it is talking about pre-AD 70, the destruction of Jerusalem. But when we get to verse 21, it says, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” If we would just take the Gospels and read them individually and not combine them, we could lose our track and think that verse 21 is still dealing with the timeframe of AD 70 and that tribulation, but it is not.

It is in one sense because remember, all these histories overlap. The tribulation that occurs at the timeframe for the destruction of Jerusalem is going to be a very difficult and troublous time. But by combining these three portions of Gospels together, we can see that what Christ does is He moves away from the destruction of Jerusalem and moves on to a different history, which is The Dark Ages and that is what it is dealing with.

So let us pick up some points: **“there will be great tribulation.”**

Let us look at Mark.

- Mark 13:19 (KJV)

“¹⁸For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

So it says: **“for in those days.”**

Now, again, if you were just to read Mark on its own, you would think that when it talks about “those days,” it was talking about the days of AD 70, the destruction of Jerusalem; but it is not.

So we will look at what “those days” were.

Luke really gives us a clue to this information. It says,

- Luke 21:24b (KJV)

“^{24b}...and Jerusalem shall be trodden down of the Gentiles, “until the times of the Gentiles be fulfilled.”

So Luke says: **“Jerusalem shall be trodden down by the Gentiles.”**

Then it says, “...until the times of the Gentiles be fulfilled.” This word “fulfilled” means “finished or completed.”

It says: **“this treading down will continue until the times of the Gentiles is finished.”** So when the priests, scribes and Pharisees spoke to Jesus and dialogued with Him and said, “You have come to undo the law, to do away with it,” Christ said, “No, I have not come to undo the law, I have come to fulfill the law.”

So this concept of fulfilling means complete, to finish it off. The treading down of the Gentiles will continue until the times of the Gentiles are finished.

So in Luke, in this issue here about this great tribulation, “those days,” are not referring to the destruction of Jerusalem; they are referring to something else.

Now, **“those days”** as spoken of in Mark, it is talking about **“the times of the Gentiles”** in Luke. They are the same event, the same timeframe spoken about in different language in two different Gospels.

But what Jesus cleverly does, as I showed on the previous timeline, He combines AD 70 with AD 538 and makes those two events one event. That is how we have the license to use these phraseologies and say it is not talking about the destruction of Jerusalem *per se*, it is dealing with this other time history which is from AD 538. If we read from *The Desire of Ages*, pages 630.5, Ellen White confirms this fact. She says,

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. “Then shall be great tribulation,” He said, “such as was not since the beginning of the world to this time, no, nor ever shall be. ...”—

She quotes from these passages and she puts that in the timeframe of The Dark Ages.

One thing I want you to notice before we go into the Book of Revelation is these are the phraseologies that we are going to be looking at: “Those days” are the “times of the Gentiles.” When it talks about this “great tribulation,” this “great tribulation” is talking about “the treading down,” “the treading down,” and it is going to occur in “those days,” and “those days” are the “times of the Gentiles.”

Then we are going to see who “the Gentiles” are. Most of the time, we would have the idea or the concepts that when it talks about the Gentiles it is talking about you and me. It is talking about the Gentile Christians; because, throughout the Epistles and the Gospels, this phrase talking about “the Gentiles,” is this back-to-back comparison between the Jews and the Gentiles. And Paul, often in his Epistles, writes about who the Gentiles are; and he always tells it in the sense that these have become Christians.

We will see that the Gentiles spoken of in Mark, in this passage, is not dealing with that class of people. It is not talking about the Gentiles who are God’s people; but, we will see that as we move on.

The last thing I want you to see, this phraseology here, when it talks about “those days,” which is the times of the Gentiles, “the times” you will see the word “the times” is in its plural form; it is not singular. See, that is an unusual thing to see because you would think that if she is talking about a timeframe—and we have already said it was from AD 538 to AD 1798—she is talking about these long centuries of darkness; and we will confirm that as we go into

Revelation, where she is talking about the 1260 years. This is a single time; so, it should really say “the time of the Gentiles.” So we are going to look to see why it says “times,” plural, not “time,” singular.

So let us just pick out some of these words from the phrases we have identified. We have got, “**Great Tribulation,**” “**Trodden Down,**” “**Those Days,**” “**Times of the Gentiles,**” and of course we have the term itself, the “**Gentiles.**”

She is talking about the same thing: the “great tribulation,” the “treading down.”

She is talking about the same thing: “those days,” the “times of the Gentiles.”

What I have done is we have started with the verses. We pulled those statements or phrases from these verses, and then I have pulled out individual, smaller phrases from them and set them apart. So these are the key phrases, the key thoughts, that we will be going to try to address and see what they mean.

Lastly, I want to set out, it is “**times,**” plural.

So, having said all of that, let us turn to the Book of Revelation.

Unfortunately, when you are doing a study of this kind in nature, you have many thoughts and ideas and it is very difficult to address all of those in a thorough and detailed way without losing track of where we are headed in a particular study.

When we looked at Matthew 24, Mark 13, and Luke 21 and we saw those three histories, we did not go into the details of those histories, which we could have done, to confirm and understand and gain some deeper insight into what that prophecy is trying to teach us.

So, again, when we come now to the Book of Revelation, unfortunately we will be struggling with that same issue, really. There are certain pieces that we can look into at some depths, but there are other portions of Scriptures that we cannot because of the brevity of time. I hope you can bear with that.

Let us go to Revelation 10. Now, we really will be heading stat in Revelation 11, but I just want to go back into Revelation 10.

I really need to go back into Revelation 9, but do not turn there. If you are familiar with Revelation you will know that Revelation 8, 9, 10 and 11 are dealing with the Trumpets. Our study today is not dealing with the Trumpets; but, I just want to try and give you some structure, some overview, without going into any details so that we can see, we can conceptualize, where we are in the Book of Revelation, its kind of structure, and let us overlay some kind of history on top of that so that we can place ourselves and get our bearings.

So I said that the Trumpets begin in chapter 8 and end in chapter 11. Chapter 8 deals with the first four Trumpets. Chapter 9 deals with the Fifth and Sixth Trumpets. Chapters 10 and 11 deal with the Seventh Trumpet. (Now, chapters 10 and 11 deal with some other histories as well, but it is in these two chapters that you will find the Trumpets.)

When you come to the Fifth, Sixth, and Seventh Trumpets, associated with each of these Trumpets is a Woe. So you have:

<u>Trumpets</u>		<u>Woe</u>
5	—————→	1
6	—————→	2
7	—————→	3

Figure No. 17.

Now, the Woe is not the Trumpet and the Trumpet is not the Woe. The Woe is only part of the Trumpet. It does not cover the complete history of the Trumpet.

So, just looking at the Sixth Trumpet, the Sixth Trumpet begins in AD 1449 and ends in AD 1844.

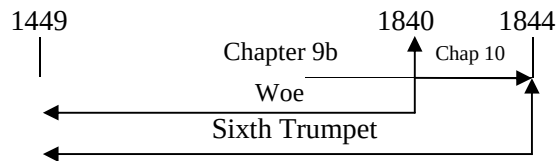


Figure No. 18.

And the Woe portion of the Trumpet extends up to 1840.

So why am I laboring on this point? 1840, when the Woe finishes, it takes you to the end of chapter 9.

And then chapter 10 picks up from this event and begins where John says, “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, ... (Revelation 10:1.)” So he picks up this history from 1840 and carries it on to 1844.

AD 1449 to AD 1840 is chapter 9b, and AD 1840 to AD 1844 is chapter 10. Chapter 10 finishes in 1844. Why I have done this timeline, this brief overview, is so you can get some structure, some idea of where we are.

The back of chapter 10 takes you to 1844; and we are interested in going into chapter 11.

So chapter 10 covers this history from 1840 to 1844, and we are interested in chapter 11.

Let us go back to Revelation 10:6.

- Revelation 10:6 (KJV)

“⁶And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; ...”

In Revelation 10:6 it says there shall be **“time no longer.”** Now, Ellen White quotes on this phrase in the verse and she says that the phrase “time no longer” means **“no more prophetic time after 1844.”**

Then just skip through the chapter, the last verse says:

- Revelation 10:11 (KJV)

“¹¹And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

Revelation 10:11 says, “Thou must prophesy again” The Angel is talking to John, and He says, “Thou must prophesy again.” An observation, a principle that you can find in the book, *Daniel and the Revelation*, or in Isaiah or in Jeremiah, when God is talking to a prophet, the prophet is in essence a part of the prophecy itself so he is an actor partaking within the prophecy. The prophet is not just observing from a distance to see what is happening but is involved in the

prophecy itself. When they become first-person, not third-person, they are actually representing God's people in the prophecy itself.

What do I mean by that? When God says "Thou," when talking to John, when he says John must prophesy again, it is not that John the Revelator will prophesy again. John represents God's people, whoever they are and who are involved in this timeframe where this prophecy is fulfilled.

Revelation 10, as I said, goes from 1840 to 1844 and we know that is in the timeframe of the Millerites; therefore, we know that its primary application is to John here in this time frame is representing the Millerites and it says the Millerites must prophesy again.

So the prophecy says the Millerites are required to prophesy again. Going back to the model we developed from the Gospels, we recall that the destruction of Jerusalem, The Dark Ages, and the Millerite histories were all *types* of what is going to happen at the end of the world. So when we talk about the Millerites prophesying again, we will discuss how they did that and that the Millerites indeed did prophesy again.

But more than that, when it talks about the Millerites prophesying again, remember that we are in the timeframe of AD 1798 to AD 1844:

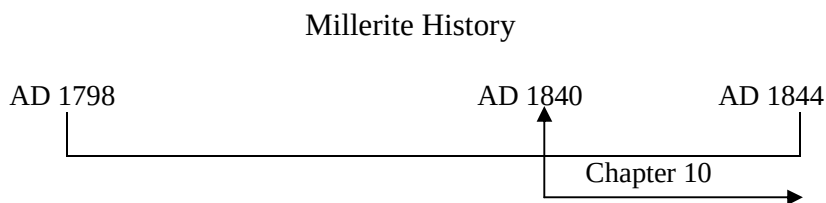


Figure No. 19.

And here is 1840 in there. So from 1840 to 1844 is chapter 10. We can see that. We can see from the Gospels that that this third segment of history has chapter 10 included in it. And because this in its primary application was the Millerites, but its secondary application is talking about God's people at the end of the world when it says that the Millerites must prophesy again, which they did, it also has an implication that the message that the Millerites preached has to be preached again. And who is going to do that? It is going to be the Seventh Day Adventist Church that must prophesy the same things as the Millerites did. That is one of the reasons that Ellen White says we have no new message; because, the message that they preached, that they prophesied, we must do the same.

So this vow has an application in every sense for the Millerites but, because we have already developed this model, the Millerite history will be repeated at the end of the world, as will The Dark Ages, as will the destruction of Jerusalem. This "Thou," John, representing God's people, does not only apply to the Millerites, it also applies to God's church at the end of the world and that is the time in which we are living.

So we are required to go into Revelation 10, observe these histories that occurred from 1840 to 1844, and come to the realization that it is we that will fulfill that prophecy in the same way that the Millerites did. And as they prophesied, because they prophesied in chapter 10, they are required to prophesy again in chapter 10; but we too are required to prophesy and the prophecy that we are required to give is the same prophecy that the Millerites gave in Revelation 10.

So let us move on to Revelation 11, and we are going to be looking at verses 1 and 2. So let us just read verses 1 and 2 and then we will go back and look at them in a bit more detail.

- Revelation 11:1-2 (KJV)

“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

There are two separate pieces of information there from verses 1 and 2, and we are going to tackle both of them. But in respect to our study, both of those have some impact and we are going to pull out pieces of information from them to understand what bearing they have on these phrases here (from Matthew 24, Mark 13, and Luke 21) and also on this 2520 study that we are doing.

So from Matthew 24, Mark 13, and Luke 21, these phrases that we gathered take us to Revelation 11:1-2. That is where these verses from Matthew, Mark, and Luke have taken us to, to Revelation 11:1-2.

And what I have tried to show you is that we can put a timeframe on these verses.

Destruction of Jerusalem		The Dark Ages		Millerites Time Period		End of the World
Matt. 24:15-20 Mark 13:14-18 Luke 21:20-24a		Matt. 24:21 Mark 18:19 Luke 21:24b				

Figure No. 20.

Verse 1 of Revelation 11 occurs in history after 1844. So the post-1844 experience, when Revelation 10 ceases, God has an instruction and the instruction is, “there was given me,” and the **“me”** here in Revelation 11:1 is talking about **John**. We already said in Revelation 10:11 that when it says **“Thou must prophesy again,”** it was talking about the **Millerites** in their timeframe and also the **Seventh Day Adventist Church, God’s people** at the end of the world.

So when it talks about “me” in verse 1, again it is referring to two classes of people. This **“me”** is referring to the **Millerites** and it is talking about **God’s people, the Seventh Day Adventist Church, at the end of the world**. It is talking about both classes of people.

And the important thing to notice, from the structure of the Trumpets from chapters 8 and 9, moving on to 10 and 11 of Revelation, it gives us the ability to put a timeframe on this. Without that ability to know the timeframe that verse 11 is, we lose our ability to understand what is being spoken of in the Gospels of Matthew 24, Mark 13, and Luke 21.

So we are in a timeframe, as we saw here of the Trumpets, how the Sixth Trumpet and the Third Woe began in 1449. The Woe ended in 1840, the Trumpet ended in 1844, and that history is contained in Revelation 10.

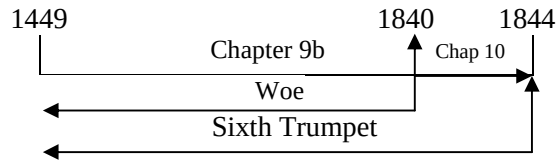


Figure No. 21. (See Fig. 18)

We read in Revelation 10:6 that time shall be no longer; prophetic time, Ellen White says, talking about the 2300 Day Prophecy which ended 1844. After 1844 there are no more time prophecies.

And you will notice—if we can just jump back to Revelation 10—that it begins to talk about the Seventh Trumpet or the seventh angel. In verse 7 it says,

- Revelation 10:7 (KJV)

“⁷But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”

The Seventh Trumpet begins in 1844. The Sixth Trumpet ends in 1844, and the Second Woe ends in 1840. So it is a clear understanding of the Woes and the Trumpets, of their structure, of their historical significance, that gives us the tools to be able to define the time-setting of chapter 10.

Then understanding the time-setting of chapter 10, it then gives us the ability to come into chapter 11 and put a timeframe on the phrases pulled out from Revelation 11:1, which will give us the answers we need to answer the passage that we found in the Gospels. Then we begin to understand what the 2520 is dealing with.

In our next study, we will pick up from Revelation 11:1 and begin to break down verses 1 and 2, to pick up points from them, understand the history that it is talking about, what are the events that occurred, how the Millerites repeated this prophecy, how God’s people, the Seventh Day Adventist Church, repeats this prophecy, and what impact it has on these terms about “the treading down” and “the great tribulation” and what those days are and the “times of the Gentiles,” and what these mean to the 2520.

Closing Prayer: Heavenly Father, as we open your Word and we move into the Books of Daniel and Revelation, Lord, we know that a special blessing has been pronounced on your people. May we reach out and grab hold of that blessing, Lord, may we seeks for it, may it be the desire of our hearts to know and understand and have an entirely different religious experience, the experience that you are desperate to give to your people. Please be with us, Father. Guide our thoughts and our feelings as we contemplate on the words that we have read from your Holy Bible, from your messenger Ellen White. May you grant unto us, Father, the continuous joy of salvation. Bless us now to the end, we pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 10

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we ask that you would give us the strength, energy, and determination to reign in the thoughts of our minds and to give them to you. Lord, we know that we have many cares and perplexities, many duties that we must attend to; but, Father, we come to the recognition that we are living in the Day of Atonement where we must stand before you individually. Give us the determination and the strength, Lord, and these thoughts and feelings so that we might engage mind with mind, that your Holy Spirit, Lord, might come and reason with us that we might understand your Word. As we continue our studies in the 2520, Lord, I pray that you would continue to give each of us clarity of thought, of mind, of voice; that the thoughts and plans that you have had, which have been hidden for millennia and as now they are being opened, Father, that we individually might be receptive to the quiet, still voice as you try to speak to us. Father, we know that the mystery of godliness, the work that you began in 1844, Father, has been going on through history. Now as we come to the end of the world, Lord, and the final stages, the finishing touches, Father, of the mystery of godliness as it impacts our lives individually, Lord, may we understand the part that this prophecy plays in our life, as a body and as individuals. Grant unto us now, Father, the blessing that you want to give to us. We ask and pray in the name of Jesus. Amen.

So we continue in our studies in the 2520. We are in the last segment of this presentation, the fourth component, where we are looking at the nuts and bolts of the 2520, trying to understand why God gave this prophecy, what it means to us, and the closing elements. We will also look at dates, history, *et cetera*.

I want to also lay, before we do those things, a foundation so that we can understand the concept of what the 2520 is about and why it is important that we understand that.

As you remember, we began this segment of our study, the fourth component, in the Gospels. We went to Matthew, Mark, and Luke, and we looked at this dialogue that Christ had with his disciples, the question that they had, His response. We began to develop this structure in the response that Christ gave, and how in His response He dealt with three separate histories, the destruction of Jerusalem, The Dark Ages, the end of the world and how we are required to take those histories, lay them one on top of another, line upon line, and pull out those histories and bring them to the end of the world so that we might be able to fill in the gaps, the details, that we are required to know so that we might be able to stand in these Last Days.

We also discussed in the third component, which is the most important part of that prophecy, how it never was God's will that we should be alive in 2009. He wanted to finish this work quickly, just the same as He did with His people Ancient Israel when they came out of Egypt. After they had received the covenant, the Law, at Sinai, Christ took them on a quick march to the borders of Canaan and it was His will that they should enter the Promised Land very soon after receiving the Law.

That was His will for God's people today. Unfortunately, God's people backslid, as His people did then, and because of that this history, the Millerite history, did not end up becoming antitype but it fell back and became a type. Unless we understand that and see how that

happened, we will continue to struggle with dealing with this prophecy in Matthew, Mark, and Luke. But if we can see both historically and prophetically how these things have occurred, how they happened, that gives us then the ability to go into that prophecy, pick out that Millerite history and use it as a type for the end of the world. I explained at least one component of the last segments—there were other bits that we did not discuss—about this term “seeing the Son of man coming in the clouds of Heaven” and what God’s original fulfillment for that was, but how because of the failure of His people that turned from an antitype to a type but yet the Word was still fulfilled and will be today in our life.

The reason that we looked at these Gospels, this prophecy, was twofold. First it was an introduction for you to see how histories, literal histories, are fulfilled at the end of the world and how we are required to model those histories and use them. The second reason was so that we could see how the 2520 would fit within that prophecy itself.

What we have done now is we have started to move away from the Gospels and we are going to do that in two stages, as you recall in our last presentation I mentioned, and in the way that Christ direct us to do.

He directs us in one place to go to the Book of Daniel, and He directs us in another place to go not directly from the language in the verses we did a one-to-one correlation between the information that was not in the Gospels and the wording that is found in the Book of Revelation. So we are going to continue in our studies to go and look at those two books, Daniel and Revelation; and I will just sketch out where we were last time.

Destruction of Jerusalem		The Dark Ages		Millerites Time Period		End of the World
Matt. 24:15-20 Mark 13:14-18 Luke 21:20-24a		Matt. 24:21 Mark 18:19 Luke 21:24b				

Figure No. 22. (See Fig. 20)

We have these three histories, the destruction of Jerusalem, The Dark Ages, and the Millerite.

As you will recall, what Christ does in a very sophisticated way is He merges the histories of the destruction of Jerusalem and The Dark Ages into one and closes the gap between them, despite the fact that this history ends in AD 70 and the other begins in AD 538. Christ closes this gap and makes it one:

AD 70	AD 538	
Destruction of Jerusalem	The Dark Ages	Millerites Time Period

Figure No. 23. (See Fig. 14)

And of course we know the history of The Dark Ages ends in 1798 and the Millerite history begins in 1798; so you end up with this pattern.

And it is in the history of the destruction of Jerusalem and The Dark Ages, this literal history, this prophetic history that we then move away from the Gospels and go into the books of Daniel and Revelation.

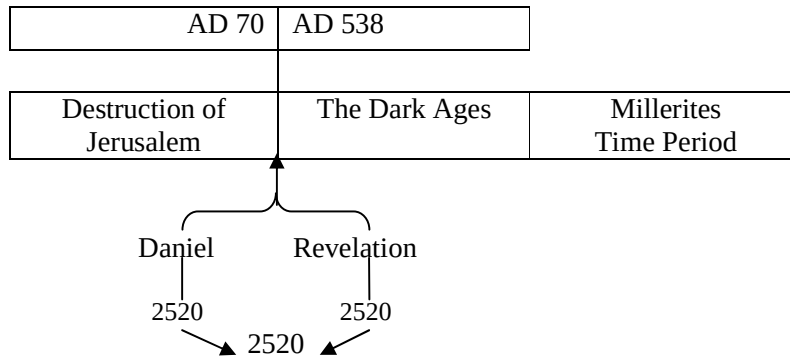


Figure No. 24.

So we end up doing this: One train of thought will take us to the Book of Revelation and one train of thought will take us to the Book of Daniel, and they begin to thread or continue to thread our discussion on the 2520. We will see the 2520 coming up in Revelation and we will also find the 2520 in Daniel; but each of those books does not give the full picture. What we will end up doing is coming back and combining this information into one and we will get a much more comprehensive understanding of what the 2520 is about.

We have already in our previous study looked at the Book of Leviticus, Leviticus 26, and that is really where we started our study, and we spoke in some historical context about what these “seven times” were and we made mention of Nebuchadnezzar’s “seven times,” also. When we did that we only did it in a way to show how when the “seven times” is mentioned four times in the Book of Leviticus, they are mentioned four times in the history of Nebuchadnezzar. We just left it at that superficial level.

We will go back into both Leviticus 26 and Daniel and the history of Nebuchadnezzar and see what we can learn from those histories and how they interact one with another.

But at the moment, we are looking at the Book of Revelation thread first, and we will hold the Daniel thread for the moment.

If you would like to open your Bibles, we will look at the Book of Luke.

- Luke 21:24b (KJV)

“^{24b}...and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

As you will remember, we wrote down those key points from verse 24, and also we looked at Matthew 24:21, Mark 13:19 and we combined those three verses together and we came up with this thought:

Matthew 24:21	Mark 13.19	Luke 21:24b
<i>Synopsis of Scripture:</i> And then Jerusalem shall be trodden down by the Gentiles.		

When it says “then,” it is talking about the combined histories of the destruction of Jerusalem and The Dark Ages. Christ joins these two histories. By doing that we come to this common point where we are dealing with AD 70 and AD 538.

The point about doing this is that the thread that leads you to Revelation deals with the AD 538 history, and the thread that takes you to Daniel is a thread of the AD 70. Because Christ skillfully joins these two histories together and makes them one, brining two dates together with the same language, we know that when we go to the Book of Daniel we are focusing on AD 70, and we go to the Book of Revelation we are focusing on AD 538, and we know that because of the language that is used in both of those books; and we will talk about that as we go through them. Because Christ joins these two histories together, that is what gives us the ability not to just say arbitrarily that we can go to Daniel and Revelation and combine them together and talk about the same thing. It is not an arbitrary decision that we are making. Christ has directed us; He has given us the tools to say that we can combine AD 70 with AD 538 and we can see common components there. You can see that is what Christ does.

If you read in your own time, go to the verses just prior to verse Luke 21:24—and we will do that. When we finish this discussion in Revelation, we will go to the Book of Daniel. We will do that.

In the meantime you will see that it is clearly talking about the history preceding, coming up and out to AD 70.

We know that Christ gives this prophecy in AD 31. We know that. It is in the year of His death, the year of His crucifixion. He marks out a number of events—we went through some of them—and you come to the destruction of Jerusalem. Then Christ talks about The Dark Ages, this great tribulation. We know the great tribulation began in AD 538. We can use this phraseology in verse 24—which we are attacking at the moment; this is revision—in Revelation.

But I want you to see that the reason we can go into Daniel and Revelation, two separate books, two separate languages, to apparently two separate events in histories and we can combine them. That is what begins to give us the ability to go in here and to be able to understand what the 2520 is about and how it operates and how it is brought out in the Scriptures. In doing that, all we end up doing really is just confirming the pioneer position of these four great kingdoms: Babylon, Medo-Persia, Greece, and Rome.

As has been discussed time and time again, Rome always comes in two phases: Pagan and Papal.

So holding that thought, let us go back to the Book of Revelation.

You recall in our last study, the language that is used in verse 24 (and also we are looking at the information given in Matthew and Mark), we were directed to Revelation 11:1-2. So this thread takes us to Revelation 11:1-2.

You will recall, hopefully, that before we went into Revelation 11:1-2, we looked at the preceding chapters so that we could come into Revelation 11 and get a historical time-setting of when these verses were coming into history, when they were coming into effect. Without doing that we do not have the ability to go in and be able to decipher what these verses are talking about without some kind of historical context.

So we went and looked at the Trumpets, if you will recall, and we found that when you get to Revelation 10, that Revelation 10 begins where Revelation 9 ends. And we know that Revelation 9 ends at the end of the Second Woe that ends in 1840. Then we know that John sees an angel coming down in Revelation 10 and He has some communication with John.

An important point that I brought up in our last presentation, when a prophet is dialoguing with an Angel, with the Lord, in a prophecy that we are required to see, the prophet represents God's people.

If God is giving someone a dream, as He did to Pharaoh or Nebuchadnezzar, then we are just to understand what that vision is talking about. But when a prophet is dialoguing or communicating with God or an angel, we are required to see that that prophet represents God's people. We can see this time and time again. Some examples: Daniel, Gideon and last, obviously, John in the context of what we are talking.

So John is dialoguing with this Angel; he is representing God's people within a historical event. We know, in this time period of 1840, this is the history of the Millerites; therefore, John is representing the Millerites.

This dialogue of communication, this eating of the Book being bitter in the stomach, *et cetera*, is the experience that the Millerites are having as they go into this history.

We come to the end of chapter 10 and we have arrived in 1844. This is where Revelation 11:1-2 bring us to; we have come to this time period.

If we turn to Revelation 10 and we go to the last verse, it reads:

- Revelation 10:11 (KJV)

“¹¹And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

We spoke about this preaching again, this prophesying again, and what it meant. And it means a number of things.

First of all, when we go back to the Gospels using this sequencing of histories, understanding why God gave these histories and what we are supposed to do with them, we know that this Millerite history is going to be repeated at the end of the world; because, we take these histories and overlap them one upon another and we bring them as future events into our time period.

So we know that this period here, this dialogue, is not only dealing with the Millerites but it is dealing with God's people, the Seventh Day Adventist Church, at the end of the world. It is dealing with God's people today.

What that gives us the ability to do is, when we go to the last verse in chapter 10 where it talks about prophesying again, we are required to see how the Millerites prophesied again and what impact that means to us when we prophesy again.

So this prophesying again is discussed in Revelation 11:1. Let us turn to Revelation 11:1 and see what this prophesying again is really dealing with.

I do not want to spend any time really on it but we are all familiar—I am assuming we are all familiar—with at least a superficial understanding of what the Millerite history was all about. They come to 1798, and The Dark Ages have ended, and many people besides William Miller begin to open up the Book of Daniel and begin to understand the things that are therein. This term is talked about in Daniel 12, with the increase of knowledge and people running to and fro. This increase of knowledge is not what many evangelists discuss today, this increase in technology; it is dealing with an increase in prophetic knowledge, not an increase in technology. To go to that level and to explain it in that way is really doing a disservice to the history of the

Millerites and what their increase of knowledge was, and also to the prophetic Word that one is trying to teach.

So this history that they go through, from 1798 to 1844, is really dealing with the Judgment, Daniel 8:14: When is the Sanctuary going to be cleansed? When is this Judgment going to occur?

We know that there were issues and that they made some mistakes about what the Sanctuary was, what was to occur in 1844 that Christ was to return. But essentially they are dealing with this whole issue on the Sanctuary. Connected with the Sanctuary, obviously the whole point of understanding the Sanctuary, has to do with Judgment, that Judgment was about to occur and the Sanctuary was about to be cleansed. So that was what they were prophesying. That was their evangelism. That was what their message was based around: the Judgment was going to occur and the Sanctuary was going to be cleansed.

So in the last verse of Revelation 10, when it talks about prophesying again, it is talking about whatever you prophesied in the Millerite history you must repeat again. You must prophesy about the same thing over again. So let us look at the Millerites and simply see, very easily, what was it that they had to prophesy again about. Turn to Revelation 11:1.

- Revelation 11:1 (KJV)

“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

So John is given a reed, says like a rod, and then the angel says, “Rise up and measure the temple.” This rod or reed is a measuring instrument. We could call it a scale or a yardstick or a ruler, depending on where you are from. And with this measuring instrument he is required to do some things. He is required to measure the temple, he is required to measure the altar, and he is required to measure the people. Now, he is specific as to who these people are that are to be measured, and it is the people who worship in the temple

He is also advised—this is going to come into verse 2. I just want to touch on it now, not the whole of verse 2.

- Revelation 11:2 (KJV)

“²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.”

This is what he is to measure; this is what he is not to measure. He is not to measure the court.

Measure

√ - **Temple**

√ - **Altar**

√ - **People that worship in the temple**

X - **Court**

X - **Gentiles who are in the court**

He says the court is given to the Gentiles. So if the court is given to the Gentiles, where are the Gentiles? The Gentiles are in the court. So John is required to measure the people who worship in the temple, but he is not required to measure the Gentiles who are in the court. Measure the people inside the temple, but do not measure the Gentiles who are not in the temple.

You begin to see that there are two groups of people here: there are the people and there are the Gentiles, two separate groups. The Gentiles are in the court and they are not to be measured. The people—it doesn't say "the people" in verse 1; it just says "them"—the people who are inside the temple worshiping God and they are the ones who are going to be measured.

Now, this concept, this idea of measuring is very basically two levels. Essentially what it really means is, and all of us intuitively are aware of this, is if you have an object—if you have this whiteboard—and I say, "Investigate this whiteboard. Tell me about it. Describe it to me." You know, we could talk about many things, it has a bevel, and it is white, on a stand, in a room. But one thing that we would want to know about it is its size.

So this idea of measuring is to do with an investigation. What God is telling John, and John represents the Millerites and God's people today, He is saying, "Go and do some investigation. I want you to investigate the temple, the altar, and the people; but, do not investigate the court or the Gentiles."

Now, depending on what you are investigating, you would be looking for different things. As an example, if I asked you to investigate a brother at church, put a private detective upon him—now the private detective when he was investigating, he was measuring this brother—you would not be so much concerned that he weighed 160 pounds, he was six feet two. If you were asked to investigate a person that investigation would not really be concerned about his height and weight. It would be an investigation of his activities, what is he getting up to.

If I were to ask you to investigate this whiteboard, you would be investigating how it feels, what it thinks. So this investigation of an object—temple and altar—or a person is conceptually different. At its most basic level it is an investigation of them to discover what they are about.

I will add here that we are just going to be sticking with Revelation 11:1-2. And even though I may introduce some ideas—and I did here with the histories—we do not have the time to go into all the details and intricacies of those chapters because we are following a thread with the 2520. But there is a parallel passage in the Bible that is the same, gives the same information, as Revelation 11. And you will find that the majority of Revelation is actually borrowed information from the Old Testament, and Revelation 11:1, especially, is no different.

So if you want to turn to the Book of Zachariah, you will find a parallel passage dealing with this instruction of measuring.

- Zachariah 2:1-2.

¹"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. ²Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

So in Zachariah you have the same imagery. There is a man who has a measuring instrument, who is instructed to go to Jerusalem and measure it.

Now, I will introduce a thought here, but we will discuss it in a bit in a bit more detail as we go on.

But if you go to the bottom, the last half of Revelation 11:2, it says, "...and the holy city shall they tread under foot forty *and* two months." So when he talks about this term "holy city," it is dealing with Jerusalem. Jerusalem is the holy city. And it is using this imagery, at least on one level synonymously. So it is using this term "holy city" to the equivalent to the "temple," to the people," and we can see that by going to Zachariah as we just did because in the Book of Zachariah, the man is told to measure Jerusalem; but in Revelation he is told to measure the temp, the altar, and the people. Because these two passages are one and the same, we know that this term of measuring the holy city—or as it says in Zachariah 2:1-2, Jerusalem; in Zachariah we are told to measure Jerusalem and in Revelation we are told to measure the temple and the people—they are dealing with the same thing, they are the same item; and the second part of verse 2 in chapter 11 shows us that.

Because, when you see the context, when it talks about "the holy city shall they tread under foot forty *and* two months," it is dealing with the same subject matter as verse 1. So we see that this holy city is Jerusalem and it is this concept or this idea of being the temple, the altar, and the people.

Before we go to a Spirit of Prophecy quote, we know today what the Millerites did not know pre-1844 is that in 1844 what actually occurred was not the coming of Christ. Obviously, they figured that out post-1844, but it is the beginning of the Investigative Judgment and we understand Daniel 8:14. We understand the mechanics and the details of the Day of Atonement. And most people who are listening to this presentation, I hope have at least some level of understanding that we are living in the antitypical Day of Atonement.

So the Day of Atonement was one day a year with Ancient Israel, and today we are living in the antitype of that. The antitype began in 1844 of the Millerite history when Christ changed his ministry from the Holy Place to the Most Holy Place. There are a number of books that you can go to for further study that deal with this.

With that thought, let me read to you a portion. It is found in the *SDA Bible Commentary*, volume 7, page 972. It is a Spirit of Prophecy quote. It says,

"Measuring the Church of God—The grand judgment is taking place, and has been going on for some time."**—**

This passage was written in 1888, and when she says it "has been going on for some time," she is referring to 1844. It has been going on for 44 years as of the time of her writing.

—"Now the Lord says, Measure the temple and the worshipers thereof."—

So she is quoting Revelation 11:1-2. It is not a direct quote, but she is writing it into her narrative. She says,

—" Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; ..." —

She begins to introduce this concept, this investigation, this measuring that is going on, and she is explaining what it means to measure the people. And remember, at one level, at one level, this measuring of the people is the same as measuring the temple because Paul says, "Ye are the

temple of God.” You know, we are meant to be lively stones, being built into a wall into the sides of the church; so we are the temple itself. That is why she says, “Now the Lord says, Measure the temple and the worshipers thereof.” It is synonymous on one level.

—“Remember when you are walking the streets about your business, God is measuring you when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate....”—

So when an artist looks at you and draws a picture of you, that is what God is doing. He is measuring you.

—“Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day.”—the day we are living in, 2009—“Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary”—and she defines what is not necessary,—all gossiping or unprofitable visiting, and present ourselves as servants of the living God (Manuscript 4, 1888).” *SDA Bible Commentary*, volume 7, page 972.

We know that is not a comprehensive discussion or instruction of what is not necessary; but, she lists two things: all gossiping or unprofitable visiting.

So what have we found out so far? We found out that the temple, the altar, and the people are a representation of Jerusalem, or shall I say Jerusalem is a representation of the temple, the altar, and the people. And these three are at one level, on a spiritual level, dealing with God’s people.

We are the temple of the Living God. If you go back to the story of Mount Carmel, where Elijah is having this battle with the prophets of Baal and they dance around their altar and they fail in their mission, then Elijah builds an altar—and if you will recall, he builds the altar of twelve stones, unhewn stones, and those twelve stones are meant to represent the twelve tribes of Israel. They are meant to represent God’s people.

It is the same imagery that is given on the breastplate of the High Priest. The stones there are meant to represent God’s people.

And those stones form an altar. So this measuring of the altar is a measure of God’s people. It is all dealing with the same thing. Ellen White showed us what this measuring is of God’s people. He is not measuring our height and weight. He is measuring our characters. He is investigating our characters and that is where we come up with this term, “the Investigative Judgment.” It occurs on the Day of Atonement, which is the time in which we are living.

So one thing that is happening now that we have picked from verses 1 and 2 is that in the Day of Atonement God is investigating our lives, and this investigation in the terms of Zachariah and Revelation is called “*measuring*.” He is going to measure us and check us. And we are

the temple, we are the altar, we are the people who worship in the altar. So in the Day of Atonement, God is investigating our people.

But remember, it said that John represents God's people, so God's people must be doing some measuring themselves. So what was the measuring?

We are in post-1844; let us see what the measuring that the Millerites would be doing. We have the temple, the altar, and the people of God. Now, we know that pre-1844 they understand the Sanctuary to be the Earth. And what I mean by that is literally, they see that the Sanctuary is going to be literal on Earth. They made a mistake on that. So post-1844, it beings I guess you could say when Hiram Edson is walking through his corn field and he sees the vision of Christ changing his ministration. They begin to open the Word and they begin to reinvestigate: What is the Sanctuary that has to be cleansed in 1844?

And we know that they come to the conclusion which we believe, we got this conclusion from them, is that the Sanctuary that is being cleansed they are talking about the Heavenly Sanctuary, in Heaven, that is discussed in the Book of Hebrews, and the whole modeling of the Sanctuary they get from the works of Moses. They see how the Sanctuary is put together, its furniture, its ministry, the phases of the work that is carried out there, 364 days of daily ministration, and then the one day of the Day of Atonement. They begin to understand, when they investigate the Sanctuary as it is discussed, the temple in the Word, what the cleansing of the Sanctuary is about.

So this measuring is that the Millerites understand the Heavenly Sanctuary and ministration of Christ as our High Priest, not that they did not understand it before but now they understand this two-phased work that Christ has to do, which was in type the work that Aaron and his sons had to do. This measuring, God is measuring. God is investigating His people.

But also, the Millerites went back into the Word and they reexamined what the cleansing of the Sanctuary was. They go about measuring the temple and its altar and the components of the whole Sanctuary service. Also, they are required measure the people.

On the Day of Atonement we are required to afflict our souls, to go and examine whether we are in the faith. So this examination is not the examination that God is applying to us; we are required to apply that to ourselves, not to one another but to ourselves. We are required to go and examine where we are, what our relationship is, what is our standing before the Living God. And that is part of what Ellen White was saying. She said, "You need to wake up to the idea, to the reality, that God is measuring you. You need to be aware of that and see where you stand, is your behavior and your lifestyle in tune and in alignment with His will. If it is not, you need to change." So that requires some measuring, some investigating of your own life.

That is it simply. There is more depths, more subtleties, which you can do in your own study time to see what this measuring is about. But primarily it is dealing with God's investigation, the Millerites going and understanding what the Heavenly Sanctuary is about.

When they do that, what do they do with that information, what are they required to do with that information? Revelation 10 tells us what they are required to do. They are required to prophesy again.

Post-1844 they did not say, "Oh, we made a mistake," and they just go back to sleep and quieten down and go back to their earthly affairs. They gird up the loins of their minds, reenergize themselves and go back with greater force and say, "Yes, we made a mistake as to what the Sanctuary was, but now we are going to prophesy again." They go to the world and prophesy again about the realities of what happened then and about the whole beauty of the Plan of Salvation.

So this investigation of the Heavenly Sanctuary opens up the Plan of Salvation in a way that they had not realized before and the world had not. So that is what this prophesying, very simple, is in the context of the Millerites.

Now, for us today, God's people today, the Millerites have already done that legwork for us; so we do not have to go back so much and say, "Do we need to study and understand there is a Heavenly Sanctuary?" We know that. So what does it mean to us to investigate this temple, this altar, this people that are therein?

For sure one thing we really need to do is we need to go back and confirm that everything that we have been taught is correct. But this prophesying again for us, this prophesying again for us, is that we are required to go back and to do what you may not have realized that what we have already been doing in the presentations that we have already had. We are required, as an example, to go into the Gospels (Matthew, Mark, and Luke), look at these histories, see what these histories were, and prophesy again. We have to go back and prophesy the destruction of Jerusalem again. We have to prophesy The Dark Ages again. We have to prophesy the Millerite history again. We are required to go back and preach again the same message that the Millerites had. Their message was the same message that you find in The Dark Ages and in the destruction of Jerusalem. It is the same message. We are required at the end of the world to prophesy again, to preach the same message that the Millerites preached, that Judgment is about to occur.

But when we prophesy again, what we are required to do is add some details, to look back into these histories and understand clearly the events that have occurred and what impact they have upon us, upon the world, at the end of time. By doing that we not only prophesy again the message that the Millerites gave but we add depth and detail to it so that we can really, truly, be prepared for the return of Christ.

And, obviously, there is this self-examination that must go on as well. So primarily for us at the end of the world, for Seventh Day Adventists at the end of the world, our prophesying again, we are required to go back into Millerite History and prophesy that message again, prophesy their message again.

But when we do that, we are required not to just go back into their history but to go back to The Dark Ages, go back to the destruction of Jerusalem and see the events that occurred then and prophesy those things again as well.

We know as a people that there is a group that is identified in Revelation 7 and 14, the 144,000. The Millerites failed to be that group of people that were identified; so that mantle has been handed over to God's people today at the end of the world. And this group, this 144,000 who perfectly represent the character of Christ, their investigation, their prophesying again, their reexamination of the temple, the altar, and the people that worship therein, must be to such a degree, such a depth, that the Great Controversy can finish.

So even though we are required to do this prophesying again by looking at these histories of the destruction of Jerusalem, of The Dark Ages, of the Millerites; and there are other histories, too, that are spoken of in the Bible, Sodom and Gomorrah, Noah. We have five histories there already that all of us would agree and understand.

But not only are we to do that, to understand that, that then gives us the ability, by doing that, to prepare for Christ's soon return.

You remember I did a little timeline here:

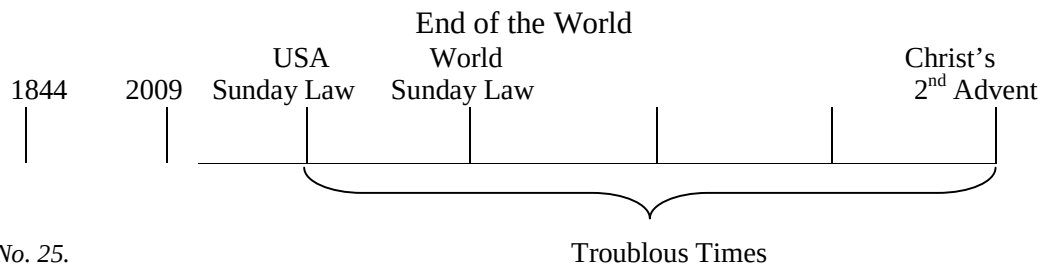


Figure No. 25.

Between 1844 and the Second Advent, we have some waymarks: 2009, USA Sunday Law, and the Sunday Law of the World. It all looks a bit sketchy. We know some key events, but we do not have a lot of detail.

But by going back into the histories of the destruction of Jerusalem, The Dark Ages, and the Millerites, we can fill in some gaps, maybe. Looking at these histories in a way to aid us to come to the end of the world and get a much better picture, by doing that, by doing that, it is God's will that this information gathered for our timeline depicting the End of the World will help to aid God's people at the end of the world to develop the characters that are required to be part of the 144,000. Because, we know when examination day comes at the Sunday Law here in the United States—our “Friday” in our school exam scenario introduced in some of our previous studies—and we are here in 2009, our “Thursday,” we had better get our house in order because we have only got 24 hours to go. This historical information helps us to know when examination day comes. And the closer we get, if we can know the time in which we live, God has provided that to be a spur, an urge, to develop our characters that are required.

So in summary, as we come to a close for this presentation, when we go from the Gospels we take two threads. One takes us to Daniel; one takes us to Revelation. When we look at this thread that leads to Revelation, the very words in the Gospels take us to Revelation 11:1-2. Going back to chapters 8, 9, and 10, coming on to chapter 11, you can see the historical sequence. Revelation 11:1 takes you to 1844. Just prior to that, God makes the pronouncement that we are required preach again, to prophesy again.

Revelation 11:1-2 is the second narrative or testimony of Zachariah 2:1-2. Both of them deal with the measuring of Jerusalem, or the temple, the altar, and the people who worship therein. These two are dealing with the same event. And when Zachariah uses Jerusalem, it is talking about the temple, the altar, and the people.

Two things that Revelation 11:1-2 shows us are that there is a group to be measured and a group that is not to be measured. In its most basic term this measuring gives you the concept of an investigation. Things have to be investigated.

The literary Sanctuary, Solomon's temple, the tabernacle, was investigated by the Millerites. They investigated it. They investigated the Heavenly Sanctuary in the Book of Hebrews. They began to develop this understanding of the Plan of Salvation, this two-phased ministry of Christ, from the Holy Place to the Most Holy Place. They began to see what the cleansing of the Sanctuary is, that it is dealing with an antitypical Day of Atonement. And coming to that understanding, they prophesy again.

So these things are being measured here. We spoke about how God is measuring His people. He is seeing if we are going to be fit to stand in the Judgment. We also are required to investigate ourselves to see if we are in the faith.

Today at the end of the world, when we prophesy again we have to prophesy the same message that the Millerites prophesied, but with added information and detail. And the ability

we have to do that is to understand the concept of these histories repeating at the end of the world. We have five testimonies, five histories that we have spoken about very simply: Noah, Lot, the destruction of Jerusalem, The Dark Ages, and the Millerites. There are five I have only mentioned briefly; there are numerous others.

When we do that we have the ability to know when examination day comes. Having that ability gives us the tools to prepare for that day. But we all know that just because we know that examination day is tomorrow, that is not enough to pass the test. We each are required to examine ourselves, to truly go and see where we fit in this temple. Have we really laid everything upon the altar? Are we the altar, one of those stones that Elijah laid and put the sacrifice on? Are we really that?

Without doing that, all of this information avails us nothing. But as Christ says, "These things ye ought to have done and not to leave the other undone." To leave all this information undone, this investigation cannot really occur to the degree and depth that is required to be part of the 144,000.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy. As we begin to open the concept and the idea, Lord, of the 2520, Father, help each of us to see in a way that maybe we have not seen before how you are investigating and measuring our lives, Lord, in this Day of Atonement. But, Lord, we know that this is just not the work of Christ in the Heavenly Sanctuary, a word that He does independent of us. Help each of us, Father, to go back as our forefathers did, as our pioneers did, Father, and go back into the Old Testament and see the work of your people on that day, how they were required to congregate together, to put away their works and to afflict their souls. Lord, may we, as we come to the realization of whom and what we are, begin to measure and investigate our lives so that we might be conformed into the very image of Christ. May we, Lord, go back into the history of our forefathers throughout your Word, Lord, history after history and see what lessons we can learn from them so that we might know how to prepare for the soon coming of Christ that is about to hit this world, Lord, but not as a surprise to us; so that we know as we approach that time we can be prepared for it and that, Father, we can be part of that number. Lord, you have told us that we should pray and urge and seek and take Heaven by violence that we might be part of that number. May we not rest back, Father. May we not be content with a superficial religion; but, may we be granted, Lord, with the fresh revelation of Christ Jesus is our prayer, in His holy name. Amen.

THE 2520 REVEALED

Part 11

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue our studies investigating the Book of Revelation to see what your Word contains, we ask your continued blessings and mercies. May your Holy Spirit keep our minds attentive so that we might be attuned to what He is trying to direct in our thoughts and our feelings. Father, bless us now we ask and pray in the name of Jesus. Amen.

Just recapping where we got to in our last presentation, we are now in the Book of Revelation, chapter 11, which is where Christ took us. We are looking at this concept of measuring the temple, measuring the altar, measuring His people. There are two groups of people that exist at the time of the command to measure: one group is being measured and one is not. Now, post-1844 we have laid out a map to show us where we are in time. We have seen how this concept of the temple, the altar, and the people, represent Jerusalem as found in Zachariah 2.

This measuring, it is a threefold measuring. It is how the pioneers began their investigation of what the Sanctuary services found in the Old Testament is all about and how they applied post-1844. They understood the antitypical Day of Atonement. It is also dealing with how God measures His people, investigates their characters in this same timeframe of the Investigative Judgment.

It also deals with how God's people at the end of the world, Seventh Day Adventists, go back and measure the temple, they measure the history of the Millerites. The Word begins to introduce this concept, this idea, that we are the temple of the Living God.

Let us read those verses again:

- Revelation 10:11; 11:1 (KJV)

“¹¹And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

We have spoken about this re-prophesying. This re-prophesying has something to do with this measuring and re-measuring; and, we have spoken about how God's people at the end of the world are required to go back and reexamine the history of the Millerites and, in doing so, we begin to see how other histories have some bearing upon this investigation.

But one thing we have not spoken about and we are going to begin to speak about now, is that this measuring of the temple is dealing with this measuring or this rebuilding of the temple. So part of the work that God's people are required to do at the end of the world is to measure the “spiritual temple” that was erected in the Millerite history.

We know the Scriptures clearly tell us that this spiritual temple was erected in the time of the New Testament Church. It deals with that, how we are lively stones built upon the foundation of the Apostles, He says, with Christ Jesus being the Cornerstone, and then we are built into a lively temple, a living temple.

And if we were to take the time, we could go back and even see how the history of the New Testament Church in the time of Christ has some bearing on what is going to happen at the end of the world. You might wonder what gives us the license to do that, and the license that we have to do that is staring you right in front of your faces on the board in this room.

When does the New Testament Church come into existence? It comes into existence in the history of the destruction of Jerusalem. So as this New Testament Church is being erected before your very eyes in this history, we can see when you come to the end of the world how this spiritual temple is erected and it is erected in the time of the Millerites as God's people come out of Babylon in 1798 and begin to be formed into a people. This temple is created so by the time you come to post-1844 you have Adventists on the scene.

In fact, this term "Adventists" was a term that was used prior to 1844. The Millerites saw themselves as Adventists, and we know that the Sabbath truths and the pillars of the foundation were erected past 1844 and onwards; we have discussed that in some of the previous studies.

So this measuring that we are required to do is an investigation of how this spiritual temple, God's people, was erected at the end of the world in this time period of the Millerites.

Now, verses 1 and 2 of Revelation 11, as we have already identified, speak about two groups of people. One group, and in verse 1 it calls it "them"; and there is another group in verse 2 which are called the "Gentiles."

If you turn to Romans 11:13, I want to discuss this idea about Gentiles just briefly, and this is Paul speaking.

- Romans 11:13 (KJV)

¹³"For I speak to you Gentiles,"—so you see this term "Gentiles"—"inasmuch as I am the apostle of the Gentiles, I magnify mine office: ..."

So I am not here discussing the point of what Paul is trying to say in the context of his discussion, but to show Paul has this idea that he is the apostle that has been sent to the Gentiles.

We know if you read the Book of Acts that you have the New Testament Church, which primarily starts with the 12 Apostles; and there are a number of other disciples, they run up into the hundreds, and they are all Jews. By the time you come to the history where Paul comes onto the scene, around AD 34, he is sent off now to be an apostle to the Gentiles.

You have read the antagonism that exists between the two (the Jews and the Gentiles) and the problems that the New Testament Church has to deal with. But essentially, this New Testament is the church, and they are Christians, and Paul discusses this whole concept about what a Christian is, what it means to be part of God's people, what does it mean to be part of the church. What he does in much of his discussion, he tries to join the two groups into one, to make them one body. So there is a separation. In his God-ordained ministry—this is not something he invented—he sees the necessity of bringing the Gentiles into unity with these Jews. And when I say "these Jews," I am talking about Christians Jews now; I am not talking about the Jews who did not follow through and become Christians. Paul wants to bring them into one

body. He discusses this an awful lot. So this is a concept, a term that Paul uses about these Gentiles, this phrase “Gentiles.”

Now, these Gentiles discussed in Revelation 11 are not the same Gentiles as Paul is working with. What I mean by that is that these Christian Gentiles, this whole concept, are the people of God or the children of God. The Gentiles discussed in Revelation 11 are not the children of God.

How do we know that? If you go back to the Gospels and we will go to Luke 21, second part of verse 24. We are dealing with the history of The Dark Ages; it is talking about Jerusalem. We have already said that Jerusalem is dealing with the temple, the altar, and the people who worship therein. We are talking about God’s people.

In Luke 21:24 we are talking about God’s people. The verse says,

- Luke 21:24b (KJV)

“²⁴...and Jerusalem shall be trodden down of the Gentiles”—or by the Gentiles.

So whoever these Gentiles are in the courtyard of the temple in Revelation 11:2, they are the same Gentiles spoken about in Luke 21:24b. Those Gentiles are punishing or warring against God’s people. They are not dealing with the same group of Gentiles that are discussed in Revelation 11:2. So I just wanted to make that point clear.

Sometimes when we come to Revelation and we look at these verses here and we see these terms “Gentiles,” we think it is referring to Gentile Christians, God’s people. It is not. It is dealing with this concept of two separate groups of people who are going to be dealt with in a different way. One group is measured and one group is not measured. The group that is not measured is called “Gentiles.” The groups that are measured are called “Jerusalem” or the temple, or the altar, or the people which worship in the temple. That is the phraseology that is given in Revelation 11:1-2.

So I want us to see this distinction that is made in Revelation and this distinction is not the same distinction that is made when we are talking about the Gentiles and the Jews, this whole issue that Paul had to face when he was trying to bring these two groups together into one unified body of Christ. The word might be the same but the concept is different.

These Gentiles in “the court which is without the temple” are antagonists, a group of people that are warring against God’s people.

These Gentiles that Paul is working with within the New Testament Church are being drawn into the fold of Christ, and Christ wants to join these people (the Christian Gentiles and the Christian Jews) together.

Remember, the history that we are dealing with now in Revelation 11:1-2 is dealing with a history that is post-1844. Even if you do a casual reading of the Bible you will see and come to the conclusion that God has different dispensations.

Now, “dispensation” is kind of a long word that really just means a time-setting. So in different settings and in different environments, God deals or acts with His people in different ways.

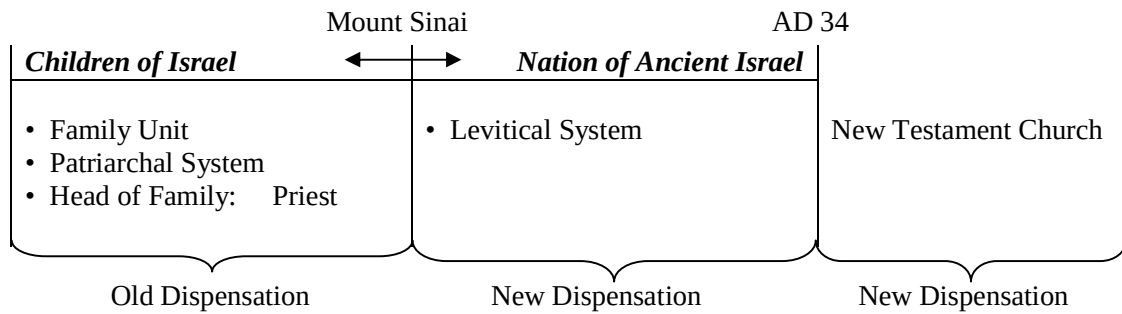


Figure No. 26.

For instance, if this is a waymark for Mount Sinai, we know that after Mount Sinai then we have the Nation of Israel. And before that we had the children of Israel. Now, in this time period here, when you look how the priesthood operated, it operated on a family or family unit basis. What I mean by that is that another phrase that is used: this was the “Patriarchal System.” The priesthood here was based upon the head of the family. Each head of the family was the priest.

Now, we know the history of the golden calf and the fallout from that. One of the things about the fallout from that history, that event, was that the priesthood system changed. It changed from a patriarchal system to a “Levitical System.” So where you had essentially an independent or scattered priesthood ministry, it changes to a Levitical System. And the reason why it changes to the Levitical System is that God blesses the Levites; the Tribe of Levi is blessed.

The reason why He blesses them is that in the apostasy that occurred at the golden calf event, when Moses comes down and the children of Israel have broken the covenant and he says, “Who is going to stand on the Lord’s side” and “Who is going to stand on the ‘calf’s’ side?” basically.

What happens is it is not that everybody is innocent; that is not what Moses discusses. He says, “Who is going to change their minds? Let us see where everybody stands.” And what happens in that event is all the men of Levi, good and bad, come over to Moses’s side, all of the men of Levi. But out of the other tribes some came and some did not come: some out of the Tribe of Judah, some stayed on the side of the calf and some came over to Moses’s side.

But it was of the Tribe of Levi that all of the men as a brotherhood came over to Moses and that is why they received a blessing.

But the system changes; so, you have the old dispensation and then you have the new dispensation.

Now, we know that by the time you come to AD 34, where Christ divorces His people Ancient Israel, you have the New Testament Church and this becomes a new dispensation.

So this is just kind of a simple overview of this concept of *dispensations*.

Christ dealing with His people on Earth is the same throughout the Ages; but, things change. He has a priesthood, but the priesthood changes. He has a people, but the people change.

In trying to follow this timeline along:

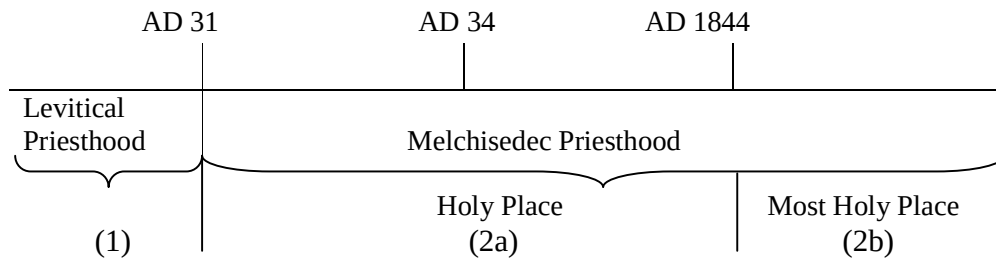


Figure No. 27.

We will put AD 31. Then you are in AD 34 now on the timeline. When you get to 1844, we are talking about how this priesthood changes. Before AD 31 you have this Levitical priesthood, and then after AD 31 the priesthood system changes and now you have the priesthood of Melchisedec. Paul in the Book of Hebrews makes this abundantly clear that there was a change of the law -- the *law of ordinances* gets nailed to the cross in AD 31; therefore, he says there must be a change in the priesthood. So we can see there is a dispensational change even in AD 31. There is a change of the priesthood in AD 34, and there is a change between Ancient Israel and the New Testament Church. And by the time you get to 1844, there is a distinction between this Melchisedec Priesthood of Christ, which is in the Holy Place, to a new dispensation where it is in the Most Holy Place.

When we are dealing with the priesthood of Christ, first you have (1) a Levitical dispensation, (2) a Melchisedec dispensation, and in the Melchisedec dispensation even that is split down again where you have (2a) a Holy Place dispensation and (2b) a Most Holy Place dispensation.

So this concept of *dispensation* is a useful one to have because it gives us the ability to see that even though God operates through this Great Controversy in an apparent different way, there is a continuity in these apparent differences. So there is no real difference between the Holy Place and the Most Holy Place in the sense that God wants to save His people, but things operate differently in different times.

During the Levitical Priesthood you have an earthy priesthood: these high priests die. During the Melchisedec Priesthood you have a high priest who will never die. The Levitical priests were unfaithful; the Melchisedec Priesthood is faithful. You can see there are differences in the dispensations.

We really need to see that because when we come to Revelation 11:1-2, we are now in 1844. We have already seen that in 1844, through this sequence from Revelation 8 to the beginning of Revelation 11 where we are in time. So we know we are in 1844.

In 1844 we as a people understand the dispensation changed from a Holy Place experience to a Most Holy Place experience. So the experience that we are in now, the Most Holy Place dispensation, the way things operate within here is different than the way they operated in the Holy Place dispensation. There are differences. I want you to be able to see that. If we do not see that, we struggle with the whole concept and understanding of how the 2520 operates, what God's purpose was for it and whom and what we are of God's people today.

There are differences between the Most Holy Place dispensation and the Holy Place dispensation. God operates differently; different things happen.

When you look between the Levitical and the Holy Place dispensations, you can clearly see it. You can clearly see in the Book of Hebrews; Paul discusses this time and again, how he does a back-to-back comparison between these two different high priests, how the ministries are different. The Levitical dispensation was an earthy Sanctuary; the Holy Place dispensation is the

Heavenly Sanctuary. There were earthly high priests in the Levitical dispensation; there is a Heavenly High Priest in the Melchisedec dispensation.

Again, we can come back here and we can see how the priesthood prior to Mount Sinai was a Patriarchal System and a Levitical System after Mount Sinai; Ancient Israel; and the New Testament Church, Jews and Christians. Paul brings this concept over time and time again and he shows you how the differences exist and yet how they are the very same.

After AD 34 Paul says not all Jews are Jews. What is he trying to say? He is trying to say this whole concept of what God's people are—and He uses this word “Jews”—has been the same throughout from the beginning of this Great Controversy; but, there are subtle differences now.

So that is the point that I am trying to bring out on this idea or concept of dispensations, that when we come to post-1844, there are differences in the Most Holy Place dispensation than there are in the Holy Place dispensation, even though the priesthood is the same. It is the same priesthood, Christ. This Melchisedec Priesthood is Christ, and I took this term “Melchisedec” because it is the phrase that Paul uses for Christ's ministry. It is a one-man ministry; that is one of the reasons why he uses it. And the other reason he uses it is because Melchisedec, you can see this historically, he was faithful. He had no beginning and no ending. He was the Alpha and the Omega.

Melchisedec was not Christ, by the way, as a historical figure. He was a type of Christ but He was not Christ.

So this Melchisedec Priesthood is a one-man priesthood and it starts in AD 31 and it goes on to the Second Advent, basically. But there are dispensations even within that. We are now living in the Most Holy Place dispensation, which is different to the Holy Place dispensation. We really need to understand that.

Let us try to explain why we need to understand that and the concepts that are drawn out. They are brought out in Revelation 11:1 and 2 as we begin these concepts that the group within the temple is measured and the group which is within the court is not. The people who worship in the temple are measured; the group within the court, the Gentiles, is not measured.

And remember, what is the measuring? The measuring is an investigation; when it comes to people, an investigation of their lives. So the Gentiles without the temple are not going to be investigated and the people of God who worship within the temple are investigated. It is all centered around this concept of the Sanctuary.

Let me draw a timeline now, and this timeline presupposes that you understand about the 2300 Days Prophecy, how it is constructed—not the concepts of the 2300 days but just the construction of it: dates, times, places, that is what I mean by that. Most people do understand; most Adventists do.

Let us draw a timeline for that.

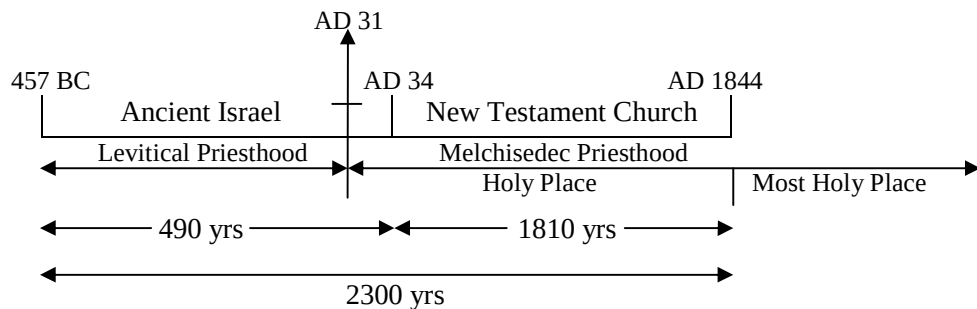


Figure No. 28. (See Figs. 26, 27)

We have 457 BC, AD 1844; that is 2300 days/years (Daniel 8:14). We know that this prophecy starts in 457 BC. When we go into Daniel 9 and start seeing the linkage between chapter 9 and chapter 8, we can link them together and there is a time prophecy that is given in chapter 9. It is the 70 weeks or 490 years, and that gives us the ability to try and find the start date.

So part of the 2300 Days Prophecy is these 490 years, which ends in AD34. You can see that this timeline here is mapping out the previous timeline of the dispensations and we can overlay over this timeline, and it is very similar to the timeline that we showed before, Ancient Israel and the New Testament Church.

We can see these 490 years, with reference to the 2300 years; because, obviously we can see the Jews of Ancient Israel existed before 457 BC. From 457 BC to AD 34 we have Ancient Israel, and from AD 34 to AD 1844, we have the New Testament Church: the same timeline there.

We can insert AD 31, which is the cross, which is “in the midst of the week” according to Daniel 9.

We can see here we have Ancient Israel and the New Testament Church. We can extend the AD 31 vertical line down to the 490 years and talk about that being the Levitical Priesthood. And moving on, the Melchisedec Priesthood (or Christ’s Heavenly priesthood). So we have overlaid the dispensational timeline over this timeline.

What I want you to see here is that we have the 2300 and 490; we can do a simple calculation: $2300 - 490 = 1810$. So the remainder is 1810 years.

Why have I done that? We can see that part of the information that the 2300 days is telling us that out of the 2300 days—remember Ancient Israel existed before that; you can go backwards—but in terms of the 2300 days, a portion of that is given over to Ancient Israel and a portion is given to the New Testament Church. So you have 490 years which are given to Ancient Israel, and 1810 years which are given to the New Testament Church.

And all the theology that we base—and I drew it before—where this is in Paul’s writing where he says we have Gentiles and Jews, and these are Christian Gentiles and Jews, and he says we should not be separate; we should join together. We will look at some Bible passages to look at that concept in a moment.

He joins them together. What timeframe is he talking about, what dispensation? He is talking about the New Testament dispensation; he is talking about this time setting.

We do not live in that time setting anymore. We live in the post-1844 dispensation; and in this dispensation things do not operate in exactly the same way. There are differences. There are differences after 1844 than they were pre-1844.

When you come to the dispensation of the Most Holy Place things operate in a different way. They are not exactly the same.

Revelation 11:1-2 gives you the ability to see that. In the very construct, remember it says to measure the group within the temple; do not measure the group without the temple. Investigate the group within the temple; do not investigate the group without the temple. The group to be measured is worshiping in the temple; the temple is the Sanctuary. These people, who understand about the Sanctuary, investigate them. The people, who are on the outside, do not investigate them, the people who are in the court, who are not worshiping in the temple. So “this court” is talking about outside, outside of the temple.

Or in biblical language, this is called the *outer court*, and we will look at some passages from the Bible and the Spirit of Prophecy, the Spirit of Prophecy mainly, about this concept of what this outer court is.

But I want you to see this: in the Most Holy Place, things operate differently. Verses 1 and 2 begin in 1844. So when we start looking at the language that is developed here with the command to measure the temple, about these Gentiles and God’s people, is not the same kind of imagery and modeling that Paul is discussing because Paul is working in the dispensation of the Holy Place and we are now living in the dispensation of the Most Holy Place. So Paul is dealing with 34 BC to AD1844, and post-1844 is dealing with Revelation 11:1-2 and it is in a different dispensation.

In the dispensation of the Most Holy Place God says measure some people and leave the other ones alone, and He tells you why; because, thieves are in the outer court.

Remember, I have already highlighted it before and most people are already aware of this: the imagery that is given in the Book of Revelation is almost, always, borrowed from somewhere else in the Bible. These concepts, these pictures, this imagery is always borrowed from somewhere else.

So when it talks about the temple, the altar, the people worshiping in the temple, that concept was borrowed from Zachariah, and Zachariah was dealing with the history of the post- Babylonian captivity where the literal temple was measured because it had to be rebuilt, God’s people working in there.

This part about the outer court, we will investigate that and you will see this, also, was borrowed from historical events or histories that occurred elsewhere in the Bible.

So before I go any further, let me just recap where we have gotten to in the point I am trying to develop here.

First of all, God deals with His people in different dispensations. I have identified some dispensations to you. 1844 begins a new dispensation. So when we go after 1844 God is dealing with His people in a manner, in a different fashion, than He did in other dispensations. There is continuity in the Everlasting Gospel because it is everlasting; but, God’s dealings with His people varies from Age to Age on one level.

On another level when He is dealing with His people from Age to Age it is the same, it is ever the same, His love, His goodness, and His mercy. The fact that He wants all men to be saved is always the same; but, He does definitely deal with people differently in different Ages, and we will look at some passages to show that.

The reason we need to understand that is that when we come to Revelation 11:1-2 and try to dissect what this imagery, this structure, is trying to show us, we need to be clear that this is talking about a history that is post-1844 and we cannot use the same model as we do in the New Testament Church. There are differences.

This is probably one of the hardest things that Evangelical Christians would be able to deal with, and even with God's people today it is a concept that is new to most people; they are not aware of it. So as I introduce it now, you may struggle with it.

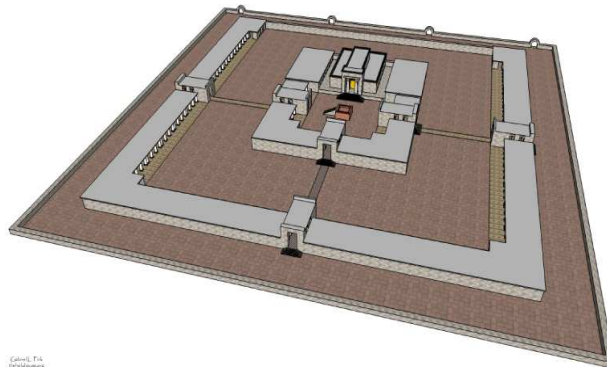


Figure No. 29. (Wikipedia: Solomon's Temple, Epictatus, 29 November 11)

Below we have a crude imagery of the temple and the outer court. This is really Solomon's Temple. There is a distinction that is made. Solomon's Temple, Herod's Temple, is essentially the same thing.

So here you have an *outer court* and an *inner court*. This is in the time of Christ, in the time-setting of the destruction of Jerusalem. And we come back to this point over and over again; we take this imagery and bring it to the end of the world. We overlay these histories one on top of the other. The very history that is contained here during the history of the destruction of Jerusalem, not only do you have the history of the New Testament Church but you have a history of what the temple was like, Herod's Temple, how it was constructed.

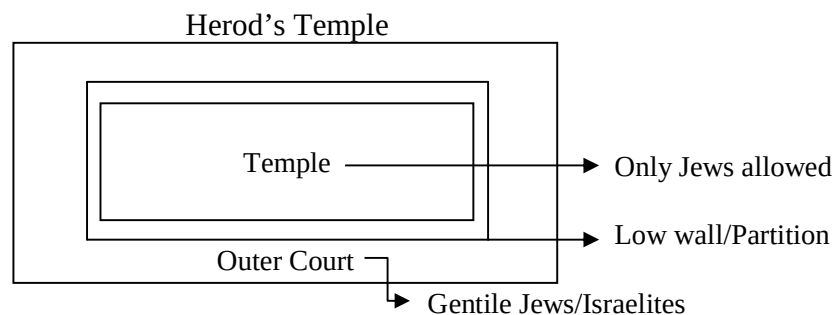


Figure No. 30.

This is a simplistic design of how Herod's court operated.

Now, in the temple only Jews were allowed in here. We know there were many proselytes; many people were converted from other nations who had become Jews. As an example: the Ethiopian that Phillip engages with; the Greeks that Christ and the disciples met at the end of His ministry in AD 31. But there is a provision that is made for these people, and this provision is the outer court. Gentile Jews, or Gentile Israelites, were allowed in the outer court. So they can participate in the worship services at the temple, but they cannot go into the inner precincts. They are not allowed there, but they are allowed in the outer court.

And we will see, as we debate this thought, that this is the imagery that is being portrayed here. It is all in the language of temples and courts for a very good reason, because it is

borrowing imagery from the time frame of the destruction of Jerusalem and pulling it out and putting it at the end of the world.

So you have this imagery where you have a two-tier system. The first here is for the Jews. The other tier is for the Gentiles.

Remember, in the New Testament Church, what does Paul want to do? He wants to bring the Jews and the Gentiles together into one body.

What we are speaking of in Revelation 11:1-2, there is a separation going on. Now there is a separation. Now there is an outer court and an inner court.

As an aside, you know that in Christ's ministry, at the beginning of his ministry and at the end, that when He came to the temple what did He do? Remember the animals and the bargaining that was going on, where was that being carried out? It was being carried out, it says, in the court of the temple; but it was specifically only in the outer court. The priesthood had been corrupt enough to get the animals into the outer court but not enough to bring them into the inner precincts. The only marketing that was going on was going on in the outer court. And this is the reasoning that the Jews had. They said, "Look, we allowed Gentiles into the outer court and we know that a Gentile is not much better than an animal. There is not much difference between the two. They both are not under the favor of God." So using this thought process, they went from allowing Gentiles into the outer court and, they thought, because there was not much difference between a Gentile and an animal they could allow the animals into the outer court. That is what gave them the leverage to do that.

So they had no problems with having animals in the outer court because of their concept of this distinction, this separation, between the Gentiles and the Jews.

Let me give you some Spirit of Prophecy quotes, to show you this modeling. What I am going to show you now is how this model of Herod's Temple works.

The first one, *Ministry of Healing*, page 20:

"Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words." *Ministry of Healing*, 20.

So Ellen White says here that often He would teach in the outer court. Why, so that the Gentiles could hear. So we know that the Gentiles are allowed in the outer court, and He is teaching only in the outer court is because the Gentiles were not allowed into the inner precincts of the temple.

Another one, *The Desire of Ages*, page 193.3:

"In the temple at Jerusalem a low wall separated the outer court from all other portions of the sacred building. ..."—

So this imagery in (see *Figures 29 and 30* above) shows a wall around the temple. She says there is a low wall and this wall was a physical wall that separated the outer court from the inner precincts.

—“In the temple at Jerusalem a low wall separated the outer court from all other portions of the sacred building. Upon this wall were inscriptions in different languages,”—because there was, obviously, different Gentiles—“stating that none but Jews were allowed to pass this boundary. Had a Gentile presumed to enter the inner enclosure, he would have desecrated the temple, and would have paid the penalty with his life. But Jesus, the originator of the temple and its service, drew the Gentiles to Him by the tie of human sympathy, while His divine grace brought to them the salvation which the Jews rejected.” *The Desire of Ages*, 193.3.

And we spoke how when He was in the temple He would do His ministry in the outer court so the Gentiles could share in the blessings.

So we see that this model, there is a separation between the outer court and of the temple by a wall; it is a low wall that separates them. A Gentile would be killed if he went into the inner precincts.

The Desire of Ages, page 622, this is a story of some Greeks who wanted to come and talk to Christ.

“The Greeks had heard of Christ’s triumphal entry into Jerusalem. Some supposed, and had circulated the report, that He had driven the priests and rulers from the temple, and that He was to take possession of David’s throne, and reign as king of Israel. The Greeks longed to know the truth in regard to His mission. “We would see Jesus,” they said.”—

So they meet some of the Apostles and said they would like to see Jesus.

—“Their desire was granted. When the request was brought to Jesus, He”—that is Jesus—“was in that part of the temple from which all except Jews were excluded,”—

He was in the inner precincts where Jews were only allowed; the Gentiles were in the outer court. They meet some Apostles and they said, “May we speak to Jesus?” The request was taken into the temple, Jesus was told, and then Jesus comes out.

—“but He went out to the Greeks in the outer court, and had a personal interview with them.” *The Desire of Ages*, 622.

So Jesus is in the inner court of the temple; the Greeks are in the outer court. He has to come out to them to meet them because they are in the outer court and He is in the inner court. So we can see that this concept of an outer court and an inner court, which is what is spoken about in Revelation 11:2-1, this outer court and worshippers in the temple. This picture is being developed from this model that was given of Herod’s Temple, which is part of the history of the destruction of Jerusalem which we are required to take at the end of the world.

The Spirit of Prophecy, volume 3, page 76.

“The message of the Greeks, indicating as it did the breaking down of the partition wall between Jew and Gentile, brought before Jesus his entire mission, from the time when it was first decided in Heaven that he should come to earth as man’s Redeemer, to the death that he knew awaited him in the immediate future.”

So here Ellen White is beginning to spiritualize this partition wall, the low wall which is a partition between the Outer Court and the temple. She begins to spiritualize this as Paul does. Paul does the same thing, so she borrows this idea from him, about how this begins to break down. We will discuss more on that later.

This is from *Sketches from the Life of Paul*, page 215. You remember the story: we are coming to the end now of his ministry. He comes to Israel and they say to him, “We want you to put on a front so all the Jewish Christians think you really are a nice person because they all think you are not very good and you are teaching heresy.” So he agrees to their deal about these purification rites in the temple.

“As Paul, in the fulfillment of his commission, had borne the gospel to the Gentiles, he had visited many of the world’s largest cities, and was well known to thousands who came from foreign parts to attend the feast. For him to enter the temple on a public occasion was to risk his life. For several days he passed in and out among the worshipers, apparently unnoticed; but before the close of the specified period, as he was conversing with the priest concerning the sacrifices to be offered, he was recognized by some of the Jews from Asia. These men had been defeated in their controversy with him in the synagogue at Ephesus, and had become more and more enraged against him as they witnessed his success in raising up a Christian church in that city. ...”—

They make an accusation against him.

—“With the fury of demons they rushed upon him, crying, ‘Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place.’”—the temple—“And as the people in great excitement flocked to the scene another accusation was added to excite their passions to the highest pitch,—“and further brought Greeks also into the temple, and hath polluted this holy place.’

“By the Jewish law, it was a crime punishable with death for an uncircumcised person to enter the inner courts of the sacred edifice. As Paul had been seen in the city in company with Trophimus, an Ephesian, it was conjectured that he had brought him into the temple. ...”—

But he had never really done that.

—“...Now that they had him in their power, they were determined not to lose their prey. He should be stoned to death, as Stephen had been years before. They

had already reached the court of the Gentiles, and the Levites had closed the gates behind them, lest the holy place should be polluted with blood, ..." *Sketches from the Life of Paul*, 215

So what happens is, he is in the Sanctuary, he gets recognized. They take him and they drag him out and they close the doors because they are going to kill him. One of the statements that they make is that he brought Gentiles with him into the inner Sanctuary, and that is part of the accusation that they lay to give them the license to kill him. So they bring him out of the inner court into the outer court; and the premise on which they do that is because he has allowed Gentiles to come into this inner precinct, going past this wall which was a partition, a barrier between them.

So in summary, what I want you to see is that in this history of the destruction of Jerusalem there was a temple and this temple made a clear distinction between the outer court and the inner precincts. The Gentiles were in the Outer Court, and only the Jews were allowed in the inner court.

When we come to the history post-1884, Revelation 11:1-2, this imagery is again introduced; but, this time it is introduced in a spiritual application; it is not literally, it is spiritual, but its imagery is the same. We have a temple; we have an outer court, the same that you had in the time of Christ. In the time of Christ you had a temple and an outer court. You had two groups of people.

The Jews, what were they Jews doing? They were worshiping in the temple. So we have the Jews who were worshiping in the temple and we had the Gentiles who are outside, who are not allowed to worship in the temple.

The same things are going on here at the time the command to measure the temple was given in Revelation 11:1-2. This imagery, you have people who worship in the temple and you have Gentiles who are not worshiping in the temple, they are in the outer court. You have two groups of people within this imagery and you have two groups of people at the temple during the time of Paul. You have a temple with an inner precinct and you have an outer court (Revelation 11:1-2); a temple and an inner precinct and an outer court during Paul's ministry.

The Jews are the only ones that are allowed to worship inside the temple; the Gentiles of the outer court are not.

So this imagery that is being portrayed here (Revelation 11:1-2) is trying to portray one thing, that now after 1844 there is a distinction in the mind of God between those who are in the temple and those who are outside the temple. This imagery is borrowed from historical literal events that occurred in the history of the destruction of Jerusalem and, as we have seen, we apply it to the end of the world.

So we are not arbitrarily going into Revelation 11 and saying, "This imagery here, we are arbitrarily making it as we have illustrated in Herod's temple." The words fit on a one-to-one matching: two groups of people, two portions of the whole temple; but, we are not making this arbitrarily. By understanding how we are supposed to go back into this sacred history, and these histories repeat, we can see that this is a literal thing, this model that was prevalent in the history of the destruction of Jerusalem before the Church of the New Testament was created, before it came into the scene. We can take this history and bring it to the end of the world. That is what Revelation 11:1-2 does. It brings this model of the destruction of Jerusalem, which was a literal and physical thing, gets its concepts and ideas, and brings it to the end of the world and applies it to the measuring of the temple in Revelation 11.

What we are required to do is, first of all, observe and recognize that that is what has happened and then to understand: What does it mean at the end of the world, that you have two groups of people, two portions of this Sanctuary, the inner precinct and the outer court? What are the implications of all of this? It is all to do with this measuring or investigation.

As we go into our next study and we begin to further investigate this idea, this concept, of two groups of people, two portions of the temple, one is measured and one is investigated and one is not—its imagery was borrowed from Herod’s Temple during the history of the destruction of Jerusalem—we begin to understand the beginnings of what the 2520 mean to God’s people at the end of the world.

Closing Prayer: Heavenly Father, we thank you for your continued mercy and tender goodness towards us. Father, as we grapple with these concepts which for most of the people viewing this material will be new, Lord, I pray that your Holy Spirit would strive with my brethren that they might come to this material with an openness of heart and see and study for themselves, to see if the things wherein we are talking are verily true. Father, be with us and bless us as we contemplate more of your goodness, of your covenant relationship with us, Father, not only individually but as a people. We cannot help but marvel at your goodness and constant mercy towards us. Father, continue to guide us and save us: pull us out of the pit that each of us wallow in, Lord. Grant unto us the joy that salvation brings, not when we get to Heaven, Lord, but right now. As we see the distinction between these two groups being develops in our studies, Father, may we begin to formalize in our own minds where we stand for you, where we are: are we worshiping before you in the Most Holy Place, or are we in the outer court, Lord, doing our own thing. Father, be with us, continue to guide us, transmit us as we continue our studies. We ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 12

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us. Please direct our thoughts, our feelings, our minds heavenward, Lord. May we engage our minds and our hearts in this study that we might see your will as it is traced through your Word and as it is to be applied to your people at the end of the world. Please continue to direct our thoughts and our feelings heavenward. May we look to you, Lord, that we might live to glorify your name. We ask and pray these things in the name of Jesus. Amen.

Continuing our study on the 2520: In our last presentation as we focused upon Revelation 11:1-2, we started to look at the structure of these verses to bring out the points that they were making. We started to look at this distinction for two groups that are brought out in these verses.

So let us read these verses together. If you would, turn your Bibles to Revelation 11:1-2. The Word says,

- Revelation 11:1-2 (KJV)

“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.”

So there is a nice divide between these two verses. Verse 1 is talking about one group of people and verse 2 is talking about another group of people.

The first group that is spoken about in verse 1, although the verse says “and them that worship there,” it is talking about people who worship in the temple; whereas, the second group, it says “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: ...” So there is another group who are identified as being Gentiles and they are in the outer court. So that is the first truth that we have brought out from these two verses.

And the second thing we looked at was that there is some measuring, or as the Bible says in verse 1, “and measure the temple of God, and the altar, and them that worship therein.” And we looked at this term “of measuring,” and we saw that it was referring to some kind of investigation.

So the other thing that we see from these two passages is that in verse 1, this first group, those people who worship in the temple, these are to be measured or investigated; their lives, their cases are to be investigated.

But in verse 2, it says, “But the court which is without the temple leave out, and measure it not;”—do not measure the court that is outside—“for it is given unto the Gentiles: ...” So this other group, these Gentiles who are in the outer court, these Gentiles are not to be investigated.

We began to look at this concept, this idea of dispensations, if you recall, in our last presentations; and I showed you a number of examples of how this concept, this idea of dispensations work in the Bible. We had dispensations of different priesthoods; we had dispensations of God's people being identified as different groups. And one of the things that we focused on was the two dispensations of the High Priestly Ministry of Jesus Christ in the Heavenly Sanctuary, the first dispensation being His ministry in the Holy Place and His second dispensation being His ministry in the Most Holy Place. We drew a timeline for that, if you recall.

We know that Christ began His High Priestly Ministry in AD 31. The Book of Hebrews makes that clear. Paul discusses this concept, this idea. In Colossians he talks about the *law of ordinances* is nailed to the cross, and he develops his thought in the Book of Hebrews where he talks about, because the law has been changed, there must also of a necessity be a change of the priesthood. So he introduces this idea that Jesus Christ is now a High Priest ministering for us in the Heavenly Sanctuary.

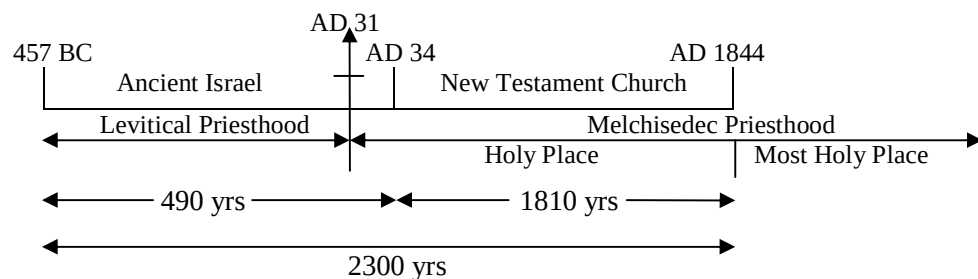


Figure No. 31. (See Figs. 26, 27, and 28)

We know from the 2300 days, which stretches back to 457 BC, how in accordance with Daniel 8 and Daniel 9 that 2300 days is split into two components. There is a component that was specifically allocated or determined for the Jews, and this was this 490 years. And we know that the 490 years ended in AD 34 at the stoning of Stephen, at the end of the last week of the prophecy that is given in Daniel 9, the seventy week prophecy. And AD 31 is in the midst of that last week. And Ellen White talks about that there are 1810 years remaining of the 2300 Days Prophecy, which takes us up to AD 1844.

Now, we spoke about the different dispensations in here and we know that the time period from AD 31 to AD 1844 that the High Priestly Ministry changes. We have a new dispensation. Now, after AD 31 the earthly or the Levitical priesthood was done away with and now there is the Melchisedec dispensation or a heavenly ministry, Christ's ministry, begins in AD 31 and it comes in two phases: Phase 1 is the Holy Place and after 1844, in accordance with Daniel 7, there is a change in dispensation and now we come into the Most Holy Place ministry of Christ Jesus.

We have discussed at some length now how we go about identifying that Revelation 11:1-2 begins when you get to 1844, after this prophesying again command is given by Jesus Christ Himself in Revelation 10. So we are in the post-1844 portion.

We have begun to look at this concept that is developed in Revelation 11:1-2, how it identifies this concept of a temple, an altar, and an outer court. And we went back into history, back into the time of Christ and we looked at some modeling of Herod's Temple (See Figures No. 30 and 32). We saw how Herod's Temple was divided into two parts: there are the inner precincts and there is what we call the outer court. And we were told in *The Desire of Ages* and

in a number of other places in the Spirit of Prophecy that there was a low wall that separated these two areas and that Gentiles were allowed in the outer court and that only Jews were allowed in the inner precincts.

So those were the distinctions made in the time of Christ, between the two groups of worshipers, the Gentile believers and the Jewish believers. The Gentiles were in the outer court and the Jews were in the inner precincts of the temple. It is very easy to see.

We have a one-to-one match between (1) people who worship in the temple who are to be investigated and (2) Gentiles who are in the outer court that are not to be investigated in the model of Herod's Temple which was in the time of Christ. That is no accident. All the imagery and the vast majority of the verses themselves in the Book of Revelation are borrowed from other portions of Scripture.

We mentioned, as you recall, the two groups of worshipers are taken from the Book of Zachariah and we discussed that, how that imagery was taken from there.

It was also taken from the model of Herod's Temple, where there is this two-tier system of worshipers; and the one thing that separates them is this walled partition. That is where this imagery is borrowed from.

So I just want to add another thought here. From AD 31 to AD 1844, this is talking about the priestly ministry, but there is another thread that we can overlay on top of this and this is this idea that from AD 34 that God divorced Ancient Israel, His people, and now the New Testament Church is created—we can call it the New Testament Church, we can call it in accordance with Revelation 12, the Church in the Wilderness, that “woman” that flees to there—and before this we have Ancient Israel.

I want to spend some time now just looking at this wall surrounding the temple within the structure of Herod's Temple. I want to look at how the Bible and the Spirit of Prophecy in various ways looks at this wall. And remember, this wall is a wall of separation between the temple and the outer court. That is the purpose of that wall, to separate things.

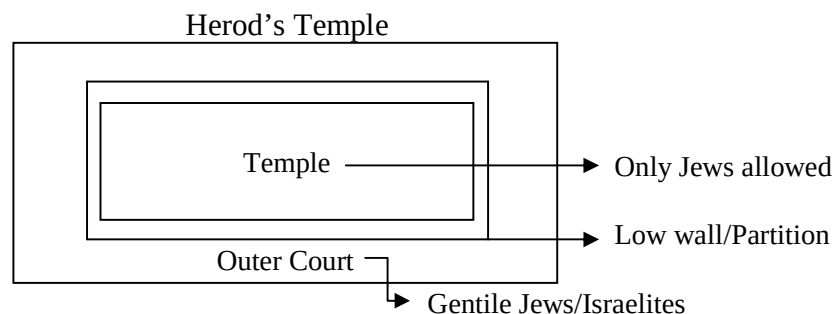


Figure No. 32 (See Fig. 30)

We will look at a number of concepts about this wall, where it comes from, what its purpose was. So these are some of the things that we are going to be looking at.

(1) God created this wall—man did not. We will look at and we will see that God created this wall. What do I mean by “created”? It was His purpose; it was His will that this wall could exist.

Before I carry on, this is a model, as I said, of Herod's Temple. But it is more than that. I want you to think of this as a model of how God operates on the Earth, that this wall of separation separates those who worship Him and those who do not worship Him. So it has got this spiritual context which maps and lays over this physical model of the temple.

There is a physical wall here that separates the temple from the outer court, the Jews from the Gentiles; but this concept is a spiritual one, too. The whole temple in its physical construction was modeled on spiritual truths that God was trying to give to His people.

So when we talk about the creation of this wall, I am not specifically talking about this physical wall that was erected at Herod's Temple. I am talking about the concept, an idea, of a wall that separates two classes of people: those who are on the outside and those who are in the inside.

So we will see that God created this wall. Obviously, allied with this thought that God created this wall, built into this idea, is if God created this wall, man did not. So man did not. So men did not invent this wall; God did.

(2) God did NOT create this wall. There is another thought, as we will also see, that God did not create this wall.

(3) Men created this wall. Then there is the idea that men created this wall.

(4) God dismantled this wall. Then we will look at this idea that God dismantled this wall.

At first sight, all of these thoughts seem to be contradictory, that God created the wall, God did not create the wall, men did not create the wall, men did create the wall, God creates the wall and then He dismantles the wall. So I want us to get in our minds—hopefully, it will be clear by the end of the presentation, if we get that far and into the next presentation—what this wall of separation is all about. Because, if we do not get it clear what this wall is and how it is dealt with in these different concepts and ideas, we will not understand what Revelation 11:1-2 is dealing with.

Remember, I want you to keep focusing your minds that we are dealing with the Most Holy Place dispensation when we are dealing with the model of the people within the temple who are to be investigated and those Gentiles without the temple who are not to be investigated. And the model of these two groups for sure is the model of Herod's Temple. We have a wall of separation. That is what exists in the timeframe of 1844.

(5) There is a wall of separation. I want to add this fifth component: that whatever happened in all these different concepts—and we will go through them—we know for sure that in the dispensation in which we are living, post-1844, in the antitypical Day of Atonement, that there is a wall of separation. A wall of separation does exist post-1844. Verses 1 and 2 make that abundantly clear.

So let us look through some of these thoughts and ideas. Some of these we will go to the Scriptures for; some of them we will go to the Spirit of Prophecy for.

So let us go to a Spirit of Prophecy quote, to a devotional, *That I May Know Him*, page 308.

“The Lord Himself has established a separating wall between the things of the world and the things which He has chosen out of the world and sanctified to Himself. The world will not acknowledge this distinction.... But God has made this separation, and He will have it exist. In both the Old and the New Testaments the Lord has positively enjoined upon His people to be distinct from the world, in spirit, in pursuits, in practice; to be a holy nation, a peculiar people, that they may show forth the praises of Him who hath called them out of darkness into His marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness. This

distinction will be more marked, more decided, as we near the close of time....”
That I May Know Him, 308.

Now, the framework of this statement, Ellen White is obviously talking about the time in which we are living, but you hear the Lord talking about this distinction being both within the Old Testament and in the New Testament, where she says that the Lord created a wall of separation between His people and the world. So there is a separation between those who are in the temple worshiping and those who are outside. She identifies two groups of people. She identifies *His people* and *the world*. She says that God separates them.

In this imagery we are talking about is the very imagery that is given in Revelation 11, in Herod’s Temple, that there is a wall of separation between these two groups: His people and the world.

So let us go to *Pastoral Ministry*, page 233.

“You inquire if we should pray for none that are sick except those in the third angel’s message, or pray for all that shall make application, *et cetera*. James 5 is our rule to follow. ‘Is any sick among you? let him call,’ *et cetera*. It is those that are among us. God had shown me those who keep God’s commandments are to have nothing to do [in anointing and special prayer] for the sick of those who are daily trampling them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept.—Letter 4, 1857 (Quoted in 1BIO 404.).” *Pastoral Ministry*, 233.

So here we talk about this idea of this separating wall. In the context here in this quote from the Spirit of Prophecy, Ellen White is talking about those who keep the Third Angel’s Message, His people; and those who trample underfoot the Commandments of God, the world, and there is a separating wall between them.

We have looked at this segment, where (1) God created this wall. It was in God’s order that there should be a distinction between His people and the world, and it was His will for that separation to exist, for the two not to come together.

And as you know from your reading of the Old Testament, the first five books of Moses, there is command after command that the Lord gives to His people how they should not mingle and associate themselves—and they use the term—with “*the Canaanites*,” “*the heathen*”; we are not allowed to intermarry, we should not learn their practices, we should not live close to them. There are many ideas where God is making it abundantly clear that a separation needs to exist. And He even goes to the length in some cases that if we get converts into Judaism, that they are not even allowed to worship at the temple until a certain amount of time has elapsed. So God really does make this wall of separation between His people and the rest of the world.

Let us look at this next item, skipping item (2) for the moment: (3) Men created this wall. So let us read some passages about men making this wall. *Patriarchs and Prophets*, page 368.

“The opinion is held by many that God placed a separating wall between the Hebrews and the outside world; ...”—

I will stop there.

Now Ellen White is saying there are some men that have the opinion that God made the separating wall between His people and the world. But did we not read just a moment ago, the way she says that statement, “The opinion is held by many that God placed a separating wall between the Hebrews and the outside world; ...”? The inference of that first portion of the segment of the sentence that we read there is that God did not do that; it is the opinion of men that made this separating wall. And yet we clearly read in these two passages that God did make a separating wall. So how do we go about reconciling all these different concepts? Let us read on, what she says.

—“The opinion is held by many that God placed a separating wall between the Hebrews and the outside world; that His care and love, withdrawn to a great extent from the rest of mankind, were centered upon Israel. But God did not design that His people should build up a wall of partition between themselves and their fellow men. The heart of Infinite Love was reaching out toward all the inhabitants of the earth. Though they had rejected Him, He was constantly seeking to reveal Himself to them and make them partakers of His love and grace. His blessing was granted to the chosen people, that they might bless others.” *Patriarchs and Prophets*, 368.

Now, in that passage you see that although it was God’s will that He should have these two distinct groups, yet this wall that men had created was never His will. So when it says “But God did not design that His people should build up a wall of partition between themselves and their fellow men,” what Ellen White is trying to bring forth is that, yes, God did make this wall of separation.

If we could think about it this way: If we remember when we read the statement that this wall around the inner precincts was a low wall, a low partition that separated these two portions of the temple precincts.. So maybe if we could think of it this way, that God set this wall low enough so that if you were a Gentile and you wanted to become part of God’s people, you could climb over the wall, you could have access into the inner precincts. But what His people did was they added things, they added to this wall and they made it so high and so hard that there was no way that a Gentile in the outer court—now we are talking about a concept—there was no way that a Gentile could enter into fellowship or communion with His people. There was no way they could enter into the temple. Men had built up this wall in a way that God never designed it to exist.

Now, this is not literal, obviously; this is just an idea that they built this wall that God had said “a low wall” and they built it so high that essentially they encase themselves within the confines of the inner precincts and no one could come in and no one could go out.

We will read another passage, *Daughters of God*, page 65:

“Christ knew this woman’s situation. He knew that she was longing to see Him, and He placed Himself in her path. By ministering to her sorrow, He could give a living representation of the lesson He designed to teach.... The people who had been given every opportunity to understand the truth were without a knowledge of the needs of those around them.”—

So here we see that God is making this distinction. She says, “The people who had been given every opportunity ...”—Israel—“...had been given every opportunity to understand the truth were without a knowledge of the needs of those around them. So this is those within the temple’s inner precincts; and this is those that are around them, those in the outer court who are without knowledge of what is going on.

—“No effort was made to help souls in darkness. The partition wall which Jewish pride had erected shut even the disciples from sympathy with the heathen world. But these barriers were to be broken down.” *Daughters of God*, 65.

So when Christ said that this low wall, surrounding the temple’s inner precincts, this wall here in the first segment was a wall of protection. This additional portion in its height that His people erected was a wall of pride.

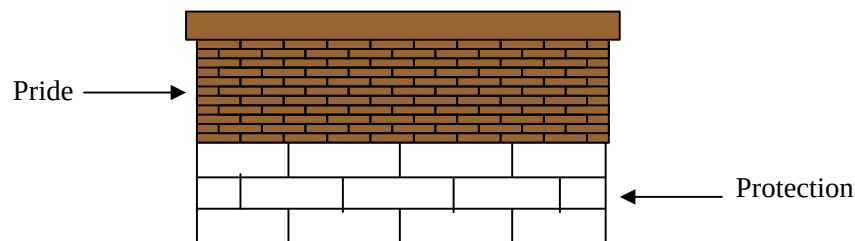


Figure No. 33

So when men created this wall, what they do is they make a wall that separates them from the rest of the world. And this is not a wall of protection, this is not a wall of safety; this is a wall of spiritual pride so they do not have to have any regard for anyone except themselves.

The Desire of Ages, page 403.1:

“...The same agencies that barred men away from Christ eighteen hundred years ago are at work today.”—

Remember when we read about those Greeks who had heard about the Triumphal Entry, had heard that Christ was going to overtake the leadership, they were in the outer court and there was a wall that separated them. Jesus had to come out from the inner precincts of the temple, into the outer court, to even talk to them, even to meet them.

And she says the same agency that erected this wall of separation, “eighteen hundred years ago”—it was in the time of Ellen White, “eighteen hundred years ago”—“are at work today.”

—“The spirit which built up the partition wall between Jew and Gentile is still active.”—What is this wall? She defines it—Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes—multitudes—“feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate.” *The Desire of Ages*, 403.1.

Signs of the Times, October 29, 1896—and you may have noticed that the Spirit of Prophecy references are exhaustive. Ellen White talks much more about this wall that men created than she does about the wall that God created. She talks volumes on this, and it should be no surprise to His people why she does so.

“...The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord.” —

So she says in this passage that for sure God had made a wall, but the wall that the Jews had made, this wall of pride, was not after the order of the wall that God had created. What she is trying to say is that this wall that God had created to keep His people from the world distinct and separate so they would not become polluted with the corruptions of the Earth, men had manipulated and used to their own means and to their own extent so that they would receive all the blessings from God and not through His service. So they had no need to go out and mix with those in the world.

“...The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord. When the Lord gives light and knowledge, it is not that men may exclude themselves from others, that they may hide the light in selfishness, so the divine rays shall not come to the people through the human channel that God has appointed; but he gives light, that it may be diffused, that men may see the good works of his followers, and be led to glorify God.” *Signs of the Times*, October 29, 1896, par. 4

As we have read through these passages, and this is just a small sprinkling, we can see that in fact items (2) and (3) are really combined together, that the wall that God did not create is the wall of pride: (2) God did not create this wall of pride. It was His people that created this wall of pride.

But God did create this wall of protection so that His people would be kept safe from the corrupt influences of the world.

A simple example of this is, you remember the story of Sampson, how unlike the faithful parents of John the Baptist who, when they found out they were to have a child, they left their home and went into the wilderness, went into desolate places to bring up their child and to protect him. What Sampson’s parents failed to do was to move. They lived in very close proximity to the Philistines. Ellen White tells us that through daily interaction with the Philistines Sampson lost his ability in his mind to keep the separation between God’s people and the Gentiles; and, through that continuous association, when he became a man, regardless of his faults and failings, when he comes to choose a wife he sees no issue in choosing a Philistine. And when his parents remonstrate with him, it is too late; because, they had not maintained this wall of protection around the chosen of the Lord. They should have taken much careful consideration, especially when we realize that they were directed by an angel on how to bring this child up.

Ellen White talks about the idea of why Samson so easily and readily fell into this association with the Philistines. It was because of close association with them as he was growing up.

So we have this wall, God did create this wall, this wall of protection.

God did not create this wall of pride; but (3) Men created this wall, this wall of pride. It was this wall of *spiritual pride*.

We come to number (4) God dismantled this wall. Let us see what the Word of God says here, if you would like to open your Bibles and let us turn to Ephesians 2:11-22. As you read that passage, I really want us as we go through to pick up on verse 14 because that gives us this concept of this imagery that we have in Revelation 11:1-2. We read,

- Ephesians 2:11-19 (KJV)

¹¹Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹²That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off”—

They “were far off”; there were separation between them and the Jews.

—“are made nigh by the blood of Christ. ¹⁴For he is our peace, who hath made both one,”—the Jews and the Gentiles—“who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain”—two— “one new man, so making peace; ¹⁶And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ¹⁷And came and preached peace to you which were afar off, and to them that were nigh. ¹⁸For through him we both have access by one Spirit unto the Father. ¹⁹Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ...”

Now, we spoke in our previous presentations about this idea, this concept, when we pick up this thought in Revelation 11:1, the temple, the altar, and the people who worship in the temple that are to be investigated and the imagery of Elijah at Mount Carmel and we also picked up the imagery as it is given here in Ephesians, how we are these stones which are built up as a temple, and the apostles and prophets being the foundation and Jesus Christ being the Chief Cornerstone.

Now, just adding an extra thought, this wall of protection that God created for His people, part of that wall—and Paul discusses it here—is a ceremonial law. The way you worship God, the systems of worshiping God, were different to the system that the heathen had. That was one of the things that kept God’s people separate from the world. So when you read in The Judges; in 1 Kings, 2 Kings; 1 and 2 Chronicles, and we talk about how corruption entered into the church (Ancient Israel), how they wanted to have a king, all these practices were introduced by copying the heathen. One of those practices, as you recall, was the practice of having high places where they would profess to serve God in the high places; but, it was never God’s will to have all these heathen practices to come about.

One of the things that separated God’s people from the rest of the world is how they worshiped him and they were given explicit, detailed instruction of how to do that.

We read here in Ephesians 2 that when God comes out to dismantle this wall, He dismantles this wall of pride and he also dismantles this protecting wall or “ceremonial law.” Both of those are dismantled now in AD 31 at the cross. The ceremonial system is done away with, essentially. We all know that. Colossians 2 discusses this detail, and we find it in other passages. Ephesians does it here. This wall that God has created, this way of worshiping Him, God now does away with. The whole of the Levitical priesthood is nailed to the cross.

Let us go back into this passage, pick up from verse 14.

- Ephesians 2:14-21 (KJV)

“¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; ...”

Part of that wall is this wall of pride and also this protection wall, this ceremonial law. It says,

“¹⁵Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances;”—and that is a reference to the ceremonial law—“for to make in himself of twain one new man, so making peace; ¹⁶And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: ...”

And when he has slain the enmity, He is slaying this separation between the Gentiles and the Jews. We are now in a new dispensation. Remember, we spoke about this new dispensation before; we are now entering into the dispensation of the New Testament Church; not Ancient Israel that was the church. Paul discusses that, he calls this (Ancient Israel) the church. But we are not talking now about God’s people—because Ancient Israel was a story about God’s people—we are not talking about God’s people being Jews by inheritance (the model of the temple), no. But when you come to AD 31 and all these ordinances are now done away with, the model changes. We are now in a new dispensation and now it is not this church as to who your father was, as to your bloodline. Now we are talking about the New Testament Church. Now we are talking about people who follow Christ directly; they go to Christ, into the Holy Place, where He ministers unto them and we do not have to have anybody in between. We do not have to have all these ceremonial laws. All this has been done away with.

So this enmity, this system that God had instigated, is now all wiped away and the wall is broken down. Reading on from verse 17, it says,

“¹⁷And came and preached peace to you which were afar off, and to them that were nigh.”

So this concept of “You who are afar off (in the outer court of the temple) and you who are nigh (within the inner precincts of the temple),” there is this wall that separates them, that keeps one of them far away and one of them near, in that phrase that is the sort that is brought out. It says, verse 18:

“¹⁸For through him we both have access by one Spirit unto the Father. ¹⁹Now therefore ye are no more strangers and foreigners, but fellowcitizens with the

saints, and of the household of God; ²⁰ And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹ In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²² In whom ye also are builded together for an habitation of God through the Spirit.”

So let us read some Spirit of Prophecy quotes, *Acts of the Apostles*, page 19:

“During His earthly ministry Christ began to break down the partition wall between Jew and Gentile, and to preach salvation to all mankind. Though He was a Jew, He mingled freely with the Samaritans, setting at nought the Pharisaic customs of the Jews with regard to this despised people. He slept under their roofs, ate at their tables, and taught in their streets.” *Acts of the Apostles*, 19.2.

And when it says “the Pharisaic customs,” He is talking about this wall of pride, this wall Christ began to break down during His ministry.

The Desire of Ages, page 402:

“Afterward, when the Jews turned still more persistently from the disciples, because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to the gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ, in directing their labors.” *The Desire of Ages*, 402.5.

So we see here that this wall of partition that separated the nations was now broken and now the gospel was to be preached unrestricted by custom and nationality.

Whether or not you used to keep the ceremonial law does not make any difference. Whether or not you were a Jew or a Phoenician does not make any difference any more. That wall has been broken down.

Signs of the Times, December 10, 1894:

“...The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple.” *Signs of the Times*, December 10, 1894, par. 3.

In the time period AD 31 the Gentiles were no longer to be kept in heathenism or in the outer court. This wall was to be broken down and they were to be one body.

The Desire of Ages, page 622:

“...For a moment He looked into futurity, and heard the voices proclaiming in all parts of the earth, ‘Behold the Lamb of God, which taketh away the sin of the world.’ John 1:29. In these strangers He saw the pledge of a great harvest, when the partition wall between Jew and Gentile should be broken down, and all

nations, tongues, and peoples should hear the message of salvation. The anticipation of this, the consummation of His hopes, is expressed in the words, 'The hour is come, that the Son of man should be glorified.' But the way in which this glorification must take place was never absent from Christ's mind. The gathering in of the Gentiles was to follow His approaching death. Only by His death could the world be saved. Like a grain of wheat, the Son of man must be cast into the ground and die, and be buried out of sight; but He was to live again." *The Desire of Ages*, 622.2.

Only by the abolition of the Levitical priesthood in the dispensation prior-AD 31 could Christ become the High Priest in the Melchisedec dispensation after this time period. And only by that change in the priesthood could the Gentiles, those who were kept in the outer court in heathenism, only by that process could they now have access to the Father; because, there was no way for them to have access to the Levitical priesthood system because there was this wall of separation around the inner precincts that had been erected by God's order and no one could undo this wall except God Himself. So God had to come, break down this wall of protection and then direct individuals to worship Him in spirit and in truth directly and to direct their prayers to the Holy Place of the Heavenly Sanctuary as opposed to the City, the literal city, of Jerusalem where this literal temple was because they had no access to the system.

Early Writings, page 209:

"... As Jesus hung upon the cross and cried, '*It is finished*', the veil of the temple was rent in twain from top to bottom, to signify that God would no longer meet with the priests in the temple, to accept their sacrifices and ordinances, and also to show that the partition wall between the Jews and the Gentiles was broken down. Jesus had made an offering of Himself for both, and if saved at all, both must believe in Him as the only offering for sin, the Saviour of the world." *Early Writings*, 209.1.

There are more Spirit of Prophecy references, but we will look at this last one, *SDA Bible Commentary*, volume 1, page 1111. It is talking about Paul.

"...Paul's indignation was stirred. His voice was raised in stern rebuke: 'If ye be circumcised, Christ shall profit you nothing.' The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited: in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him"—notice the point—"God urged him out to the great work of preaching Christ, and Him crucified; circumcision or uncircumcision was nothing. The Judaizing party looked upon Paul as an apostate, bent upon breaking down the partition wall which God had established between the Israelites and the world."—

These are Christians. These are Christian Jews we are talking about, where it talks about the Judaizing party, the Christians."

—“They visited every church which he had organized, creating divisions. Holding that the end would justify the means, they circulated false charges against the apostle, and endeavored to bring him into disrepute. As Paul, in visiting the churches, followed after these zealous and unscrupulous opposers, he met many who viewed him with distrust, and some who even despised his labors.” *SDA Bible Commentary*, volume 1, page 1111.2.

So you see even after AD 31, where now you have Jewish Christians, Gentile Christians, that they still do not get this idea that the ceremonial law, this partition wall, this whole system of separation, circumcision, has all been done away with at the cross and they are trying to press their point to essentially say that the Gentiles have to go through all these processes, all these mechanics, all these procedures in order for them, as Ephesians says, to come nigh unto Him. And Paul rebukes them and sternly fights against this, and these Jewish Christians correctly perceive that he is trying, he is “bent,” it says, “upon breaking down the partition wall which God had established between the Israelites and the world.” And they were absolutely correct. God had established this protection wall, and here was Paul dismantling it. What they lost sight of was that Paul was following Christ’s order.

So we will pick up in our next study this continuation of this idea, of this wall.

I am just going to summarize now. We have read and we have found that there was a wall. So what we are going to try to do is get these four concepts—

- (1) God created this wall of protection/separation—man did not.
- (2) God did NOT create this wall of spiritual pride.
- (3) Men created this wall of spiritual pride.
- (4) God dismantled this wall of protection/separation, and spiritual pride.

—and just squash them down and just really simplify them.

There was a wall that God created. It was a wall of protection. It had various elements to it. One of the elements it had was this separation brought about by religious customs, how you go about worshiping God. We can put that in one short phrase and call “the ceremonial law,” the ceremonial system, the system of worshiping God. It was a wall of protection.

There were walls of social separation built on top of that, integrated into it. And this wall, God designed that it should be there and He created it. It was at His direction that this wall should be.

But God’s people because of spiritual pride decided to take matters into their own hand and build, as it were, an addition to this wall of protection, this wall of separation; and the addition was based upon their pride, their arrogance, that they said, “God has directed that we have this separation and let us reinforce it to such a degree that they would have nothing to do with anybody in the world.” That is why when Christ meets the woman at the well, the Samaritan woman, she said, “Why are you asking water of me? You do not do that kind of stuff because we are unclean in your eyes.” So you can see the mentality that Jews had had.

So there is this wall. God creates it, this wall of protection. Men then build on this thing and because of their pride, they add to this wall. It was never God’s plan to have this wall of pride. So that is how we are able to distinguish when we say God did not create this wall of pride; it was man that had done it. But God had created this protection wall.

Then when we come into the dispensation of the New Testament Church, we see that Christ broke down this wall completely so that there is no more a ceremonial wall of protection, that everybody, Jew and Gentile, have the same system of worship.

And He obviously broke down this wall of spiritual pride, which it took some time to dismantle because Paul was struggling with this for years after the death of Christ.

And also as we read in one of these statements, we still struggle with this today. This idea of having spiritual pride separates God's people today from the rest of the world.

But you have realized, I hope, or begin to see there is a problem. We are now in the dispensation of the Holy Place prior-1844 and there is no wall of separation between Jew and Gentile. When we come into the dispensation of the Most Holy Place post-1844, Revelation 11:1-2, we clearly see in these verses that there is a wall of separation.

So point (5), there is a wall of separation when we come to post-1844, and that is what we want to discuss in our next presentation: How do we reconcile this whole idea that God created the wall, men added to it, God then comes and dismantles the whole thing; and, yet, at the end of the world this wall seems to pop up again. Why does it pop up again? Who has created this wall; is it men, is it God? How do we reconcile the dispensation of the Most Holy Place of the Heavenly Sanctuary with a wall, with this dispensation of the Holy Place of the Heavenly Sanctuary and there was no wall, and to the Levitical priesthood dispensation where there was a wall?

Closing Prayer: Heavenly Father, as we continue our studies in the 2520 and we begin to see your foresight and your goodness towards us, the blessings that you have wanted to give to your people from the Days of Eternity, Lord, we stand in awe of your wisdom and your strength and your mercy. Lord, as we have read the cutting rebukes that you have delivered to your people today, help us to examine our hearts, Lord, to see if we have spiritual pride, if we separate from our brethren, if we separate from the world, if we want to cocoon ourselves and only worry about our relationship with you and do not follow through with the gospel mission. Father, as we recognize that we are the Church of Laodicea, that we have so much spiritual pride, how can we fail to take heed of the warnings that Ancient Israel did not take heed of, the mistakes that they made, Lord, though we do the same. Father, may the statements that we just read about these Judaizing Christians ring in our ears as they assail Paul and follow in his tracks like a hunted animal, Lord, and poisoned the people who need his ministry, need the counsel that you have given to him to preach to them, and yet through these whispering tongues and gossipers, Lord, and busybodies, his work is brought to naught and people distrust him. Father, help us to see in our own experience whether or not we are like the Judaizing Jews or whether, Father, we are like Paul. Continue to bless us and be with us we ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 13

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and tender mercies towards us. As we continue our studies we ask for your continued blessing and your tender mercies towards us so that our minds and hearts may be receptive, to understand the communications that are being given through your Holy Spirit to your people in these last days. Bless us now, we ask and pray in the name of Jesus. Amen.

In our previous study we saw how God created this protection wall, how men added to this protection wall, and then how in the New Testament Church it was Christ who ruled that this wall of separation should no longer exist because we had come into a new dispensation.

- (1) God created this wall of protection/separation (the ceremonial law) - man did not.
- (2) God did not create the wall of spiritual pride.
- (3) Man created the wall of spiritual pride.
- (4) God dismantled this wall of protection/separation (the ceremonial law).

One thing that we did not discuss that we had discussed in the presentation before last at length was (5) There is a wall of separation. For that reason, I did not list it among these four points, this wall of separation, this wall of protection. There was a wall of separation in the Sanctuary itself in Herod's Temple where we get all this imagery and this modeling from. It is kind of the "original type" that we used as a springboard to develop these thoughts and ideas, that there was this low wall of separation between the inner precincts and the outer court.

Now we are in the Melchisedec dispensation, post-1844: Christ has moved into the Most Holy Place of the Heavenly Sanctuary. We are in Revelation 11:1-2, and we want to take some time to look at this wall of separation that exists between those who worship in the temple and those who are in the outer court, these Gentiles.

- (1) **People - who worship in the temple, these are to be investigated.**
- (2) **Gentiles - who are in the outer court, these are NOT to be investigated.**

Obviously, built into that is this idea that those who are inside are investigated; those who are outside are not investigated.

We want to take some time to look at this wall of separation that exists between those who worship God within the temple, as it says here, and those who are in the outer court, these Gentiles.

Before we move on, I trust that each of you is well aware and comfortable with this very simple concept:

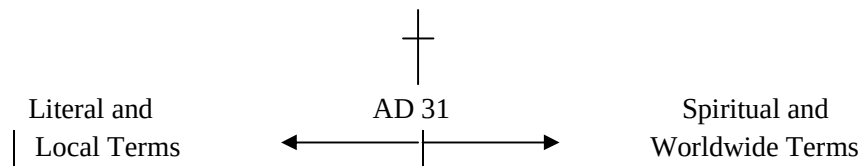


Figure No. 34.

From AD 31 at the cross, everything after the cross, we need to deal in *spiritual and worldwide terms*, and previous to the cross would be in *literal and local terms*

So what do I mean by that? We will take two simple examples.

Now, running through the Bible there is this thing about two cities, the City of Babylon and the City of Jerusalem. We can apply these two in this model. So before the cross, when you talk about Babylon—Belshazzar’s Babylon, Nebuchadnezzar’s Babylon, the Tower of Babel—when you talk about all these ideas and you talk about Babylon, we are talking about a literal nation, a literal city, and it is local: You can go to a map and you can identify where Babylon was. It is a literal thing and it is local.

But when we look at Babylon after AD 31, we are now coming into the New Testament Church; we are coming into our time period, into the Book of Revelation. When we look at Babylon now, we do not discuss Babylon in the terms that it was a city somewhere in the Middle East. We talk about this concept of Babylon being a spiritual entity, a spiritual power, and it has worldwide implications. It is a worldwide-based system and it is something that is spiritual, not literal or local.

When we come to Jerusalem, Jerusalem was a literal city in the country of Israel in the dispensation prior-AD 31. When we come to this dispensation post-AD 31 now, when we talk about Jerusalem, we are not talking about Jerusalem the city that is stationed in Israel. We are talking about a concept, a spiritual idea. So when we talk about Jerusalem, we are talking about spiritual Jerusalem, we are talking about this worldwide phenomena.

So when we talk about Babylon post-AD 31, in very simple terms we are talking about—I am not developing this idea and taking you to text. Most people would see this—we are talking about an evil worldwide power, however we might understand that to be. And we would understand Jerusalem to be God’s people worldwide or Christians.

But when we talk about Babylon and Jerusalem in the Levitical Priesthood dispensation prior-AD 31, during the time period of the destruction of Jerusalem, we are talking about literal cities within literal countries.

Most Adventists will be familiar with this concept. It should not be anything new. Maybe you have not thought about it in this framework, but it is important for you to understand this principle, this idea, so that you do not misunderstand the points that I am trying to bring forth here.

We know that the vast majority of Evangelical Christians within Christianity does not understand this principle; and, because they do not understand this principle, when they go into the Scriptures and they begin to interpret prophecy, when they see the word “Jerusalem” in an end-time application they see it as literal Jerusalem, as the Jews, as the city they used to live in which is in Israel.

In Revelation 11:2 where it says, “...and the holy city shall they tread under foot forty and two months,” they think it is talking about literal Jerusalem; so, they develop this whole

theology, this prophetic theology, which is based upon the premise that the Jews are going to be reestablished as God's people.

Now, as Adventists, since our inception in the Millerite time period, we never fell into that train of thought. We realized very quickly that when it talks about Jerusalem, about Israel, post-New Testament times, it is talking about this spiritual concept of Christianity.

So we are looking now in the dispensation past 1844 and we have said how there is this wall of partition that God had created, man had added to it in disobedience to His will, and that at the cross this wall of partition had been dismantled. But now when you come to 1844, this wall has been rebuilt; there is a wall that exists now. And Revelation 11:1-2 uses these terms here, these people who worship in the temple; the Gentiles who do not worship in the temple that are in the outer court.

When it talks about these people who worship in the temple, obviously from all of the information that we already have this must be talking about God's people who are worshiping in the temple. So these are God's people.

So the Gentiles, one term that was used in the Spirit of Prophecy, are when Ellen White says the outer court is representing "heathenism."

We can see that God is reintroducing this concept that He has a people who worship in the temple, and there are another group of people who do not worship in the temple but are in the outer court, and there is a wall that separates them.

Now, this concept, this idea, about this wall of separation between these two classes of people, which is a different model that is presented in the New Testament in the Epistles, the writings of Paul, is something that for sure Evangelical Christianity would balk at but I would suggest that the majority of Adventists have trouble accepting and seeing because we have been trained for so long, we have been educated for so long, to minimize the distinction between us as Seventh Day Adventists and the rest of Christendom. We try to align ourselves in many different ways with them for many different reasons. So we have, I feel, built up an understanding in our minds that there is no real distinction between the various denominations, if I could use that word. What we feel is that we are just another denomination. For sure we can identify ourselves in the Bible when we look at various passages in the Book of Revelation; but, there seems to be from my analysis of this situation this underlying current that there is no clear difference between us and the rest of world. And when I say the "rest of the world," I mean the rest of the Christian world.

But I am suggesting that this very imagery that is portrayed in Revelation 11:1-2 shows that there is a distinction, that there is this separation between God's people and those who are outside.

Now, we obviously are dealing with this issue of what the 2520 is dealing with, and that is where we are going, and I am trying to bring to your attention one component of the 2520 that so often we can miss. And without gaining an appreciation of this, what we end up doing is, what we do with the 1260 time prophecy, and the 1290, and the 1335, all given in Daniel 12, and even to the extent the 2300 days, it just becomes a mathematical calculation. If that is all we glean from the 2520, then we have really failed in understanding what the point of it all is. So that is why we are spending all this time in trying to develop an understanding of what the 2520 really means.

So at the end of the world, post-1844, we have two groups of people: One group worshiping in the temple; and one group are outside or in the outer court. There is a wall between them. So let us see what this wall is.

But before we do that, I want to just lay out the direction in which I am headed so we can begin to think about that as we go into this next phase of this study, so you can get an idea of what direction we are going into.

There are two groups. There is one group that worships in the temple, and there is one group that is outside the temple and these are the Gentiles.

And if I can borrow the language of previous histories, as we have the prophetic license to do as we go into the Gospels, how we can take those histories and bring them into our day and age, we can do that, this modeling. As you recall, because we are modeling Herod's Temple and Herod's Temple is in the time period of the destruction of Jerusalem, and we saw that that time period was a clear reference to an end-of-the-world scenario, we have the prophetic license to do that.

We have two groups of people. The ones who are on the outside are the Gentiles; that is clear enough. But these people, "them" as the Bible talks about in Revelation 11:1, these are Israel or Israelites.

If you ask most Evangelical Christians, they would have no problem with understanding and accepting this concept. The difference between their understanding and ours is that when it talks about the Israelites here worshipping in the temple, they are thinking literal temple, bloodline Jews. That is what is running through their minds. But we know that we cannot fall into that ditch. We know that at the end of the world things are spiritual and worldwide.

So this temple here is not talking about the temple at Jerusalem, it is talking about spiritual worship. When we have this idea of "Israelites" or "Israel," we now need to understand what the spiritual qualification or context of this Israel is. It is not talking about Jews; it is talking about some other entity which we can identify as being Israel. So we have Israel and the Gentiles.

We are going to lay out and discover who these Gentiles are and who Israel is.

Before we do that, I want to tell you who this Israel is not. We are going to just quickly show you who it is not.

Now, Paul deals with this term "Spiritual Israel" extensively in his writings, and he uses this term "Spiritual Israel." He does that because he realizes that he is in a new dispensation and now, when he uses these words "Spiritual Israel," this is a code word, if you like, for God's people.

And when we drew that chart a moment ago, where we have AD 31 and the cross (Figure No. 34) and I said that the story of the Bible is the story of two cities, Babylon and Jerusalem, "Spiritual Israel" is the equivalent or the same as God's people and it is the same thing or equivalent of Jerusalem.

If you remember, when we looked in Revelation 11:1, where it said to measure the temple of God, and the altar, and the people that worship therein, when we go back to Zachariah to see the parallel passages that is dealing with, it only mentions Jerusalem in that passage there. So Jerusalem is equivalent to the temple, at least on one level. When we discussed this extensively in our previous studies, at one level it is referring to the temple and to the people and to the altar. Even verse 2 talks about it here. It says, "...and the holy city shall they tread under foot forty and two months." It is no coincidence that it talks about the holy city in the context of the temple, the altar, and the people.

So **"Spiritual Israel," "God's people,"** and **"Jerusalem"** are kind of like synonymous terms. That is what gives Paul the prophetic license to say that this New Testament Church, this new body of people where the wall is broken down where you had Jew and you had Gentile,

there were two separate people and now joined as one; and there was this wall of separation between them which has been broken down. It was broken down and now they have become one, and he uses this term, “Spiritual Israel.” It is a term that he deems is a good one to use. It represents God’s people.

Because, after AD 31 you have God’s people who are the Jews and the Gentiles—the term that Paul uses in his Epistles, “*they are grafted into the vine.*” The Gentiles are now grafted into this vine with the Jews, and now we have God’s people which is a combination of Jewish and Gentile Christians. So that is why he uses this term “*Spiritual Israel.*”

When I use this term “Israel,” here in Revelation 11:1-2, I am not using this concept of “Spiritual Israel.” I am not using the concept that this “Israel,” as those worshiping in the temple, is the same as “Spiritual Israel.”

This is one of the hardest stumbling blocks that we as Seventh Day Adventists, because of our education, stumble with; not because of the light that we have been given and that is available to us, it is because of our education. We have not been educated along this line to see what this “Israel” means (those worshiping in the temple). Because of that lack of education, we have come to believe that we today are part of “Spiritual Israel,” that we are Spiritual Israel and we get these terms confused, if I can put it that way. What this lack of education does, it breaks down this wall that separates us from the rest of Christendom and we begin to conceptualize that we are all together, a part of Spiritual Israel.

But I am suggesting that the very reason God uses His imagery here in the post-1844 dispensation is to show you that we should not be borrowing this modeling of “Spiritual Israel,” we should not be using the modeling that Paul uses in the New Testament dispensation; but, we should be using the modeling of Herod’s Temple, where we have Israel and Gentile, and we have a wall separating the two.

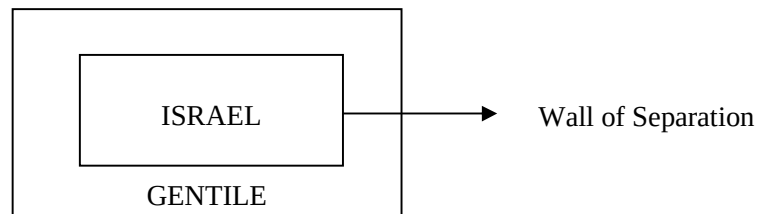


Figure No. 35.

Paul uses the imagery of the grafted vine, which is truth.

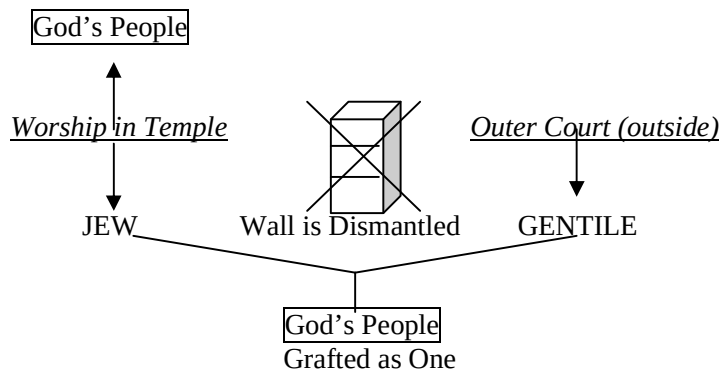


Figure No. 36.

Revelation 11 uses the imagery of Herod's Temple to develop this model, which is truth:

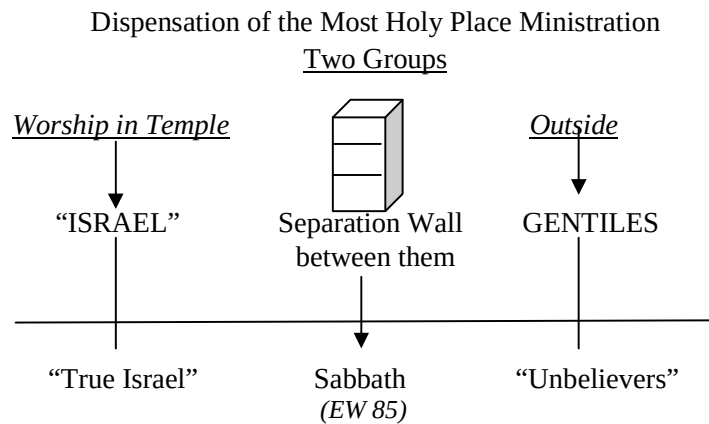


Figure No. 37.

So this “Israel” here (Figure No. 37) is not “Spiritual Israel.” They are not dealing with the same thing. You will see as I develop this thought why I am suggesting this.

But if you do not see the point that I am trying to make, you will stumble as we progress with the study. This model is clearly defined in the Epistles of Paul. I have not turned to any portions of Scripture because they are abundant and most people are very familiar with this idea because we, as Adventists, are educated to believe and accept this. I have not met anybody who has been troubled with that concept, to say that we are “Spiritual Israel” today.

So let us look at this idea here. We have “Israel,” the “Gentiles,” and the separating wall between.

As we develop this study you will see, actually, that I am not suggesting anything that is radical. You already believe all of this. All we need to do is substitute some names here for names you are more familiar with and you will see that you really should actually be comfortable with this modeling. But because it is not discussed very often, we fall into this false mode of thinking with Paul's modeling, which is not correct because we are not living in that dispensation where Paul lived; we are living in a new dispensation. We are living in the dispensation of the Most Holy Place Ministration, and Paul was not living in that ministry. There are differences.

So with that, let us start tackling what these terms are. Let us deal with the easiest one, “the wall.” As soon as we start and I define what this wall is, you will begin to see that even though you may have felt that you are not comfortable with this concept about this “Israel” in Figure No. 37 not being the same as this “Spiritual Israel” that Paul talks about, you will see that you really are comfortable with it.

Let us go to *Early Writings*, page 85.

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints.”— *Early Writings*, 85.

And this view was given Ellen White in 1847. So in 1847, very soon after 1844, she makes this profound statement. In fact, if you notice, she defines all three of these terms for us in that one sentence. She says that “the holy Sabbath is, and will be, the separating wall...” Without understanding this modeling here of Herod's Temple, the inner court (Israel) and the outer court

(Gentile), without understanding this and the wall of separation, which are the three terms we have here—Israel, Gentiles, wall—without understanding this modeling that is shown here that go back into that history of the destruction of Jerusalem, which you find in the Gospels which is a prophetic application that we need to bring out from that time period unto the end of the world—and we discussed this, that when it says prophesy again, one of the things that God’s people at the end of the world are required to do, this reinvestigation, this prophesying, is to go back into these histories and apply them to the end of the world. That is part of what is coded into that information—without understanding this, we really do not grasp the significance of this one sentence that Ellen White says. It has profound implications to our understanding of who and what we are, and what is going on in the days in which we are living: I saw that “the holy Sabbath is, and will be, the separating wall....”

So she says clearly that this wall is the Sabbath. We will just deal with this bit at the moment.

We went through all those passages and we spoke about how God had built a wall, which is true; how His people had built a wall, which is true; how He had nothing to do with their wall-building, which is true; how in the death of Christ He broke down that wall of partition, which is all true.

And then we come to this time period of the dispensation of the Most Holy Place Ministration when we say there is a wall, we see that this wall does exist, although at first thought it may have appeared contradictory. You may have been unsure of what was going on. I hope now that you can feel quite comfortable to see that in Revelation 11:1-2 post-1844 that there is a separating wall between God’s people and the rest of the world and that wall of separation is the Sabbath.

Then she says, “the holy Sabbath is, and will be, the separating wall between the true Israel of God....”—she uses this term; it is not a term that I use, that I invented. She says “true Israel.”—And then she says, “...and unbelievers; ...”

Now, remember, she is not exegesising Revelation 11:1-2 when she makes this phraseology, but her modeling is what is being shown here (Figure No. 37). The reason why I point that out is when she identifies these two groups with these two words, “true Israel” and “unbelievers”—and she says “unbelievers”—there is a more precise definition of who these Gentiles are from a prophetic sense.

And we will deal with that as we pick up the last portion of verse 2, which we have not discussed here. We have not discussed it at all, when it talks about “the holy city shall they tread under foot forty *and* two months.” And most of us who listen to this presentation should know what that is talking about.

But she uses this term “unbelievers.” So at the end of the world post-1844 we have a separation between God’s people, “Israel”; the Gentiles, “unbelievers”; and it is this “Sabbath” wall.

And who erected this wall? Who erected this wall to separate these two classes of people, to separate these two classes of people? We know it is the Sabbath. We know this was not an invention of man. If you go back and see the development of God’s church at the end of the world, you know that this introduction of the Sabbath was not an invention of man; it was through the providential work of God. And not only that, we believe that the Sabbath is a perpetual Commandment. So we know that this is a reintroduction of the Sabbath, which had been lost through history that you can read in a number of historical books. One of the very good books that you might want to avail yourself with is called *Truth Triumphant* by

B. J. Wilkinson. He traces the history of the Sabbath, and you can see how it got buried and how it has come back into history. And in 1844 it comes back into the open, God's people pick up on the Sabbath, and it now becomes the wall that separates us from the rest of the world.

So I want to spend some time now, having established who are these three groups of people, having verified that this modeling of Revelation 11:1-2 that we have based upon Herod's Temple in a post-1844 dispensation is correct. It was God's order that there should be a wall that separates His people from the rest of the world.

Let us see how God views these worshipers in the temple, how does He view them?

Because, I suggested to you a moment ago that this "Israel" here in our modeling in Figure No. 37 is not that "Spiritual Israel," that concept that Paul used, where this wall was broken down.

We have already gotten one hint from the Spirit of Prophecy where she uses this term "true Israel."

Remember, as we continue our studies, this whole study has to do with the 2520 and its relationship and its meaning and significance to us as a people. It is not just an issue of start dates and dates to do some calculations.

We are going to be looking at these terms and see how Ellen White understands who this group of people is, the "true Israel." We already know that whoever they are, the thing that separates them from the rest of the world, the unbelievers, is the Sabbath.

Essentially, you already have the answer of who this "Israel" is or who the "true Israel" are, as Ellen White calls them; but, she will develop the thought in much greater detail so that we are not left to guess or to be uncertain of what this is.

So let us go to *The Desire of Ages*, page 288.

"...Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power,"—we all accept that—"the Sabbath is given to all who through Christ become a part of the Israel of God." *The Desire of Ages*, 288.2.

So she says the Sabbath is for the Israel of God. That is who the Sabbath is given to: "...the Sabbath is given to all who through Christ become a part of the Israel of God." So if you want to become part of the Israel of God, what do you have to do? You have to keep the Sabbath. The Sabbath is the distinction or the boundary between those who are the Israel of God and those who are not.

So if you are on the other side of the fence and you are an unbeliever, and on this side you are the Israel of God, or true Israel, to become part of this group, the Israel of God, you need to jump over the boundary of the fence. And by jumping over the boundary, in essence what you have to do is you have to know and accept and keep the Sabbath.

Evangelism, page 577.

"In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in ----- and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, ..." Manuscript 95, 1906. *Evangelism*, 577.4.

So she picks up a number of terms. She begins to use these terms: “people of God,” and she uses this synonymously with this term, “Israel of God,” and what connects them together is obviously the “Sabbath.”

Prophets and Kings, page 74.

“Solemn are the lessons of Israel’s failure during the years when ruler and people turned from the high purpose they had been called to fulfill. Wherein they were weak, even to the point of failure, the Israel of God today, the representatives of heaven that make up the true church of Christ, must be strong; for upon them devolves the task of finishing the work that has been committed to man, and of ushering in the day of final awards. Yet the same influences that prevailed against Israel in the time when Solomon reigned are to be met with still. The forces of the enemy of all righteousness are strongly entrenched; only by the power of God can the victory be gained. The conflict before us calls for the exercise of a spirit of self-denial, for distrust of self and for dependence on God alone, for the wise use of every opportunity for the saving of souls. The Lord’s blessing will attend His church as they advance unitedly, revealing to a world lying in the darkness of error the beauty of holiness as manifested in a Christlike spirit of self-sacrifice, in an exaltation of the divine rather than the human, and in loving and untiring service for those so much in need of the blessings of the gospel.” *Prophet and Kings*, 74.2.

So let us pick up some points that we saw here. She says, “Solemn are the lessons of Israel’s failure during the years when ruler and people turned from the high purpose they had been called to fulfill.” So she talks about Israel, and the context is in the time of Solomon; she says Israel in that day. Then she says, “the Israel of God today.”

So she talks about Israel—and I am going to put the phrase “Ancient Israel.” She does not use that term. It is just so that we can understand which Israel she is talking about. “Ancient” Israel in the context of this passage from *Prophets and Kings*, she is talking about the reign of Solomon. Then she says, in the same context so it is an equivalent, “the Israel of God today.” So here this term comes again: “the Israel of God.” Then she identifies specifically who she is talking about because she uses this term, “today,” so we are not confused. So she says “Israel of old,” “Israel today.” You can see that she makes no distinction between the two.

Then she says, “the representatives of heaven that make up the true church of Christ.” So the Israel of today is the true church of Christ.

So you have Ancient Israel; then you have the Israel of God today, and they are the true church of Christ.

Within our church, within the body of Seventh Day Adventism, one of the things that people struggle with, this question is always on people’s minds, is what constitutes the church? Who is the church? Where do we find the church? What is the church composed of?

And as we go through this, I hope you will begin to see, and at the end when I begin to wrap it up I hope it will be so abundantly clear, that we should be able to answer this question through Inspiration, not through our own devising, of who is the true church of Christ.

Even this one phrase here would be easily able to identify the true church of Christ. She uses the term “*true church of Christ*.” Who is the true church of Christ? They are the Israel of God.

And who is the Israel of God? They are the people of God and they are those who keep the Sabbath because the Sabbath is for the Israel of God.

So we have “true Israel,” “Israel of God,” we have the “people of God,” and then we have the “true church of Christ.”

So if you are looking for the true church of Christ are the people of God; it is the Israel of God, and it is true Israel. These are all Spirit of Prophecy terms. These are not terms I am inventing. You can see where they all come from and you can see how this concept works, based upon this whole understanding of Revelation 11:1-2.

Testimonies for the Church, volume 1, page 188.

“I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing the peculiar, holy character which should distinguish them as God’s people. I was pointed back to God’s ancient people, and was led to compare their apparel with the mode of dress in these last days. What a difference! what a change! Then”—Ancient Israel—“the women were not so bold as now. When they went in public, they covered their faces with a veil. In these last days, fashions are shameful and immodest. They are noticed in prophecy. They were first brought in by a class over whom Satan has entire control, who, ‘being past feeling [without any conviction of the Spirit of God] have given themselves over unto lasciviousness, to work all uncleanness with greediness.’ If God’s professed people had not greatly departed from Him, there would now be a marked difference between their dress and that of the world. The small bonnets, exposing the face and head, show a lack of modesty. The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which falls upon worldlings will fall on God’s professed people.”

Testimonies for the Church, volume 1, 188.3.

So let us count some terms here. She says, “I was shown that the people of God.”—We have already picked that term up here, “the people of God”—“should not imitate the fashions of the world.” Then she says, “holy character which should distinguish them as God’s people.” So we have “people of God” is the same as “God’s people.” She says, “I was pointed back to God’s ancient people.” So then she does a back-to-back comparison and she uses this phrase, “God’s ancient people.”

So you can see when she uses this word “God’s ancient people,” she uses it with the same thought and idea as God’s people. So she must be talking here about God’s “modern” people, is she not? She says “God’s people,” “God’s ancient people.” And we know when she says “God’s people” here, the people of God, she is talking about the people today at the end of the world. She is not talking about Ancient Israel or ancient people. So this must be talking about God’s “modern” people. She uses the same phraseology of this group that she is talking about.

And we know who she is talking about in *Testimonies*, volume 1. She is talking about us, God’s church today, the Seventh Day Adventist Church. She is talking about us, and she identifies us as “God’s modern people,” are the same as “God’s ancient people.”

Then she picks up this phrase and she says, “If God’s professed people.” So now she says we are “God’s professed people.” She says, “If God’s professed people had not greatly departed from Him, ...” Then when she uses this word “God’s professed people,” I do not think

she is talking about our profession. She is talking about God has professed this. God has professed. God is the One professing that these people are His, God's modern people, the people of God. They are the same as God's ancient people. There is no difference.

"If God's professed people had not greatly departed from Him, ..."; "The inhabitants of earth are growing more and more corrupt, ..." She does a back-to-back comparison: The inhabitants of earth, ..." She uses this phrase, "worldlings," "people of the earth," "the worldlings," "unbelievers," "heathenism," she calls it; the Gentiles.

She says, "The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God"—and here it comes up again—"must be more plain, or the curse which falls upon worldlings will fall on God's professed people."

And I am going to put the word "modern" as a distinction from "ancient": "God's modern people."

Then she says, "God's professed people."

We have gotten so far six terms that she uses synonymously, equivalently, all to mean one group of people, and this one group of people is like a back-to-back comparison of this class on the opposite side of the fence. And we will just call this class, "Gentiles." She has given us other terms for this group, but this is the distinction between the two.

And what distinguishes them? The thing that distinguishes them is this: that this group that is part of God's people is not six different groups; it is one group, six different names. They are the ones who are worshiping in the temple. They are the ones who are going to be investigated. These ones on the opposite side of the fence, the Gentiles, are not going to be investigated. And the thing that separates them is the Sabbath.

Let us read on. *Spiritual Gifts*, volume 4b, page 25.

"I saw that the Israel of God"—Israel of God—"must arise, renew their strength in God by renewing and keeping their covenant with him." *Spiritual Gifts*, volume 4b, 25.

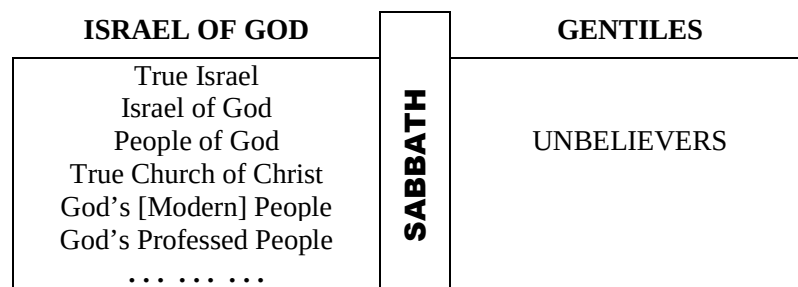


Figure No. 38

So we have the "Israel of God." And what have they done? They must arise, renew their strength in God by renewing and keeping their covenant with Him. So the Israel of God, the true church of God, they are the ones who keep the Sabbath post-1844. The Israel of God has entered into a covenant relationship with God. It says it clearly. It says they must arise, they must get up, they must renew their strength—so they had strength before—and now they must renew their strength. And the way they do this, it says by renewing and keeping their covenant with Him. So they made a covenant with Him. So the Israel of God made a covenant with God (they went into covenant relationship with God).

Now, is not that exactly the same as what Ancient Israel did? We know that Ancient Israel went into covenant relationship with God. When did they do that? When did they do that? They did it at Mount Sinai. At Mount Sinai Ancient Israel went into a covenant relationship with God.

Ellen White here talks about if we want to renew our strength, we must get up and we must begin to keep the covenant that we made with Him. Then she moves on:

“...Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbath-keepers.” *Ibid.*

The Israel of God, they made a covenant; and who are they? They are Sabbath-keepers. The Israel of God are Sabbath-keepers. That is what the model is telling us (Figure No. 38). It is not only telling us that the thing that distinguishes the Israel of God from the unbelievers is the Sabbath; they keep the Sabbath.

“...These evils are drying up the sacrifice of God’s people.” *Ibid.*

There we have this term, “God’s people.” We have God’s people here stated in *Testimonies* volume 1, page 188, and in our model we have “God’s [Modern] People”; we put the word “Modern” in; and we have “God’s people” here stated in *Spiritual Gifts*, volume 4b, page 25.

“Those that have this covetousness in their hearts are not aware of it.”—they are not even aware of it—“It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan’s was.” Many have taken the sacrifice from God’s altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world.”—with the group of unbelievers—“God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But oh, how quick, when the prospering hand of God is removed from them, is it all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth’s sake. Oh, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them.” *Ibid.*

Testimonies, volume 1, page 133:

“Those who profess to believe the third angel’s message”—

Who professed the Third Angel’s Message?

—“Those who profess to believe the third angel’s message often wound the cause of God by lightness, joking, and trifling. I was shown that this evil was all through our ranks.”—our ranks—“There should be a humbling before the Lord; the Israel of God should rend the heart, and not the garment. ...” *Testimonies for the Church*, volume 1, 133.

Who profanes the Third Angel's Message, who professes it? The Israel of God, those who are in our ranks, in the ranks where Ellen White stands.

Christian Experience and Teachings of Ellen G. White, page 95.3:

“And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, ‘Glory! Alleluia.’ Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.” *Christian Experience and Teachings* of Ellen G. White, 95.3.

That is talking about the end of the world, the Israel of God.

Conflict and Courage, page 93:

“That song”—of Moses—“does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that have ‘gotten the victory,’ standing on the ‘sea of glass mingled with fire,’ having ‘the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb’ (Revelation 15:2, 3). ...” *Conflict and Courage*, 93.

What Ellen White is saying here, she says, “That song [of Moses] does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God.”

Here she says that the Israel of God is composed of two groups, does she not? The first group is Ancient Israel, she says the Jews: “That song [of Moses] does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God.”

Who is going to be standing at the end? We read in the previous passage, *Christian Experience and Teachings* of Ellen G. White, page 95, that it is the Israel of God that is going to give the shout of victory. Do we know who that group is? It is going to be the 144,000. So the Israel of God are the Ancient Israel of God and they are God's people today.

Just so we understand it clearly, all these passages that we have just been looking at have been talking about the Israel of God. All these terminologies are talking about the context of a post-1844 experience. But this term, “Israel of God,” is also used to identify Ancient Israel. I will give you two passages for that: *Counsels on Stewardship*, page 68; and it is also found in *Testimonies*, volume 3, page 546.

“Many have pitied the lot of the Israel of God in being compelled to give systematically, besides making liberal offerings yearly. An all-wise God knew best what system of benevolence would be in accordance with His providence, and has given His people directions in regard to it. It has ever proved that nine tenths are worth more to them than ten tenths.—Testimonies for the Church 3:546.” *Counsels on Stewardship*, 68.

She does a back-to-back comparison when she talks about this Israel of God. She is saying, sometimes we think God was very harsh upon them in exacting too much money out of them. She uses this term, “Israel of God,” in reference to Ancient Israel.

Gospel Workers, page 32:

“This instance was to be a lesson to all Israel to the close of time, that God is the strength of his people. When Israel triumphed, Moses was reaching his hands toward heaven, and interceding in their behalf; so when all the Israel of God prevails, it is because the Mighty One undertakes their case, and fights their battles for them. Moses did not ask or believe that God would overcome their foes while Israel remained inactive. He marshaled all his forces and sent them out as well prepared as their facilities could make them, and then he took the whole matter to God in prayer. Moses on the mount was pleading with the Lord, while Joshua, with his brave followers, was below, doing his best to meet and repulse the enemies of Israel and of God.” *Gospel Workers*, 32.

So she uses this term, “the Israel of God,” for Ancient Israel.

So in summary as we come to the end of this presentation, what we find in this modeling of Revelation 11:1-2 is that in the dispensation, when Christ moves from the Holy Place to the Most Holy Place of the Heavenly Sanctuary, the dynamics change and now He has two groups of people. He erects a wall to separate them and this wall is the Sabbath. And the people on the outside are called “Gentiles,” and the people on the inside we have six names for this group of people, six names for this group of people. And as we go into our next study, we will add one more which is a seventh. There is one more missing that we have not had time to look at in this study. So, all of these names are dealing with one group.

And the question that comes into minds of many Seventh Day Adventists—I have come across it time and time again, and before I understood I had to clear up the understanding of this passage in Revelation 11. I could not reconcile all of these passages from the Spirit of Prophecy and what they meant. If you want to know where the church of God is, you need to go and look to see what the true church of Christ is. The true church of Christ is what? It is those who keep the Sabbath Commandment. It is defined by all these terms, and we know who these terms are referring to. She talks about “our ranks,” those who profess the Third Angel’s Message.

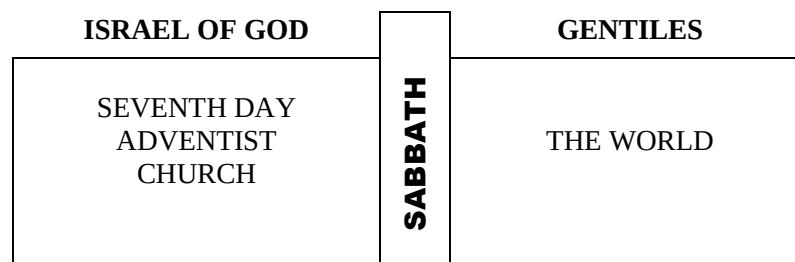


Figure No. 39. (See Fig. 38)

We have two groups of people who are identified in Revelation 11. We have the Seventh Day Adventist Church separated by the Sabbath, and we have the world on the other side.

In our next study we will develop and identify clearly and prophetically at the end of verse 2 of Revelation 11 who these Gentiles are, who this world is. We will introduce and further develop this concept of the Seventh Day Adventist Church, its relationship to this world with the protection of the Sabbath; and we will pick up this last term here, “The Seventh Day Adventist Church,” that we have not had time to look at in this presentation.

Once we have tidied up these thoughts we will begin to make our way into the Book of Daniel, as Christ directs us in the Gospels.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us as we, for some of us, Lord, come to a fresh and new revelation of who we are as a people. And for those of us who already know these thoughts and ideas, Lord, as we review this material, may each of us, Lord, come before you with humble hearts. May we examine ourselves, Lord, to see where we stand. We make this profession, Father, of proclaiming the Third Angel’s Message; but, in our ranks, Father, we have warning after warning given by your prophet that we have backslidden, that we are lukewarm, Father, that we are spiritually dead. Father, forgive each of us for our sins and our iniquities, for our backslidings. Lord, the way we eat, the way we drink, the way we dress, the way we speak, are the very atmosphere that we carry, Lord, tells for heaven or for hell. May you be with us, Father. We know it is your desire to be with us, but so often, Father, we push you away. May we, Father, begin to do what so few of our fathers are willing to do, may we put aside our spiritual pride, Lord; come before you with repented hearts and seek for forgiveness and change our wicked ways. May we stop rebelling against you, Father, that we might truly be part of the number that will stand and shout aloud the glories of a soon coming Saviour. Bless us now, we ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 14

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue to open your Word to discover the truths therein, to find out who we are as a people and our connection with you, Lord, through the Gospels, the Books of Daniel and Revelation. As we continue our study on the 2520, help us, Lord, to gain a deeper understanding and appreciation of the work that you have been doing from the beginning of this Great Controversy unto this day. Lord, guide our thoughts and our feelings and bless us. We ask and pray in the name of Jesus. Amen.

We are studying the Book of Revelation, chapter 11, verses 1 and 2. We have developed this concept, this idea, that in the dispensation where Christ is in the Most Holy Place of the Heavenly Sanctuary that we have this model of two groups of people being considered: God's people who are in the temple worshiping Him; the Gentiles who are in the outer court, who are to be left by themselves. And associated with these two groups, one group is to be measured or investigated and the other group is not.

We spent quite a bit of time in our last presentation discovering who and what this group of people are, post-1844, who are worshiping in this temple; and we used the modeling that was provided for us by Christ in the section that is found in the Gospels which deals with the destruction of Jerusalem, and that model was based upon Herod's Temple.

There were a number of Spirit of Prophecy quotes that we went through that essentially began to develop the understanding for us to see who these people are at the end of the world, and we looked at six different names that Ellen White used to describe this people who are worshiping in the temple.

I made this distinction about this people being true Israel, the people of God, the Israel of God; and, I showed that there was a distinction between that model that was provided before the New Testament Church really came into effect, where it was compared to the terminology that Paul uses in his Epistles where he talks about Spiritual Israel.

There is one more term that we did not consider, which we will discuss in this presentation; and it fits in with all those other phrases, those other descriptions, that Ellen White uses to describe God's people at the end of the world. And this phrase is "Denominated," or "Denomination."

Before I go into it, let me just give you a dictionary definition of what it means to "denominate." If you go to *Webster's Dictionary*, his definition says this:

DENOMINATE (transitive verb): to name, to give a name or epitaph to, as "a race of intelligent beings, *denominated* man." Actions are "*denominated*, *virtuous*, or *vicious*, according to their character."

So the point he is trying to make here is that this term, "denominated," or "to denominate," means to name, to give or be given a name.



Figure No. 40. (See Fig. 38)

So this will be the seventh title, if you like, that Ellen White uses to describe God's people post-1844. We have God's people separated by a wall, the Sabbath wall, and they are separated from the world. So that is the imagery that we are discussing. And we listed out six descriptions, six different phrases that Ellen White uses to describe God's people, all dealing with the same group, and now we are looking at the seventh one, this phrase that she uses, to be "denominated."

So let us see how she understands this phrase of being "denominated." We will turn to *Testimonies for the Church*, volume 7, pages 108 - 109:

"I pray that my brethren may realize that the third angel's message means much to us and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, ..."— *Testimonies for the Church*, volume 7, 108.1 - 109.3.

Again, she brings this concept, this idea, of being in covenant relation with Him. We brought that up in our previous presentation.

—"...that we may receive His blessings, the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives is greatly to dishonor God."— *Ibid.*

So our faith, our religion, is to have a denominating power in our lives.

—"Thus we turn from His commandments, which are our life, denying that He is our God and that we are His people." *Ibid.*

“We are to invite everyone—the high and the low, the rich and the poor, all sects and classes—to share the benefits of our medical institutions. We receive into our institutions people of all denominations. But as for ourselves we are strictly denominational; we are sacredly denominated by God and are under His theocracy. But we are not unwisely to press upon anyone the peculiar points of our faith.” *Ibid.*

“In order that men might not forget the true God, Jehovah gave them a memorial of His love and power—the Sabbath. He says: “Verily My Sabbaths ye shall keep: for it is a sign between Me and you.” Exodus 31:13. *Ibid.*

“Concerning Israel, the Lord declared:”—this is talking about Ancient Israel—“‘The people shall dwell alone, and shall not be reckoned among the nations.’ Numbers 23:9. To us as well as to ancient Israel these words apply. God’s people are to stand alone. The observance of the seventh-day Sabbath is to be a sign between them and God, showing that they are to be a peculiar people, separate from the world in habit and practice. Through them God will work to gather from all nationalities a people for Himself.” *Ibid.*

Now, in that passage there is much light for us to contemplate; but, we are only going to pick out a few things. She talks about there are other Christians who are of other denominations; but, when she talks about God’s people being “denominated,” she does not classify us in the same way as she does those other denominations—Lutherans, Baptists, Methodists, *et cetera*. She does not say we are just another denomination; but, she uses this phrase: She says, “We receive into our institutions people of all denominations,” all people, whatever sect that they are named. But then she goes on to say, “But as for ourselves we are strictly denominational; ...” She then defines what she means by being “strictly denominational.”

So she says we are “strictly denominational,” then she defines what that means. She says, “we are sacredly denominated by God and are under His theocracy.” So, to be strictly denominational means that we were sacredly denominated. “Strictly denominational” is the equivalent to being “sacredly denominated by God...” So in this phrase I am going to substitute this word “denominated” with the common name for that which we would use today which would be “named,” “sacredly [named] by God.” So she says we are sacredly named by God. So it was God who named us.

And then she says another important thing. She says we are under God’s theocracy. That means we do not have any human leader; God is the One who instructs and directs our people. We do not have a King, as many of the other nations, sects, have.

Then she moves down and she says, “Concerning Israel”—Ancient Israel—it says, “ ‘The people shall dwell alone, and shall not be reckoned among the nations.’ ” So she is trying to say that God’s people, His denominated people, are to dwell alone. And the thing that gives us the ability to dwell alone, the thing that isolates and separates God’s people at the end of the word, His church, the true church of Christ, is this Sabbath wall. The Sabbath wall is a hedge that isolates us from the rest of the world.

So that we are absolutely clear, we are talking about the SDA Church (Seventh Day Adventist Church) when we are talking about this group of people, God’s people, His denominated people, who are under a theocracy, who have been named by Him, who are strictly

denominational, who are under a covenant relation with God. All of these phrases, all of these terms, these different names, are all dealing with the Seventh Day Adventist Church, God's people at the end of the world.

So that we are totally clear on this thing, when we talk about this Sabbath wall being a separation, as we have read you will notice that she talks about other issues that also separate us. And in almost every one of these passages you know which group of people she is talking about.

For instance, here she says that there are other people who are of other denominations; but we are strictly denominational, we are under His theocracy, we are denominated by God. So that does not give us the license to say if there is another sect or another denomination, Church X, who keeps the Sabbath, that they would be considered part of this group. They are not.

We are developing this thought. And, yes, the Sabbath is the wall of separation between the Gentiles (the world) and God's People (Seventh Day Adventists); but, what separates us from all other sects, all other denominations, is that we have been named. We (Seventh Day Adventists) are God's people, we are true Israel, and all these titles refer strictly and exclusively to the Seventh Day Adventist Church, to no other organization.

Mind, Character, and Personality, volume 1, page 559:

"Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own."—we are owned by God, we are His own—"Until they do this, He cannot be glorified in them. Truth and error cannot stand in copartnership. Let us now place ourselves where God has said that we should stand. We are to strive for unity but not on the low level of conformity to worldly policy and union with the popular churches.—Lt 113, 1903." *Mind, Character, and Personality*, volume 1, 559.

Manuscript Releases, volume 8, page 427:

"And everything should be carefully written that light shall shine forth as a lamp that burneth. Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. The reasons why we are denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33.—Manuscript 175, 1905. (Diary, July 10, 1905.)" *Manuscript Releases*, volume 8, 427.

So we are to repeat continually why we are denominated. Unfortunately, not only do we not discuss continually why we are denominated, the majority of the membership of this church, God's church, God's people, the true Israel of God, do not even realize that we are denominated. So if you do not even realize that we are denominated, how can you continue to repeat and discuss why we are denominated? That is what we are attempting to do in this presentation.

So, first of all, point out the fact that we are God's denominated people. We are in a covenant relationship with Him. We are strictly denominational. We are sacredly named by God. We are under His theocracy. We are owned by Him. And when you come to the realization of this, then when you go and fellowship with fellow believers, with fellow church members, you are required to repeat continually why we are denominated, why it is important, why we are required to understand this.

Evangelism, page 121:

“A Seventh-day Adventist Message—At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God’s denominated people? Shall any man sell our peculiar characteristics as God’s chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?” *Evangelism*, 121.

Again, she brings out this point that if we become like the world, then when men are looking for His people upon this Earth, they will look in vain because they will not be able to find God’s denominated people, His named people.

When people say, “What church should I go to? Where is the church on earth?” Ellen White is clearly saying that to find them they need to come to the Seventh Day Adventist Church, to our church; but, we need to separate from the world so that they can see that we are separate from them, that there is a distinction between us.

She then goes on to say, “Shall any man sell our peculiar characteristics as God’s chosen people...”? We discussed that in this terminology within Figure No. 38.

So she equates being God’s denominated people with being His chosen people. Then she says, “Shall those whom the Lord has named His people...” So we are His named people on this Earth.

“Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?” So we are a named people.

When she uses this term, “God’s denominated people,” it is not just a concept or a theory or an idea; it is a reality. And the reality is that God gave us a name. He named His people, and the name He gave to us was Seventh Day Adventists.

Testimonies for the Church, volume 9, pages 17.3 - 18.1:

“The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.”—this is this term “covenant” coming in again—“It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Exodus 31:12-17.

“Do not these words point us out as God’s denominated people? ...”
Testimonies for the Church, volume 9, 17.3 - 18.1.

So in this excerpt from Exodus 31 Ellen White quotes on that passage and we know that it is dealing directly with Ancient Israel. And she says,

“Do not these words point us out as God’s denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed upon us? The children of Israel were to observe the Sabbath throughout their generations ‘for a perpetual covenant.’ The Sabbath has lost none of its meaning. It is still the sign between God and His people, and it will be so forever.” *Ibid.*

Ancient Israel was under a covenant relationship with God. This phrase, this passage from Exodus 31 discusses that. And the sign of this covenant, which is actually part of the covenant, is the Sabbath. Then Ellen White compares and she says, does not that relationship that Ancient Israel had with God apply directly and point us out, the Seventh Day Adventist Church, as being God’s denominated people today, his named people?

Manuscript Releases, volume 1, pages 192:

“Those who link up with the world, denying the faith, and refusing to be the denominated people of the Lord’s choosing showing by their actions that they believe that there should be no special distinction between believers and unbelievers, will surely be left to the result of their choice. There are those who, though knowing the truth that has brought us out from the world as Seventh-day Adventists, have denied the faith. ...” *Manuscript Releases*, volume 1, 192.

Counsels on Diet and Food, page 76:

“Christ has said of His people, ‘Ye are the light of the world.’ We are the Lord’s denominated people, to proclaim the truths of heavenly origin. The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angel’s messages to our world. In our large cities there should be health institutes to care for the sick, and to teach the grand principles of health reform.—Letter 146, 1909” *Counsels on Diet and Food*, 76.

I just want to introduce the concept here, it talks about “Christ has said of His people,” so he has a people on this Earth, and He says, “ ‘Ye are the light of the world.’ ” And then she says, “We are the Lord’s denominated people, ...” She makes that statement referring to us, and then she talks about the First, Second, and Third Angels’ Messages are the things to be proclaimed by the Lord’s denominated people.

One thing I want to point out is that when you go to the Millerite history, from 1798 to 1844, and then you go on, out to the Second Advent, that although we consider the timeframe from 1844 to the Second Advent to apply to Seventh Day Adventists, Ellen White includes the Millerites in the entire history from 1798 to the Second Advent. And while I am not trying to imply that they were Seventh day Adventists, they did not keep the Sabbath, and yet she considers them to be at the beginning, if I can put it that way, of God’s denominated people. There is no distinction between the two.

In one of our earlier presentations this point was brought up about how the Foundation and then the Pillars were formed and how essentially there really is no distinction between this phase of the church from 1844 through to the Second Advent, and this phase from 1798 to 1844 of the church. There is a progression and increase of knowledge that goes on and there is a formalization of who the church is by 1844. Then we can clearly recognize God's people and they have a name which they did not really have beforehand. But the Millerite time frame from 1798 to 1844 is just the beginning of the formation of the church and it is just one continuum from 1798 through to the Second Advent of Christ.

And there was a phrase that we read that James White wrote, and he said—and Ellen White talks about this—that there was to be no new organization. He uses this phrase, “no new organization.” And James White uses this phrase that if you reject the information or the truths that were developed during the time period from 1798 to 1844, then you deny the original faith, you deny the original faiths that the Seventh Day Adventists hold.

And Ellen White talks about this same concept. She uses the phraseology that says if you reject the truths that were brought about during the Millerite history, then you will have to form a new organization. That is why she says there is no new organization very early after 1844. We discussed this before.

So this concept of no new organization and the original faith gives us the ability to see that the Seventh Day Adventist Church was the result of the Millerites. And we know the history that there were 50,000 Millerites in this history and 49,950 fell away; and this 50, there were 50 people that passed and came through the 22nd of October 1844 with the seed of the Seventh Day Adventist Church; and that is where we trace our roots from.

Counsels to Writers and Editors, page 109:

“In these last days the one who was once an exalted angel in the heavenly courts is to take the philosophy of men under his training. The people of God are to guard carefully against the seductive influence of the deceiver. They are to hold firmly to the truths which called them out from the world, and led them to stand as God's denominated people.” *Counsels to Writers and Editors*, 109.3.

Our High Calling, page 345:

“God's people are to be distinguished as a people who serve Him fully, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only...” *Our High Calling*, 345.

There again, this concept of the covenant is repeated over and over again, and we will discuss that as we go on.

“The children of Israel were to observe the Sabbath throughout their generations ‘for a perpetual covenant.’ Exodus 31:16. The Sabbath has lost none of its meaning. It is still the sign between God and His people, and it will be so forever. Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in His law.

“We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. ...” *Ibid.*

Revelation 23:3-4, Ellen White quotes on this group that is spoken about here.

“And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads.” Revelation 22:3, 4. *Ibid.*

Then she asks the question:

“Who are these?—God’s denominated people—those who on this earth have witnessed to their loyalty. Who are they?—Those who have kept the commandments of God and the faith of Jesus; those who have owned the Crucified One as their Saviour.” *Ibid.*

Manuscript Releases, volume 4, page 246:

“God has placed in our hands a banner on which is inscribed the words ‘The commandments of God and the faith of Jesus.’ ‘Here are they that keep the commandments of God, and have the testimony of Jesus Christ,’ he declares. At all times and in all places we are to hold the banner firmly aloft. God’s denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.—Letter 95, 1905, pp. 2, 3. (To Dr. and Mrs. D. H. Kress, March 14, 1905.)” *Manuscript Releases*, volume 4, 246.

Child Guidance, page 495:

“Teach Sound Doctrine—Those who have seen the truth and felt its importance, and have had an experience in the things of God, are to teach sound doctrine to their children. They should make them acquainted with the great pillars of our faith, the reasons why we are Seventh-day Adventists—why we are called, as were the children of Israel, to be a peculiar people, a holy nation, separate and distinct from all other people on the face of the earth. These things should be explained to the children in simple language, easy to be understood; and as they grow in years, the lessons imparted should be suited to their increasing capacity, until the foundations of truth have been laid broad and deep. Testimonies for the Church 5:330” *Child Guidance*, 495.

So we have spoken about this concept, this idea, of being God's denominated people; and it is not just a concept or a theory. We actually have been named by Him.

Let us just quickly have a look at one or two passages to just confirm that. Let us look at the history as to how our name was given to us.

On the 1st of October 1860 there was a meeting held. We have the minutes of the meeting. I will just read those to you.

"Having voted to adopt a name, the discussion now turned on what the name should be. The name "Church of God" was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations and on account of this was indefinite, besides having to the world an appearance of presumption.

"Brother White remarked that the name taken should be one that should be the least objectionable to the world at large. The name 'Seventh-day Adventist' was proposed as a simple name and one expressive of our faith and position. After some further remarks Brother Hewett offered the following resolution: 'RESOLVED that we take the name 'Seventh-day Adventist.' The name was freely discussed but was finally withdrawn to make room for the following from Brother Poole: 'RESOLVED that we call ourselves 'Seventh-day Adventists.' " Meeting Minutes of October 1, 1860.

These meeting minutes are found among the pioneer writings in an article that is written by Uriah Smith.

I will read a portion from *Testimonies for the Church*, volume 1, page 224.

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." *Testimonies for the Church*, volume 1, 224.

So the very name is supposed to strike an arrow into the heart of sinners, to lead to repentance and to have faith in Jesus.

In *Medical Ministry*, page 49, Ellen White says this:

"Christ was a Seventh-day Adventist, to all intents and purposes. It was He who called Moses into the mount and gave him instruction for His people. ..." *Medical Ministry*, 49.

Again, she then goes on to talk about the Sabbath.

The Faith I Live By, page 304.4:

"We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches. That this may be, we must look ever to Jesus." *The Faith I Live By*, 304.4.

So she clearly tells us, in plain language, that the name “Seventh-day Adventist” was the name given by the Lord; and, she makes this passing comment that Jesus Christ was for all intents and purposes a Seventh-day Adventist. We have spoken about how in 1860 we were given this name.

So where have we got to so far? We know that at the end of the world post-1844 there are two groups of people. There are God’s people; they are God’s denominated people. They are the true Israel of God. They are modern Israel. They are denominated; they have been named by the Lord and this name that He has given them is “Seventh-day Adventist.” It really is a name. It is not just this concept or this idea. We are under a covenant relationship with Him in an identical way to Ancient Israel.

So let us just see some phraseology that is used to describe Ancient Israel.

The Upward Look, page 351. As we go through this, what you will see is basically in those other names where she would do back-to-back comparisons about Ancient Israel and modern Israel, two Israels of God, the Seventh Day Adventist Church she does the same with this idea, with this concept, of being denominated. We, Seventh Day Adventists, are his denominated people, and so is Ancient Israel.

“Enshrouded in the pillar of cloud, Christ was the leader of His people. He gave them statutes and laws, that by obedience to His requirements, they might be His denominated people. He bestowed upon them the bounties of heaven, but He expected them, in turn, to share their blessings with others who were less favored. So He deals with His chosen people today. ...” *The Upward Look*, 351.

In almost every statement that we have read, you will have noticed time and again where she talks about Ancient Israel she will have some comment tucked away in there comparing them to us. If she is talking about God’s people today, she will have somewhere tucked into that comment a statement or a thought or an idea taking us back to Ancient Israel.

To Be Like Jesus, page 118.

“Ezra took pains with his studies. He endeavored to gain a heart-preparation for the work he believed was appointed him. He sought God earnestly, that he might be a workman of whom his Lord would not be ashamed. He searched out the words that had been written concerning the duties of God’s denominated people; and he found the solemn pledge made by the Israelites, that they would obey the words of the Lord; and the pledge that God, in return, had made, promising them His blessing as a reward of obedience.—The Review and Herald, January 30, 1908.” *To Be Like Jesus*, 118.5.

And that last phrase there where she talks about this pledge that the people had made and in response the pledge that God had made is the covenant that God made with His people, Ancient Israel.

So let us just quickly go to the Bible and see where God denominated His people. We have already seen on October 1, 1860, how God denominated His people today, modern Israel, the true Israel, the people of God at the end of the world. He denominated them to be Seventh Day Adventists. Let us quickly go to our Bibles to see where He does that for His Bible. So turn in your Bibles and go to Genesis 32, and we will be looking at verses 22 to 28.

You are familiar with chapter 32. He is dealing Jacob's return from Laban. Jacob left his father, after cheating his brother and deceiving his father. He goes to Laban to find a wife; he ends up having two wives. He spends some time with Laban and he is directed to come back into the land of his fathers. In doing so, on his return, Esau comes to meet him. Jacob is afraid of the consequences of that meeting; he finds out that things may not be going too well. Esau is coming, looking to destroy him. We will pick up the narrative in verse 22.

- Genesis 32:22-28 (KJV)

²²And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. ²³And he took them, and sent them over the brook, and sent over that he had. ²⁴And Jacob was left alone; and there wrestled a man with him until the breaking of the day. ²⁵And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. ²⁶And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. ²⁷And he said unto him, What is thy name? And he said, Jacob. ²⁸And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

So we find this fight at the brook Jabbok, the ford Jabbok, just prior to meeting Esau, that Jacob's name is changed. It is changed from JACOB to ISRAEL. And ISRAEL means "He will rule as God" or "God's Rules."

That is why the angel says in verse 28, "And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." So as Jacob has prevailed against God, God changes his name to "Israel," which means "He will rule as God" or he overcomes and prevails against God. That is what this concept of "Israel" means. It means he now prevails over God.

An interesting thought: Now, when we look at the history of Jacob we have some key events in his life. And if we take the first waymark when he deceives Isaac, gets sent away to Laban, marries his two wives, has his children, and then he leaves and the year that he leaves he comes to the ford Jabbok, and his name is changed to "Israel."

Sometimes people wonder how we say that the Seventh Day Adventist Church started in 1844 when really we were given the name in 1860. That took some time.

Jacob deceives Isaac. In the same year that he does that, remember when he sleeps at Bethel he has a stone for a pillow and he sees the vision of these angels going up and down this ladder to Heaven; and there he makes a covenant with God. He has his sins forgiven, he moves on, and we know the events of this history.

Now, here at Bethel he seeks repentance and receives forgiveness from God. Most people are not aware of it but Jacob is 77 years old when he deceives his brother. He is not a young man; he is 77 years old. He goes to live with Laban, has two wives, has his 11 children, and when he leaves the time period of this is twenty years. So when he fights with the Lord at the ford Jabbok, he is now 97 years old. He has been twenty years in this experience. And if you read the narrative before his story, you know how the Lord blesses and blesses and blesses him. He is, in today's language, like a millionaire now and he went in poverty.

So you might ask yourself why is it, when you get to this stage (97 years old), the Lord says to him, “for as a prince hast thou power with God and with men, and hast prevailed.” What is it that he has prevailed over now when he comes to Jabbok that he had not done before? And it just shows you this progressive development, this progressive development in his experience with God, just as there was this progressive development of God’s people.

I want to read something to you from *Education*, page 52, which is very interesting.

Before I read that, I am not trying to suggest that there was sin that had to be dealt with. The point I want to make is that in Jacob’s experience when he is forgiven, when his life history really begins, it takes time for him to develop the character that enables him to stand as Israel, as one who prevails against God.

And it takes time from 1798, all the way up to 1860, for God’s people to develop to the state where He can say, “You are now my denominated people.” Prophetically we have the license to say that the Seventh Day Adventist Church came into existence in 1844; it is a prophetic waymark, just as Bethel is a prophetic waymark, when Jacob comes onto the history scene.

Let me read from *Education*, page 52. It is talking about Joseph. It says,

“In his childhood, Joseph had been taught the love and fear of God. Often in his father’s tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed Himself to Jacob. He had been told the story of the conflict beside the Jabbok, when, renouncing cherished sins, Jacob stood conqueror, and received the title of a prince with God.” *Education*, 52.

If you notice what she says, she says, it is only at the brook Jabbok that Jacob renounces cherished sins.

An interesting thought in our personal lives. We may have received repentance and forgiveness for our sins at Bethel, but in Jacob’s experience it took twenty years before God could say to him, “You have prevailed against Me and I can change your name because now as a prince, as a prince you are with God.” And the reason why God could do this then and not before is because Jacob still had cherished sin in his life.

There are a couple of points that I want to bring out here is, it takes time for Jacob’s character to develop. It takes time for the Seventh Day Adventist Church to develop, from 1798 up to 1844 and on. It takes time for the truths that have been buried by tradition and custom to be dug out. There has to be an increase of knowledge, for the Books of Daniel and Revelation to be opened up to God’s people.

But there is a personal application to our lives as well. All of you I hope who are viewing this video have had a Bethel experience, but we should begin to really examine ourselves to see if we have renounced all cherished sin in our lives. It took Jacob twenty years before he reached that experience. And though he was blessed, though we may be blessed in our lives, let us not deceive ourselves that everything is okay with us. Maybe there is sin in our lives that needs to be renounced, just as it was in Jacob’s life. When he came to the crisis moment in his life, he had to really wrestle with God, which we are required to do.

As we come to the end of our presentation, in summary, we see that at the end of the world God has now a denominated people. We are living in a dispensation that is different than

the time in which Paul lived, from the New Testament Church, where the church was in the Wilderness. Now we are come to a time where God now has a people. This people are the Seventh Day Adventist Church, they are denominated, they are the Israel of God and they are separate and distinct from the rest of the world, from these unbelievers. And the thing that separates us is this Sabbath wall of partition.

Though we were given our name in 1860, yet prophetically we mark our history from 1844 when the change of dispensation comes from the Holy Place experience, to the Most Holy Place experience. We have the license to make this claim of being God's denominated people from 1844 because that is where Revelation 11:1-2 takes us to. Chapter 11 begins in 1844; it does not begin in 1860. And though it takes time for this development process to occur, for us to build up the pillars of our faith, to understand who we are and to organize ourselves as a body, yet God clearly sees us as His people from 1844.

In a following study we will begin to tackle the last segment of Revelation 11:2, where it says, "...and the holy city shall they tread under foot forty *and* two months."

We will now begin to move away from this concept, this idea, this truth, of God's people being his covenant people, being His denominated people. But before we do that, I want us to have this thought fixed into our minds because, as we move on in our studies, we will pull this thought out and place it into our studies at a future date; so, we must not lose this point.

We have Ancient Israel. God divorced His people, Ancient Israel, in AD 34, at the stoning of Stephen. Following that He raised up a new church, the New Testament Church. The wall of partition was broken down between Jews and Gentiles. This church was the Church in the Wilderness that is described in Revelation 12.

When we get to 1844 we have a new group of people that come on the scene. Ellen White calls us the true Israel of God. We used the term "*modern*" Israel. We saw how Ancient Israel was denominated; they were named. Their name changed from JACOB to ISRAEL. And we have seen how the true Israel of God today, modern Israel, have also been named, have been denominated.

There have only been two groups of people on this Earth ever, in existence from Creation until now, which God has named; only two groups. The first group was Ancient Israel; the second group is the Seventh Day Adventist Church. This is why Ellen White talks again and again and again about us being His covenant people. Ancient Israel was His covenant people and we are His covenant people.

You will find, tucked into this time period of the New Testament Church, that they were never given a name. They were never named by God, except to say they were the Church in the Wilderness. Only two groups have been named by God.

As we develop this thought in our next study—I just want to wrap this up and tidy up a bit, talk about this concept of being His covenant-keeping people—and then as I said we will move on to the holy city being trodden down for forty-two months.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us. Bless us as we continue our studies on the 2520. As we begin to formulate and to begin to understand who we are as a people, may we confess our sins before you, Father. For so many years we have not understood our true relationship to you; but, these truths are now being revealed to us, truths that have been in the Books, Father, in the Inspired Word. For year upon year our eyes have been blinded to these things. Father, we thank you. It is through the moving

of the Holy Spirit that these truths are now being brought to the forefront so we can be able to see who and what we are, your denominated people called to do a work, not because we are the largest or the greatest or the strongest, but, Father, purely and simply because of your goodness and mercy towards us you have decided to choose us, weak and frail vessels though we be. Father, may we rise up to the challenge that you have given to us so that we may, like Israel, prevail with you that we, too, might receive the blessing that you want to give to us, that we, too, may be princes of God. Father, as we continue our studies in the development of these thoughts and ideas, may you continue to guide our thoughts and our feelings and bless us. We ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 15

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and tender mercies towards us. As we begin to investigate the work of the enemy and its relationship to the 2520, we ask for your continued blessing and your tender mercies towards us so that our minds may be open and free to understand the communications that you are trying to have with your people in these last days. Bless us now we ask and pray in the name of Jesus. Amen.

So as a way of a quick summary, we see that the model that is being built in Revelation 11 has two groups of people that are separated by a wall. We have spent quite a lot of time looking at these people who are in the temple and this other group who are in the outer court, and we are showing that this wall of separation between them is the Sabbath.

And we have discussed at length who this group is that is worshiping in the temple, that it is the Seventh Day Adventist Church.

And just a way of a quick summary I just want to read three short passages to you, passages that we have already read. The first one is found in *The Great Controversy*, page 508.

“Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray.” *The Great Controversy*, 508.

Here Ellen White talks about the Seventh Day Adventist Church being modern Israel.

Christian Experience and Teachings of Ellen G. White, page 93:

“...The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, “But the seventh day is the Sabbath of the Lord thy God.” I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints.” *Christian Experience and Teachings* of Ellen G. White, 93.2.”

Here she calls us “true Israel.”

And then the last one, *Testimonies for the Church*, volume 7, page 109,1.

“But as for ourselves we are strictly denominational; we are sacredly denominated by God and are under His theocracy.” *Testimonies for the Church*, volume 7, 109.1.

She says we are God’s denominated people. And we saw that related to these terms, in fact, there are seven all together that we looked at.

I want us to be clear how God views this group here that are worshiping in the temple. He considers them to be modern Israel, true Israel, His denominated people. This is in stark contrast to this group that is in the outer court.

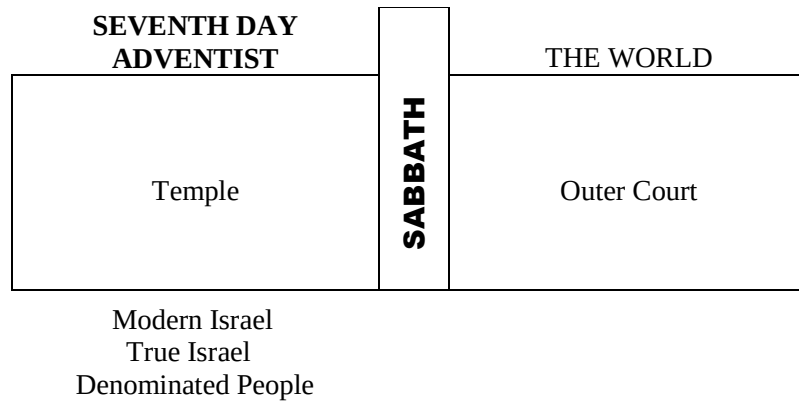


Figure No. 41 (See Fig. 40)

There are many truths; there are many depths to the Scriptures. Even to these verses there are deeper depths than what we are exploring, but we are just picking up one thread from these verses and it is this truth: in the dispensation of after-1844 God would create a people, He would create the Seventh Day Adventist Church. We discussed how we were named, how Ancient Israel were named, how there have already been two named groups since the Creation; and these different terms, how they relate to us, how God views His people today.

And there are differences between these terms, these concepts and ideas, than how Paul viewed the Christian Church during the dispensation which I have termed the “New Testament Church.” There are other terms we could give it; but, between AD 34 and AD 1844, that time period there which Ellen White calls the 1810 years which were given over to the Gentiles in *The Great Controversy*, was a different dispensation.

When Paul talks in the Epistles about Spiritual Israel, the dynamics are different to the dynamics of this situation.

Now, this model, this idea, is critical for us to understand when we come to look at the 2520 because it explains an awful lot of what the 2520 is about, what God’s purpose was, and how His will is always fulfilled even though His people fail Him and break the covenant that He has given to them.

We have spoken about this concept, this idea, of the covenant a number of times. I just want to briefly in concept discuss this idea.

Now, when we go to Leviticus 26, where we started our studies from—this is Parts 1 and 2—how God gave instructions to His people that they should reverence His Law, keep the Sabbath holy; and if they would, He would bless them; if they would not, he would curse them. And we have read many times in our previous study and the study before that about this concept of being under a covenant relationship with Him.

I just want to give a simple overview of this idea of the covenant. It is an area with that sometimes we as God’s people get confused.

So the covenant equals—and I like using equals or equivalents because it really makes things simplified and it makes things clear in our minds.

The Covenant = The Ten Commandments

The Sabbath is a sign of The Covenant.

If we can grapple with that and understand it and be comfortable with that, it explains all of the complexities, all the apparent anomalies that we find in the Scriptures when we come to look at the covenant, the old covenant, the new covenant, when we get all these different ideas. If we can understand that the covenant really is The Ten Commandments it really clarifies things and makes things very simple.

We have read that the Sabbath is a sign. It is an idea that we as Adventists are fairly comfortable with and are familiar with. We have read that the Sabbath is a sign of the covenant. And there are various reasons and thoughts why God says that. The Sabbath is in many ways unique when you compare it to the other nine commandments. But the Sabbath is a sign that you are keeping the commandments of God; that you are under a covenant relationship with Him.

We know circumcision was also a sign as well.

We know that at Mount Sinai God went into a covenant relationship with Ancient Israel, and the covenant was—and sometimes we term this as the old covenant, the covenant that He made with the people of Ancient Israel—is that “If you keep my commandments, you will be my people and I will be your God.”

Now, the terms or the details of how that covenant works, that agreement works, vary. When Israel first went into that agreement, that covenant, with God, we know that they failed. They said, “Everything that You tell us to do, we will do,” and promptly they turned their backs on God and made a golden calf and broke the covenant.

We know they broke the covenant, and we know clearly from that story what a covenant was because when Moses comes down from the mountain with the tables of stone, to show them that they have broken the covenant, he breaks those tables of stone. He breaks them as a sign that as the covenant that those stones represent, The Ten Commandments, has now been broken. And because of their repentance that follows through with that, we know that the covenant gets reestablished with His people because there is a second set of Ten Commandments that are made.

Now, I discuss this idea of the old and new covenants; but essentially the difference is the old covenant is keeping the Law, keeping these Ten Commandments in your own strength; and, the new covenant is keeping the covenant, these Ten Commandments, in your heart by His strength. We know that the new covenant, God describes it in various places in the Old and the New Testaments. He says, “I will write my laws upon your hearts.” But the covenant itself is the same. The covenant is The Ten Commandments, whether it is the old or new covenants. The “old” and “new” only has reference to the motivations and the abilities and the terms of the agreement of how that covenant is going to be kept, whether it is going to be in the flesh or whether it is going to be through the power of God.

The complexity comes with the covenant when we start building other components into it because we know that associated with this covenant Ancient Israel had there was this whole ceremonial system, and sometimes we get confused by that. We think that the ceremonial system was in some way an additional part or a component of this covenant, but it really was not. It was just a way of living and operating under the terms and conditions that God had established with His people Ancient Israel.

So one of the things that happened at Mount Sinai is that the Sabbath is essentially reinstituted—they knew about it before—and The Ten Commandments are given.

So when we come to the dispensation post-1844, one of the things that comes up again is this idea of going to a covenant relationship with His people. We read that a number of times, as I said. Ellen White uses these terms here (Figure Nos. 40 and 41), and built into all this reasoning is the issue of the Sabbath. So the Sabbath is a vital component in the reestablishment of the covenant that God has with His people, with modern Israel, His denominated people. It is the Sabbath truth that had been missing centuries before which is brought out again. And once that truth is brought out again and God's people accept it, now we know that the covenant relationship between God and His people is being reestablished.

The history of Sinai, the giving of the Law and the history of God's people the Seventh Day Adventist Church post-1844 are identical. When you see a one-to-one mapping out of that, you can see stark similarities. And just on a simple level the one thing that we know for sure is that The Ten Commandments in their entirety are reestablished in the post-1844 experience, when the church is reestablished and formed. And a term that is used frequently in the New Testament is this concept of God's people being a temple; so, we know that a temple represents His people. And even Revelation 11:1 talks about that, the measuring of His temple. It is talking about His people on one level.

So we know that once this temple is fully formed, is reestablished, the Seventh Day Adventist Church has come back on the scene, we should expect them to keep, to reestablish, the covenant relationship that God has with them. And the major component that has been missing from this covenant relationship has been the Sabbath. That is why Ellen White talks over and over again about the Sabbath being this wall of separation that marks us as different and unique from everyone else.

So we are going to put this part of the study (See Figure 41) to one side for the moment and pick it up again as we come towards the end of our study on the 2520.

But I want you to understand the reason why we have gone through and labored this point about God's denominated people, this separation, is to show how this idea that Israel has come back on the scene, that the covenant relationship between God and His people has now been reestablished post-1844. And when that happens, then there is a distinction between His people and everyone else; there is a break between them. And you do not see that modeling before 1844.

If you will, turn to your Bibles to Revelation 12:17, a passage that all Adventists are familiar with. This concept, this idea, is encoded in this very verse. Verse 17 reads,

- Revelation 12:17 (KJV)

¹⁷And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Here we have three groups of people. We read about the woman, we read about her seed, and we read about the remnant of the seed. And we as a people are familiar that there is no distinction among these three groups. They are just a single continuum of what was started at the beginning. So whoever the woman was, her seed are of the same substance and so is the remnant of her seed. And we as a people recognize ourselves to be the remnant of the seed.

So even, very simplistically, in chapter 12 we can see that this idea of this continuation of God's people on Earth, the reestablishment of them, is familiar territory to us.

You will have noticed that I have labored two points specifically. First of all, the historical time-setting of this verse, so that we understand clearly that this is dealing with the history that begins in 1844. And the second point is that when this history begins there are two groups of people. Israel has come back on the scene now and they are now keeping The Ten Commandments, they have gone back into covenant relationship with God, and now there are two groups of people.

If there are any questions going through your minds, please bear in mind that there are other truths contained in these verses that I am not dealing with; but, those different ideas and models do not challenge or undo any of the information that I am giving you. There are different thoughts, different levels, which I am not addressing.

So now we are going to pick up from the last portion of verse 2 in Revelation 11. So let us read verse 2.

- Revelation 11:2 (KJV)

“²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot *and* two months.”

So I want to look at this idea of these Gentiles and these forty-two months.

Now, we have already taken just a cursory look at this concept of these Gentiles. We see that they are distinct from God’s people and we have given them these general terms, in Ellen White’s language: heathenism, the world, those who are unconverted, the people who are of the world from other denominations that are separate from us.

But in the context of this discussion, when it is specifically talking about “forty *and* two months,” this idea of who the Gentiles are is not a general term; it deals with a very specific group of people, a very specific power, if I can put it that way. We just want to take some time and look at that and to just tie some pieces together.

When we were in the Gospels the information that brought us here in the first place, I will just read to you not the portions of the Scriptures but the passages that I had formulated in putting all the three Gospels of Matthew, Mark, and Luke, together and how I had put them in my own words. So I am just going to read that again to you.

Matthew 24:21	Mark 13:19	Luke 21:24b
<i>Synopsis of Scripture:</i> And then Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. During this time, the times of the Gentiles, there shall be great tribulation, greater than anything since the world began, even to the end of the world.		

We saw clearly how we can link this passage here found in Matthew, Mark, and Luke and we could link it to Revelation 11, and we used these terms here, the treading down of the Gentiles. So we want to address who are these Gentiles here, what is this term when it talks about the “times of the Gentiles.”

I will remind you that when it says “times of the Gentiles,” *times* is plural. We want to keep that in the back of our minds. It is an important idea that we will come to.

So these forty-two months, I am not going to go ahead and prove this. Most Adventists who are listening to this presentation are familiar with this information.

$$\begin{aligned}
 30 \text{ days} &= 1 \text{ month} \\
 12 \text{ months} &= 1 \text{ year} \\
 30 \times 12 &= 360 \text{ days} \\
 42 \text{ months} \times 30 &= 1260 \text{ days}
 \end{aligned}$$

But the forty-two months—first of all one month equals thirty days. We can find that from Genesis. It is straightforward calculations, a straightforward observation to make.

Also we know there are twelve months in one year. There are various portions in the Old Testament that we can go through, some historical facts: the Book of Esther, the history when David became king. There are various passages that we can go to, to show that there are twelve months in a year.

And it is not a difficult calculation to show thirty days equals one month and twelve months equals one year. So if we want to find out how many days are in a year, we do a simple calculation of $30 \times 12 = 360$. And we get the answer, 360 days. So we know there are 360 days in a year, very simple.

So if we multiply $42 \text{ months} \times 30 = 1260 \text{ days}$. These 1260 days is perhaps the most important time prophecy there is in the Bible. The reason why I suggest that is that it is the only prophecy that comes up seven times. This prophecy of 1260 days appears seven times in the Bible. So we know that God does not repeat things for the sake of it, so He really must be trying to tell us something about the importance and the relevance of this time prophecy.

I will give you the seven passages of Scripture that it is found in. It is found in the Books of Daniel and Revelation. It is found in Daniel 7:25, 12:7; Revelation 11:2, which is where we are talking about, Revelation 11:3, 12:6, 12:14, and 13:5. It is a very interesting study to go through these seven verses, line them up, and begin to pick out similarities among these different passages.

By doing that what we find is that all these seven occurrences of these 1260 years, using a day for a year, use different terminology. Sometimes they use the term “*time, and times, and the dividing of time.*” Sometimes they use this term “*forty and two months.*” Sometimes they use this term “*one thousand two hundred and three score days.*” And when you collect all this information together and you begin to see similarities in this, what you clearly see, and it is very simple to do, is that the power that it is talking about in all these seven passages is the same power. It is talking about the same entity, the same power that is being dealt with in these seven passages here.

So whoever these Gentiles are that tread down Jerusalem, the holy city, for forty-two months, for one thousand two hundred sixty years, is the same power that it is dealt with in all these passages. We are not going to spend time to go through all of them, but I will show you the connection between Revelation 11:2 and three of those passages.

We have the passages of Daniel 7:25, 12:7, Revelation 11:2, obviously; and the passage which we have already dealt with which is Luke 21:24 which is from where we started this thread of investigation.

So if you will, turn to your Bibles and let us read Daniel 7:25.

- Daniel 7:25 (KJV)

“²⁵And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Now, I am not going to prove that that “time and times and the dividing of time” is 1260 years. It is very easy to show that. But the thing I want to pick out from here, it says, “And he shall speak great words against the most High, and shall wear out the saints of the most High, ...” So whoever this power is—and we go to Daniel 7 and it talks about this little horn—it says it “**shall wear out the saints.**” So that is the phrase that we are picking out from Daniel 7.

If we turn to Daniel 12:7, it reads,

- Daniel 12:7 (KJV)

“¹²And I heard the man clothed in linen, which was upon the waters of the river, when he help up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.”

So here it talks about “scattering the power of the holy people.” It is talking about the same thing.

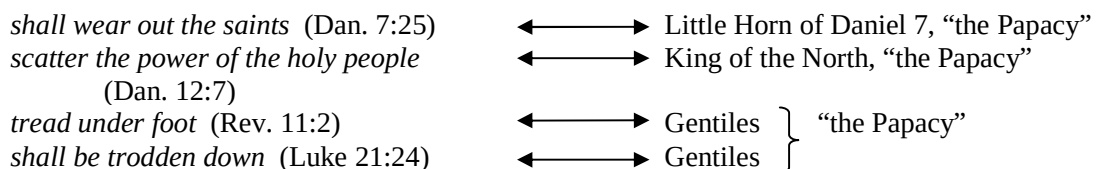


Figure No. 42

In Daniel 7:25, it is dealing with the Little Horn. In Daniel 12:7, it is dealing with the King of the North. Daniel 7 and Daniel 12 are one prophecy, it is a continuation.

If you thread your way through Daniel 11 and go into Daniel 12 you will see that this “he” that it is dealing with, when it says, “and when he shall have accomplished to **scatter the power of the holy people,**” it is talking about the King of the North.

So let us go to Revelation 11:2, as we have read here, “the holy city shall they **tread under foot** ...” So here is this “treading under foot,” and this is dealing with the Gentiles.

And if we read—and we have done this time and again—Luke 21:24, it says,

- Luke 21:24 (KJV)

“²⁴...and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

So here again it uses this word, it is **“shall be trodden down,”** and it is these Gentiles that are doing this.

So we know that the “tread under foot” and the “shall be trodden down” is the same language. That is what gave us the ability to connect Luke and Revelation together.

But this “shall wear out the saints.” this “scatter the power of the holy people,” the “tread under foot,” and this “shall be trodden down” are all dealing with the same thing.

So these entities here, the Little Horn, the King of the North, and the Gentiles are all the same power.

We can go through all of the seven passages of Daniel and Revelation, and of Luke, and we can pick up connections between different passages, we can pick up different points. By doing that, cross-referencing all these seven together, we can clearly see that it is dealing with the same power. It is not an assumption that we are making. The Word clearly shows us that as we have picked out these same actions, these same activities of these powers which are described with different imagery but they all are doing the same activity, they are all the same power.

We do not have a problem in understanding that this Little Horn in Daniel 7 is talking about the Papacy. Some people listening to this presentation may not be aware because not many people have studied Daniel 11 to the extent that they have Daniel 7. It is not as familiar territory. But this King of the North at the end of the world is the Papacy.

When we come to Luke 21 and when we come to Revelation 11, this idea of the Gentiles is also dealing with the Papacy.

So Revelation 11:1-2, remember when you are looking at Scriptures there are different points to be gained from the same verse. One point that we picked out was that there were two groups at the end of the world. There are those in the outer court and there are God’s people.

And then we pick up this other concept of who these Gentiles are, specifically from a prophetic sense when we are dealing with these forty-two months, 1260 days. It is dealing with the Papacy and its activities; and the Papacy, for 1260 days, 1260 years, is going to tread down Jerusalem, God’s holy people.

So not only does verses 1 and 2 of Revelation 11 give us this history post-1844, it also gives us a glimpse of the history pre-1844 as well. It gives this whole time continuum.

Now, this is the study on the 2520 so we are not here trying to prove and to reestablish the 1260 Years Prophecy. So when I give you a timeline of this period I am not going to attempt to prove those dates with historical information or go into other portions of Scripture or go into the Spirit of Prophecy to show you this. It is an established truth in Adventism.

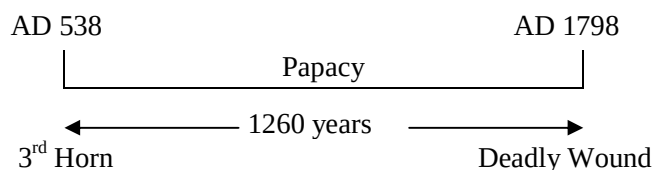


Figure No. 43.

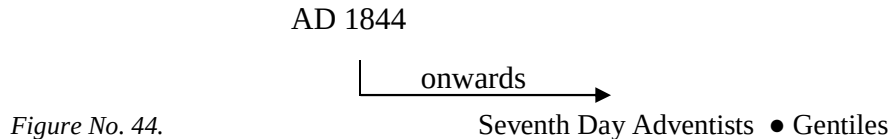
So this 1260 years that it is talking about begins in AD 538 and ends in AD 1798, and it is 1260 years.

I will say that the event that marks the beginning of this 1260 is when the Papacy arises to become king of the world—when the third horn of Daniel 7 is taken down (and that occurs in AD 538) and then the prophecy ends 1260 years later when the Papacy receives a deadly wound

when Napoleon through his general, Berthier, comes in and deposes the pope at Rome—those are the historical events that mark the beginning and the end of this time period.

I want us to understand this that that is what it is talking about in Revelation 11:2.

So there are two things that we have gotten from Revelation 11:1-2. We have the time period from AD 538 to AD 1798 (See Figure No. 43) and we have AD 1844 onwards.



In the period AD 1844-onwards we are talking about these two distinct groups, the Seventh Day Adventist Church and the Gentiles.

And we are also talking about in the time period of AD 538 to AD 1798 (Figure No. 43) the Papacy treading down God's people. That is when I took you to Revelation 12:17 on how we can see this continuum of God's people running through history.

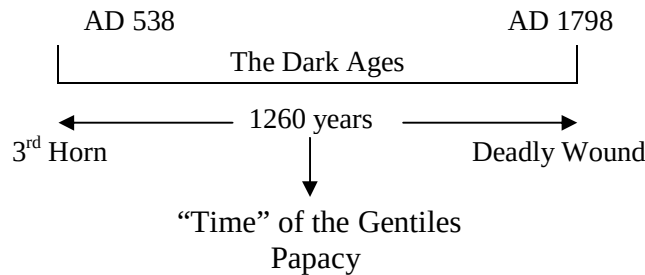


Figure No. 45.

Now, remember, using the terminology that is given in Luke we are talking about the "**times** of the Gentiles." So we know that we have been given these forty-two months of 1260 days, so we know that this time period of the 1260 years (Figure No. 43), we only have one time period to deal with. And remember what I said, that we have "**times** of the Gentiles," talking about that it is plural; so there must be *two* times of the Gentiles. One of these *times* of the Gentiles that is spoken about is this one (Figure No. 45). So I am going to put it in the singular; this is the "*time* of the Gentiles."

And this is the "*time* of the Gentiles" when the Gentiles are going to be ruling or going to be lording over or is going to be persecuting, treading down, God's people, from AD 538 to AD 1798. So this is the "*time* of the Gentiles" that is spoken of by Luke 21:24. And verse 24 does say "*times*," plural. And remember when we looked at this study we were going to go to two different places, the Book of Daniel and the Book of Revelation to show that.

And we will show that there is another time of the Gentiles somewhere else, but this is the first time of the Gentiles that we are dealing with. It is 1260 years, from 538 to 1798, and we get that going from Luke 21:24 to Revelation 11:2. It is talking about the Papacy and how it persecutes God's people. We know that the 42 months represents 1260 days/years.

So we can have this timeline in Figure No. 45 and we can be clear that the times of the Gentiles spoken of in Luke are the 1260 years; at least one portion of it is.

So this is the first portion of our study. We have now looked through Revelation 11 and we have gleaned as much information as we need to for the moment from Revelation and what we found is the first component of the time of the Gentiles that Luke directs us to.

And in connection with this concept, this time of the Gentiles, this 1260 years of treading down, of persecution, we also have this idea, this model, this concept (Figure No. 44) that at the end of the world there is going to be these two distinct groups of people. And the thing that distinguishes them is that the Seventh Day Adventist Church, God's denominated people, are under a covenant relationship with Him; and the group identified as "the Gentiles" is not. And the Seventh Day Adventist Church is being investigated, it is being measured, it is being judged; and the Gentiles are not.

It should not have escaped your attention that Figure No. 45 is the very Dark Ages that we spoke about in the Gospels. Remember when we had those three histories? The Dark Ages is that middle history here. So in the middle history, when we spoke in the Gospels and I gave dates of that time period, AD 538 to AD 1798, by coming to the Book of Revelation we can verify that those dates that I had previously given you of The Dark Ages is in fact correct. It is this 1260 years.

So we are going to go back into the Gospels now, briefly, and pick up the second thread that Christ gives us when He directs us to go to the Book of Daniel. He directed us to go to the Book of Revelation, which we have done in accordance with His instructions, gleaned the information that we need to there to understand what this time of the Gentiles is; it is these 1260 years of persecution. In connection with that it talks about the historical context of who the worshipers are in the temple, who the Gentiles are.

Now we want to go back into the gospels and the Gospels will springboard us into the Book of Daniel.

So we are going to be looking at Matthew 24:15, Mark 13:14, and Luke 21:20.

Again, I am not going to read the individual Gospels; please do that. And in connection with that, read *The Desire of Ages*, chapter 69, page 630.3. It is the chapter that deals with this whole prophecy.

I am going to summarize the verses of the Gospels as noted in my own words. This is how I read what these Gospels are saying.

Matthew 24:15	Mark 13:14	Luke 21:20
<i>Synopsis of the Scriptures:</i> When you shall see Jerusalem, surrounded with armies, which is the abomination of desolation spoken of by Daniel, standing in the holy place where they ought not to be, then know that the desolation of Jerusalem is near at hand, that him that reads this prophecy understand..		

So there are various things that we need to pick out from here.

- Army - abomination of desolation
 - Standing in the Holy Place
 - Destruction of Jerusalem is just about to occur
 - Book of Daniel
- } AD 70

There is an army that is spoken about. This army in one Gospel, the armies that is spoken about in Luke, are also called a different name in Matthew and Mark, and they are called "the

abomination of desolation.” And God says, “When you see this army, this abomination of desolation, standing in the holy place then know—when you see this sign here—then you know that the desolation”—or the destruction—“of Jerusalem is just about to occur.”

So you are living in Jerusalem and you see an army come, and you see this army standing in the holy place where they are not supposed to be, when you see that event occur, then you know that the destruction of Jerusalem has not happened but it just about to occur. It is a very interesting prophecy.

And then Christ says that all of this history, this event, is prophesied. It has already been prophesied that it is going to occur, and this prophecy is found in the Book of Daniel. So if you want to understand about this prophecy, go into the Book of Daniel to understand what is going on. In fact, it is not a recommendation that, “If you feel like doing that go ahead and do it.” He is instructing His disciples to go into the Book of Daniel, read, study, and find out what is going to happen so that you can make the necessary preparation for when that time occurs.

In *The Great Controversy* Ellen White discusses this history at some length. We know the destruction of Jerusalem occurs in AD 70. So these events occur in AD 70.

We have already discussed this in previous studies. I just want to briefly go over the sequence of events that occurred here; very simply, I want to take just take a minute or so to do that.

Now, sometimes people get thrown out by this term here, “holy place,” and they expect—Evangelical Christians do this a lot—they expect this holy place to be referring to the temple. It is not. It is not referring to the temple here.

So if I draw a simple map of Jerusalem, this is just a map of Jerusalem.

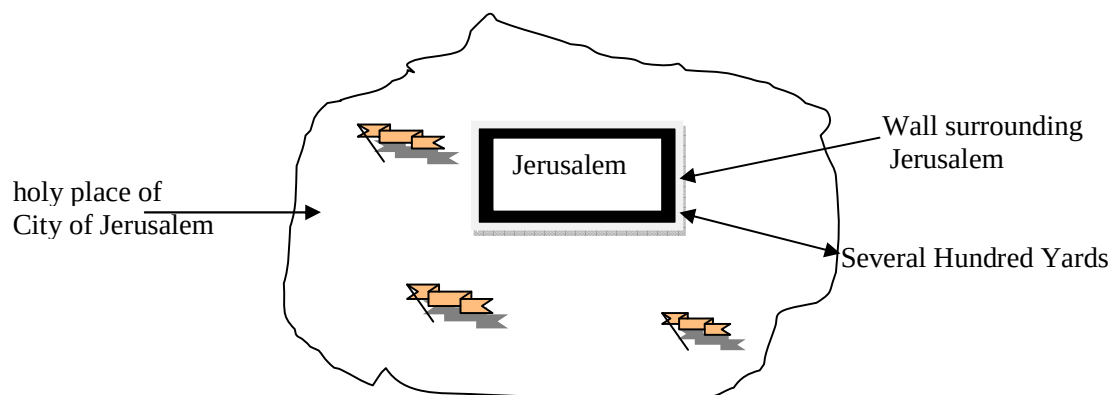


Figure No. 46.

Surrounding Jerusalem—and I put it in dotted lines because there is no real boundary—for several hundred yards there is this concept that although Jerusalem is a walled city and at one level, that the inner area of the walled city is a holy place.

Remember, if we go to Revelation 11:2, it says the holy city will be trodden under foot. This concept of Jerusalem as being holy should not be a surprise to us. So when it talks about this holy place, it is not talking about Jerusalem within the walled part of the city is the holy place. It is talking about the City of Jerusalem being the holy place. But I want to bring in this concept that surrounding Jerusalem there is land which is outside the city walls which is also considered to be part of Jerusalem. So Jerusalem does not terminate when you get to the walls. Jerusalem, the city, extends some way past that.

The reason we know that is that when we see Ancient Israel coming to the Land of Canaan and the land is divided up between all the different tribes, 11 tribes, we know that Tribe of Levi does not have an inheritance. But the Levites are given cities, and they are called “cities of refuge.”

Now, because the Levites do not have an inheritance, all they have are cities, they still need some land to work. So associated with these cities they are given land which extends several hundred yards outside the city walls. So this concept, or this idea, that a city extends beyond the walls itself is introduced.

If you read carefully this whole dynamics about the concept of these cities of refuge, we know that it is a historical fact that if you are being chased by—I will give this scenario: If you accidentally get into a conflict with a brother and he is killed in this fight, whether it is an accident or not, it does not matter. Your first concern now is to leave where you are and run to a city of refuge because his relatives have the right to kill you and take punishment against you. So what you need to do is seek a city of refuge where you can have judgment, because this is where you will be judged.

So what happens is, when you are running to this place, as soon as you get within the land boundaries of the city you are now considered free. So you do not have to get into the walled part of the city. As soon as you pass this land boundary you know that you are in the city.

So that is where this whole idea comes from, that the city itself—its boundaries, not the walls—but, this area outside the walls but within the boundaries of the city is the area that is given to essentially the Levites, who own these cities, so that they have land to work because they have no inheritance.

So when it talks about this army standing in the holy place, it is not referring to the fact that it is actually standing within Jerusalem, within the bounds of the wall, but it is talking when they see an army standing on the outside of the walls of Jerusalem. They are still within the precincts of this area that borders the walled City of Jerusalem.

Besides, what is important, if you are going to siege a city, once you break through the walls you have already got hold of the city; it is already in your possession. But if you are outside the boundaries of the walls then you still have not gotten possession of the city. It is just being under siege.

So if this holy place that we are talking about is the area that is within the city walls, or if it was talking about the temple itself, then you would not be able to say the destruction of Jerusalem is just about to occur because it would have already occurred. So you can see within the language itself this model is correct. And if you read *The Great Controversy*, Ellen White talks about this. She talks about how the armies of Rome plant their standards in this land, in this outer area which is outside the city wall. So that is what happens.

Rome comes up, plants its standards in the holy place, which is outside the walls of Jerusalem. Then they become distracted and then they retreat from this siege that they have initiated. They have a call to go to another place. And in this time period when they come down and place their banners in the holy place, then they leave, if you are a Christian and you have read this information (Figure No. 46), then you know when you saw this thing happening, you saw them planting their standards, their flag, here in the holy place, you know that this was a sign that the destruction of Jerusalem was about to occur.

Now, if the Christians had stayed, and you would say “Here is a sign,” you would not have been able to flee. It is the events that occurred in which Rome departed and they left the siege of Jerusalem that gave this “breathing space” for the Christians to escape. So by faith they

understood what God had said, and they see the event of the armies planting their banners in the holy place of Jerusalem, and then they knew that the destruction of Jerusalem is just about to occur. In this breathing space when Rome leaves, all the Christians flee Jerusalem.

Sometime later the Romans come back, siege Jerusalem again for the second time and this time they stay and the destruction of Jerusalem occurs in AD 70.

So that is a brief synopsis of these verses from Matthew, Mark, and Luke that I have given. They talk about how Rome came, planted their standards in the holy place, withdrew, and in this withdrawal the Christians have opportunity to leave. And as Ellen White says, not one Christian perished in the destruction of Jerusalem. The Romans come back and destroy Jerusalem and the temple, and Jesus' prophecy that not one stone would be left upon another was fulfilled.

Now, this prophecy here is found in the Book of Daniel. So we are required to go into the Book of Daniel, to see where this prophecy is found and what information that Daniel gives us.

In summary, we have gone through the Book of Revelation. We have found the first thread of these times of the Gentiles, this 1260 years. We are now going to go into the Book of Daniel and find another thread, some more information about these times of the Gentiles.

We will then, given the license that Christ has given us, join these thoughts, these concepts, together and begin to build up a better picture of what the 2520 is all about, what it means, and how it impacts us today, and how it impacted Ancient Israel.

Before we close with prayer, I want to keep in our minds this idea that in the dispensation post-1844 that God's covenant-keeping people have been reestablished, modern Israel has come back on the scene. That is an important concept to grasp hold of in our understanding of what the 2520 is about and what God's purpose was for giving us that prophecy.

Closing Prayer: Heavenly Father, we thank you for your continued mercy and tender goodness towards us. As we begin to put the pieces together, Lord, on the 2520, I pray that you will give us open hearts and minds to hear your voice speaking individually to us. For those brethren, Lord, who have been challenged by this material I pray that you would give them open hearts and minds that they might see for themselves the truths that are contained in your Word. Father, bless each of us so that we might know what we should be doing, where we should be going, and how we should be behaving in the final days of Earth's history. Father, bless our thoughts and guide us as in our next study we go into the Book of Daniel to read further the truths that Jesus Christ Himself directed us to go to that we might understand and receive a blessing. Grant unto us now all that you want to give to us, Lord. We pray and ask in the name of Jesus. Amen.

THE 2520 REVEALED

Part 16

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we move into the Book of Daniel to continue our studies on the 2520 we ask for your continued grace and strength, that you would open our hearts and our minds to the truths and the realities that are contained in these Books. May our minds remain focused and attentive, Lord, to your Holy Spirit's pleading. Guide us now we ask and pray in the name of Jesus. Amen.

So we are briefly going to go back to the Gospels: Matthew 24:15, Mark 13:14, and Luke 21:20. And as I have done in the past, I am going to read these three Gospels and combine them into a unified statement.

Matthew 24:15	Mark 13:14	Luke 21:20
<i>Synopsis of the Scriptures:</i> When you shall see Jerusalem, surrounded with armies, which is the abomination of desolation spoken of by Daniel, standing in the holy place where they ought not to be, then know that the desolation of Jerusalem is near at hand, that him that reads this prophecy understand.		

In our last presentation we went through these verses, went through this language, to explain what the holy place was. The time period in which this was dealing, it is dealing when Rome besieges Jerusalem in AD 70 and how they plant their banners in the holy place, which is the surrounding land outside of Jerusalem, how they withdraw during that time period and the Christians escape, and then Rome comes back and totally destroys Jerusalem.

But Jesus admonishes us. He says, "Go back and look at this prophecy that is discussed in the Book of Daniel." So that is what we are going to do now. We are going to the Book of Daniel to discuss this term.

Matthew 24:15	}	Abomination of Desolation
Mark 13:14		
Luke 21:20	-	Army

Now, you will notice that in Matthew and Mark this term "abomination of desolation" is used. And it is in Luke that this same power is called an army.

Now, there are groups in the church when they look at this they come to the conclusion that I am going to tell you in a moment; but there are vast ways in Evangelical Christianity that also hold to this view and it all has to do with reapplication of prophecy and bringing prophecies of historical events into the future. And one of the ways that they do that is by tying this term up here, this "abomination of desolation." And when Jesus directs us to go into the Book of Daniel, and when they do that they go back into the wrong portions of the Book of Daniel. So let us see how they go about doing that.

They pick up this term "abomination of desolation" and they go into the Book of Daniel. So if you open your Bibles to the Book of Daniel, chapter 11, verse 31:

- Daniel 11:31 (KJV)

“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.”

So on a surface reading it appears that this verse, Daniel 11:31, is dealing with the same event, same history as these verses of Matthew 24:15, Mark 13:14, and Luke 21:20. And the reason why people come to that conclusion, because it talks about polluting the sanctuary of strength, people begin to formulate this idea that the sanctuary of strength is talking about the Sanctuary that was in Jerusalem which was destroyed in AD 70 by the power of “the army” in Luke 21:20, and that it talks about “and they shall place the abomination that maketh desolate.” So they pick up this term “abomination that maketh desolate,” from this term “abomination of desolation,” combine them together and come to the conclusion that Daniel 11:31 is talking about the same event as is described in Matthew, Mark, and Luke.

Then they turn to Daniel 12:11, and it says there,

- Daniel 12:11 (KJV)

“¹¹And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.”

And then they pick up this term again, “abomination of desolation,” there is a time prophecy in there, the 1290 days, and then people start getting into a mess with reapplication of prophecies.

But I would turn back to Daniel 11:31 and just point out just one small thing.

Before I do that, I believe that Daniel 12:11 is dealing with the same event and the same history as Daniel 11:31. I do not contend that issue. But if you go to Daniel 11:31, we are going to look at this term here, it is talking about an army. And this abomination of desolation is the army. You do not even have to do a careful reading of these passages (Matthew 24:15, Mark 13:14, and Luke 21:20), but when you put them together, just a surface, cursory reading, you can see very clearly that this abomination of desolation, whoever it is, is an army.

Matthew 24:15	}	Abomination of Desolation = Army = Pagan Rome in AD 70
Mark 13:14		
Luke 21:20	—	Army

Figure No. 47.

I have already suggested in the last presentation that this is the destruction of Jerusalem in AD 70 and that this army, this abomination of desolation, is Pagan Rome.

So let me show you why Daniel 11:31 cannot be the correct verse that Christ is directing us to go to when he says, “spoken of by Daniel,” and whosoever understands the prophecy will be blessed.

It is not talking about Daniel 11:31. This is why it cannot be: Verse 31 says,

- “And arms shall stand on his part, ...” So these “arms” are an army; so there is an army.

And I am not trying to exegesis this verse in its contextual setting. I am just pointing out why, in a very simple way, this “abomination of desolation” that is spoken here in Matthew, Mark, and Luke, is not the “abomination of desolation” that is spoken of by Daniel in chapter 11, verse 31. Daniel 11:31 is a different power:

- “And arms shall stand on his part, and they shall pollute the sanctuary of strength, ...”

Whoever this army is, spoken of in Daniel 11:31, the army pollutes the sanctuary of strength.

- “...and shall take away the daily *sacrifice*, ...,”

So this army pollutes the sanctuary of strength and takes away the daily *sacrifice*.

- Having done that, then what it does, it says, “...and they”—which is the arms which is the army—“shall place the abomination that maketh desolate.”

So having done all of this, then the army places or “sets up” the abomination of desolation. Daniel 12:11 says almost the same thing. It says,

- “And from the time *that* the daily *sacrifice* shall be taken away, ...”

Take away the daily *sacrifice*.

- “...and the abomination that maketh desolate set up, ...”

So here is this army places or “sets up” the abomination of desolation, and there is this time prophecy, this 1290 days.

But what I want you to see is that this “abomination of desolation” that is being set up by the army is a separate power to the army. So there is one entity here (“the arms” or army in the first part of verse 31), and there is another entity here (“the abomination that maketh desolate” at the end of verse 31). There are two separate entities.

But in the Gospels of Matthew, Mark, and Luke as cited above, this abomination of desolation is the army.

Without going into the history and explaining what Daniel 11:31 and Daniel 12:11 are, I hope that we can see clearly that this passages from the Gospels are not dealing with the history that Daniel 11:31 and Daniel 12:11 are describing. Because in Daniel 11:31 and 12:11 you have this concept, this idea, that there is an army that does some work—pollutes the sanctuary of strength, takes away the daily—and having done that places or sets up the abomination of desolation. So this army in Daniel 11:31 and 12:31 is an aid to the abomination of desolation. They are two separate entities.

In the Gospels, the abomination of desolation and the army are one entity. And it is Luke 21:20 that gives us the key to develop this logic.

That is why it is so critical to look at all of the relevant verses on any subject. What many people do when they are trying to get this abomination of desolation by Matthew and Mark

to be this abomination of desolation in Daniel 11:31, they skip Luke 21:20. They just head for Matthew and Mark and, having done that, they develop a logic which the premise is built on sort of a false premise; because, they do not see that this abomination of desolation of Matthew 24:15 and Mark 13:14 is an army (Luke 21:20) and this army is Pagan Rome.

So if we are not to go to Daniel 11:31 or Daniel 12:11, where do we go in the Book of Daniel to find out about who this power is?

So let us turn to Daniel 9 and let me just give you a brief overview of Daniel 9.

We know that Daniel 9, the first section deals with this prayer of Daniel and then it moves on to his dialogue with Gabriel and the information that Gabriel gives him with respect to this prophecy, and this prophecy is dealing with the 490 years or 70 weeks.

Let us turn to Daniel 9 and we will pick it up from verse 20. Daniel says,

- Daniel 9:20-22 (KJV)

“²⁰And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; ²¹Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.”

So Daniel gives us a background. He is praying and Gabriel comes to visit him, and Gabriel is the one he saw in a previous vision, the vision of Daniel 8.

“²²And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.”

And if you recall in Daniel 8—we will just look at that briefly—if you go to Daniel 8:16, there is a dialogue going on between Christ and Gabriel, and Christ says,

- Daniel 8:16 (KJV)

“¹⁶And I heard a man’s voice”—which is Christ’s—“between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.”

- Daniel 9:22-24 (KJV) (continued)

And in Daniel 9:22 it says,

“²²And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. ²³At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved therefore understand the matter,”—that was spoken—“and consider the vision.”

Then he begins this prophetic delineation. He says,

“²⁴Seventy weeks are determined upon thy people and upon thy holy city, ...”

And he lists some things that are going to occur; and that is where we get these 490 years, or 70 weeks. He discusses the breakdown of these 70 weeks. He breaks it down into three components.

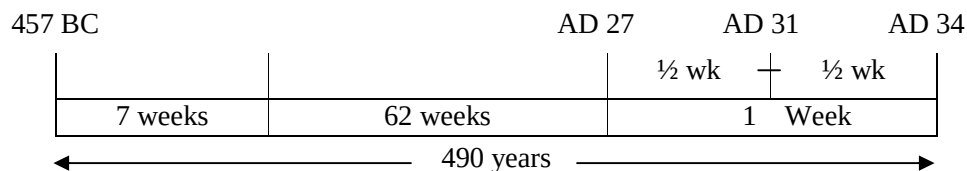


Figure No. 48.

We have seven weeks, sixty-62 weeks, and one week; and this one week is then broken down into two halves.

We know that the prophecy begins in 457 BC. And this time period is 490 years, and we know it ends in AD 34, with Christ being crucified in AD 31, and He gets His baptism in AD 27 at the beginning of the last week. That is the breakdown of the prophecy.

Normally, when we go to Daniel 9, when we go past verse 25 and come on to verse 26—and we will read this now. So if you will, turn to Daniel 9:26—we have a habit of skipping over some of the information in the verses.

- Daniel 9:26 (KJV)

“²⁶And after threescore and two weeks”—see, that is 62 weeks, threescore and two weeks—“shall Messiah be cut off, but not for himself:”—

And we tend to stop there after that colon, and then we jump down into verse 27 and it says,

- Daniel 9:27 (KJV)

“²⁷And he shall confirm the covenant with many for one week”—this is one week (Figure No. 48)—“and in the midst of the week”—halfway through the week—“he shall cause the sacrifice and the oblation to cease, ...”—

And then we tend to stop this prophecy and we tend to form in our minds as a conclusion that Daniel 9 is really dealing with a prophecy that only lasts 490 years, and that is about the entirety of Daniel 9: that we have (1) a prayer, and (2) we have a 490 years prophecy.

And then based upon verse 23 we use logic and the actual words that are in that verse and we link up this 490 years prophecy with the 2300 years prophecy that is given in Daniel 8 and we pick up on this word in verse 24 where it says, “Seventy weeks are determined upon they people,” correctly so. And then we get a timeline like this:

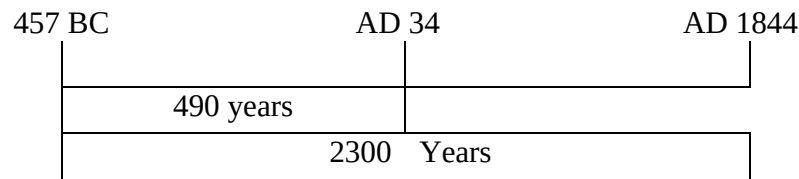


Figure No. 49.

We have the 490 years which we can see from history begins in 457 BC and ends in AD 34, and we pick up on this word “determined” and also upon some of the words in verse 23—I am not going into depth because it is not really part of this study—and we see that this 490 years are the first part of the 2300 days prophecy, and that ends in AD 1844, from a calculation knowing that it begins in 457 BC and we go 2300 years into the future until we get to AD 1844. And we are able to do that by connecting the 490 years prophecy with the 2300 days prophecy. But we miss quite a bit of information in limiting ourselves to this information. There is actually more to the prophecy than we give it credence when we just stop this prophecy as being 490 years.

So let us go into verses 26 and 27 and see if we can pull out some more information that is contained therein. And remember, we are trying to find the passage that Christ has directed us to understand, this history reflected in Matthew 24:15, Mark 13:143, and Luke 21:20, that He is speaking about in AD 70 when Pagan Rome comes and destroys Jerusalem.

The information is found in Daniel 9. So let us pick up from verse 26 again.

- Daniel 9:26 (KJV)

“²⁶And after threescore and two weeks shall Messiah *be* cut off, but not for himself: . . .”—

So after that colon, let us follow on and see what it says. It says,

—“²⁶ (cont’d) ...and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the way desolations are determined.”

And we will go on to verse 27, but we will skip the first portion of it and go back to halfway in the verse where it says, “he shall cause the sacrifice and the oblation to cease,” where there is a comma after that. So we are going to pick up on that last portion after that. And it says,

- Daniel 9:27 (KJV)

“²⁷ ...and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

So what I want to do now is spend some time going through verses 26 and 27, those last portions, the portions that we missed when we studied Daniel 9; because, often our purpose for studying Daniel 9 is so that we can show and confirm that the start date for the 2300 days is 457 BC, and all this information between 457 BC and AD1844 is dealing with the development of the history of the Jews and also when we get to the end of this 490 years prophecy, this last

week, it is talking about the ministry and life of Jesus Christ. And we start our analysis of Daniel 9 when we get to these portions of verses 26 and 27 and then we move on and develop the thought that we have about the 2300 days prophecy and go back into Daniel 9.

So everything that we understand about the 490 years (or 70 weeks) from verses 24, 25, the first portion of 26, and the first portion of 27, is all correct and good. I am not trying to undo any of that. But I want to talk about some other portions of this prophecy.

So what I want to do is I want to split Daniel 9:26 into four portions. So there will be an (a), (b), (c), and (d). And we are going to split Daniel 9:27 into three portions: (a), (b), and (c). We are going to try and break down these words, these verses, to see what they are dealing with.

Now, the first part of verse 26, it says,

- (a) “²⁶And after threescore and two weeks shall Messiah *be* cut off, but not for himself:”

So this is talking about a time period in the 490 years. And in fact, when it says “and after threescore and two weeks shall Messiah *be* cut off,” if I just draw a mini-version of that timeline where we have the seven weeks, the sixty-two weeks, and then we have the one week (half and half), we know that the Messiah has been cut off in the midst of this last week (See Figure 48).

So when it says, “And after three score and two weeks,” really the emphasis that it is trying to make, and it would help us to understand what this verse is really talking about, is to add this thought “and sometime after the sixty-two weeks.” So there is this thought that it is sometime after the 62 weeks. We know that because in verse 27 it develops this thought further and refines it. So it is not after the sixty-two weeks in AD 27 that the Messiah (Christ) is cut off (crucified). He is not cut off in AD 27 after sixty-two weeks. It is sometime after the sixty-two weeks, and verse 26 does not tell us when that “sometime” is; but, verse 27 does. So sometime after 62 weeks He is going to be crucified.

So let us just jump down to 27(a) and it will define when that sometime is.

- (a) “²⁷And He”—talking about Christ now; that *He* is Christ—“shall confirm the covenant with many for one week”—here is this one week, and His confirmation of the covenant, he is talking about the covenant that He has made with the Jews, with Ancient Israel—“and in the midst of the week he shall cause the sacrifice and the oblation to cease, ...”

So halfway through the last week, in the midst of the week, halfway through, he shall cause the sacrifice and the oblation to cease. So halfway through the last week, the sacrificial system or the ceremonial system is done away with or, as Paul would say, is nailed to the cross or there is a change in the Law, quoting from the Books of Colossians and Hebrews. So halfway through the week the ceremonial system is done away with.

26(a) and 27(a) are the two portions of Daniel 9:26-27 that we normally focus on in dealing with the 490 years; and we skip these portions here (b) through (d) of verse 26, and (b) through (c) of verse 27.

Now, when you come to the Books of Daniel and Revelation, in many different portions of them, we have this intuitive sense that everything is in a chronological order. When we make that assumption we lose the ability to really understand what these verses are talking about. So what people do is they try to make all the portions of verses 26 and 27 into a chronological sequence of events.

Let me just explain to you, most people in Adventism who listen to this tape are familiar with this concept of futurism and there is a popular movie series called the “Left Behind” series where they talk about the secret rapture, *et cetera*. One of the ways that they developed this thought is this: they get these 490 years, the 70 weeks, and they split them. They put a break into them. Now, sometimes we do not understand how they go about that, put that break in. The reason we do not is because when we present Daniel 9, we go into 26(a) and then jump to 27(a). When we do that we come to this conclusion in our mind that there is nothing between them and we forget that there is information here in the second part of verse 26 which separates the week in verse 27 from the 69 weeks ($7 + 62 = 69$).

And it is this information that is contained in the second portion of verse 26 [the latter components of 26(b), (c), and (d)] that gives these people who believe in the secret rapture the leverage to get this 70 weeks and to split them. They split it into 69 weeks and 1 week, and they do that because they see in the narrative that there is a split—69 weeks, a break, and 1 week.

And when they do that, and it talks about “And He,” when it talks about “He,” they do not talk about it as being Christ; they talk about it being this power, this entity, that is spoken of before that. It is by this incorrect understanding of the sequence and the structure of these verses that cause people to go astray.

We Adventists have not fallen into that trap because we connect verse 27(a) and pull it out and put it next to verse 26(a) and join them together and say that they are a continuum. So we keep the 490 years together and do not fall into this trap of a secret rapture and futurism, *et cetera*.

But we seem to miss all this information here in 26(b), (c), and (d); and this information contained in 27(b) and (c), the second portion.

That is what I want to discuss now. The Word says, picking up verse 26(b):

- (b) “^{26 (cont’d)}...and the people of the prince that shall come shall destroy the city and the sanctuary; ...”

Now, as I said, if you do not care if you read and see the structure of these verses it is very difficult sometimes to see when these pronouns run through, who these pronouns are referring to. So when it says here, “the people of the prince that shall come shall destroy the city and the sanctuary,” we have the people of the prince, and they will do something, they will come and destroy the city and the sanctuary.

Now, it is these people—another word for people would be “host” or “army”—so the army of the prince, they will come and they will destroy the city and the Sanctuary. And it is this passage that Christ is referring to in Matthew, Mark, and Luke, projecting to the time period AD 70, when Pagan Rome—this host, this army, this people of the prince—obviously, in its highest sense its prince is Satan; but in its human form it is talking about Caesar, it is talking about the “king” of Rome. So Caesar’s army will come and they will destroy the City of Jerusalem and the Sanctuary (the temple). And this occurs in AD 70.

Let us turn our Bibles to Deuteronomy 28, and we will pick up from verse 49 and we will read up to verse 57. Deuteronomy 28:49-57 is describing the event of AD 70, the destruction of Jerusalem.

- Deuteronomy 28:49-57 (KJV)

“⁴⁹The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand.”—

So God is going to bring Rome against His people, His city Jerusalem. Verse 50:

—“⁵⁰A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: ⁵¹And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.”—and verse 52, he is talking specifically about this history of the destruction of Jerusalem in AD 70—“⁵²And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. ⁵³And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: ⁵⁴So *that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: ⁵⁵So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. ⁵⁶The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, ⁵⁷And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.”

This passage here in Deuteronomy 28 is dealing with the blessings and curses of Moses, and we will talk on that at a later study.

But Deuteronomy 28:49-57, particularly verse 52, it talks about this siege, the siege of Jerusalem by Pagan Rome in AD 70. This is where specifically Christ directs us to go.

We know there is more to this verse than just Pagan Rome. There are other portions that we need to look at. And Christ is directing us there for a good reason. He wants us to understand more than just this history that is contained in this portion of verse 26(b). He wants us to understand more than that.

Remember, we have already been to the Book of Revelation and we picked up this term “times of the Gentiles,” and we picked up one of those “times” which was the 1260 years of Papal persecution.

So let us read on in Daniel 9:26.

(c) “²⁶ (cont’d) ...and the end thereof *shall be* with a flood,”

So the end of what is going to be with a flood? Well, if you go back to the previous portion of the verse, it says they “shall destroy the city and the sanctuary.” So the destruction of the city and the Sanctuary occurs in AD 70. And then it says, “the end thereof.”

So, within verse 26(b) is the beginning of the destruction.

The end of this destruction of the city and the Sanctuary “*shall be* with a flood.”

So we are going to try to understand what this is talking about. Let us turn into our Bibles and go to Revelation 12:15-16. We are going to pick up the term “*with a flood*.” This will not be the only evidence that we will provide, but this will help us to determine and define who this power here that it is talking about.

- Revelation 12:15-16 (KJV)

“¹⁵And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. ¹⁶And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”

Now, we are not doing a study on Revelation 12, but most people who would listen to this presentation should be familiar with the history with chapter 12. And when it talks about this serpent, it is talking about Satan in its pure and highest essence, but he has nations and powers that follow him. And this serpent that “cast out of his mouth water as a flood after the woman, that he might cause her to be carried away,” let us see who that is talking about. So let us just back up one verse, to verse 14.

Now, you remember that we spoke about these 1260 days that we picked up from Revelation 11:2 and we saw how the 1260 days occurred seven times in the Bible. And one of those places that we found that it occurred was in Revelation 12:14. And it says,

- Revelation 12:14 (KJV)

“¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

So, we have this 1260 days, from AD 538 until AD 1798. And the woman flees into the wilderness during this time period from the serpent.

Now, we have already established that during this 1260 days it is talking about the Papal persecution. So if she is fleeing from this serpent, the serpent must be the Papacy, or Papal Rome. So this serpent is dealing with Papal Rome; it is during this time period.

Then we went to verse 15 and it says, “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.” So we are not going to discuss what this flood is. But what we are trying to show is that we are dealing with this time period of 538 to 1798 that we have already discussed, and this is the time period where Papal persecution exists. And it is from the serpent the flood comes. So this flood is some activity, some action that Papal Rome performs or does.

So when we are in here in verse 26(c) it says the end of the destruction of the city and the Sanctuary shall be with a flood, this is a description of the work and activity of Papal Rome.

So in Daniel 9:26 we have the first portion of this 490 years, and then it jumps and gives us the other information in parts (b) and (c).

Then it talks about after all this has occurred [events in Daniel 9:27(a)]—because, remember, the 490 years ends in AD 34—so we have the license to get verse 27(a) and put it together with 26(a). And then after this happens, then the army of the Caesars is going to come and destroy the city and the Sanctuary in AD 70, in fulfillment of this prophecy of Deuteronomy 28:49-57, the curse of Moses, by Pagan Rome. But this is not the end of the warfare; this is the beginning of this warfare.

If this is the beginning, what is the end going to be? We are told in verse 26(c) that the end of this destruction of the city and the Sanctuary shall be with a flood, to be caused or inflicted by Papal Rome.

When does this begin, when does this flood begin? It begins in AD 538.

When did this desolation occur in verse 26(b)? It began in AD 70.

It is no surprise. Remember when we were in the Gospels and we labored the point over and over again, you get Matthew 24, Mark 13, and Luke 21 and you divide it into three segments: The destruction of Jerusalem, The Dark Ages, and the Millerite History. The destruction of Jerusalem ends in AD 70; The Dark Ages begins in AD 538. It is no coincidence that we have AD 70 in verse 26(b) and we have AD 538 in verse 26(c).

The first segment of time is dealing with the destruction of Jerusalem by Pagan Rome.

The second segment of time is talking about The Dark Ages, the destruction of God’s people (Jerusalem) by Papal Rome. It ends in AD 1798.

And we know when it ends in AD 1798 we have what is termed “The Great Awakening.” And this is not new and unique to Adventism. When the shackles of the papacy have been taken off God’s people, this Great Awakening occurs and there is this huge worldwide revival in the study and the distribution of the Word. And in this time period of 1798 to 1844 we know that it is the Millerite History from the studies that we are doing, and how when you come to the end of this, you get to 1844.

You can begin to see now, I hope, when we were looking at the Gospels, why Christ joins AD 70 and AD 538 and makes them one. He does that because it is Rome that does the destruction in AD 70 and it is Rome that begins the destruction in AD 538. At its highest level it is the same power that is coming to destroy God’s people. There have only been four powers on this Earth who have come to destroy God’s people: Babylon, Medo-Persia, Greece, and Rome.

Rome comes in two phases: Pagan and then Papal. Both powers are identified in verse 26 and both powers are identified in the Gospels. And if you remember that when we looked at the thread of the argument at AD 538 we were taken to Revelation 11 and we developed all of this understanding.

Now, when we come and look at this thread of the argument from AD 70, we are taken to Daniel 9, and it is no coincidence that in Daniel 9 we find this history of AD 70 and this history

of AD 538, contained in the same verse, using the same methodology that Christ does when He gathers these time periods of AD 70 and AD 538 and combines them together because essentially they are dealing with the same thing.

So when we say that the end of the destruction of the city and the Sanctuary—let us read the verse.

- Daniel 9:26 (KJV)

“26 (cont’d) ...and the end thereof *shall be* with a flood.”

This term “thereof” is talking about the destruction of the city and the Sanctuary. That is what this term “thereof” means; contextually that is what it must be talking about. So we know it is dealing with the city and the Sanctuary.

Turn to Revelation 11, a passage that we have gone over again and again, it is using exactly the same terminology. You will find the city and the Sanctuary contained in those verses.

- Revelation 11:1-2 (KJV)

¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them—the people—“that worship therein.”—the Sanctuary—²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city”—this city, Jerusalem—“shall they tread under foot forty *and* two months.”

Daniel 9:26(b) is talking about literal Jerusalem, the literal Sanctuary.

The end of this destruction in Daniel 9:26(c) is talking about God’s people. God’s people during what time period? During this time period from AD 538 to AD 1798.

Before we go into part (d), I hope you can see now that this prophecy in Daniel 9 does not end in AD 34, which is the impression that so often we give. We give the impression that this prophecy is only a 490 year prophecy. I hope that we can see now that it is not. We have an ending in AD 1798. This prophecy extends way past AD 34 and comes up to AD 1798. It is really an important point that we need to understand.

(d) “26 (cont’d) ...and unto the end of the war desolations are determined.”

So we have “unto the end of the war” and “desolations are determined.”

So let us deal with this point here now. It says “unto the end.” Verse 26(c) also refers to “the end.” So the beginning in 26(b) is AD 70. And in 26(c) it says “the end” which begins in AD 538 and ends in AD 1798. And in 26(d) it says “the end of the war.”

So what is this war? It is the war that the enemies of God in the plural, Pagan and Papal Rome, combined together Rome. It is this war that this power has against God’s people. So “unto the end of the war,” until the end when these powers come and destroys God’s people, it says “desolations are determined.” You will see that this word “desolations” is plural, not

singular: verse 26(b) and verse 26(c). There are two desolating powers that come against God's people.

So when it says "unto the end of the war desolations are determined," "determined," we could say has been prophesied that is what is going to happen, it has been preordained.

"Desolations are determined" upon who? Who is this war against? So the desolations are determined against God's people.

Now, this "God's people," in the terminology of these verses is the city and the Sanctuary. It contains both the literal city, the literal Sanctuary; and this spiritual symbology of the city and the Sanctuary is representing God's people, the Christian Church.

So "unto the end of the war desolations are determined," this war is going to be a two-phased war: Phase I - Pagan Rome; Phase II - Papal Rome. There are two desolating powers that come against Christ and God's people. This is why; it is this term "desolation," the abomination of desolation where we are required to go. It is in Daniel 9, not Daniel 11 or Daniel 12, that Christ directs us to from Matthew, Mark, and Luke. It is a correct understanding of what Daniel 11:31 is describing; the army and the abomination of desolation are two separate entities; but they are not in Daniel 9:26.

And in the Gospels when it talks about it, it talks about the abomination of desolation is the army.

So here we have these desolating powers [referencing Daniel 9:26(d)], the abomination of desolations—one of them is Pagan Rome and one of them is Papal Rome.

In our next presentation we will begin to work on the last portion of Daniel 9:27.

But before I do that, I just want to briefly—and this is in no way proof of the history of these verses—but I just want to point out, in Daniel 11:31 and Daniel 12:11, this abomination of desolation as I have already shown is not dealing with Pagan Rome. What it is dealing with is Papal Rome.

So what the Bible is trying to teach us is that there are two desolating powers, Pagan Rome and Papal Rome. And Christ refers to Pagan Rome as the abomination of desolation, and Daniel refers to Papal Rome as the abomination of desolation. So the abomination of desolation is Rome; the abomination of desolation = Rome (Phase I and Phase II). Both phases of Rome are referred to as the abomination of desolation. We find that from the Gospels and we find that from the Book of Daniel.

In summary: Christ has bidden us to go to the Book of Revelation to find some information; to the Book of Daniel to find some information. Daniel 9 does not end in AD 34; it extends out to AD 1798. It describes this warfare that occurs after the time of Christ, and it picks it up from the destruction of the city of Jerusalem in AD 70 which is carried out and performed by Pagan Rome.

It then talks about the continuation of this warfare by Papal Rome, and it uses this terminology, "the people of the prince," "the army" of the Caesars, "with a flood" which is a clear inference of the papacy—we get that from Revelation 12. We are told clearly that these desolating powers, these two desolations, are determined against God's people and it occurs up to AD 1798.

We will develop this thought more as we go into Daniel 9:27 parts (b) and (c) in our next presentation.

Closing Prayer: Heavenly Father, as we continue to open your Word and study it, may we be granted rich insights, Lord, into your will for your people. Continue to guide our thoughts and our feelings, Heavenly Father. We ask and pray for grace and strength in the precious holy name of Jesus Christ. Amen.

THE 2520 REVEALED

Part 17

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and mercy as we once again open your Word in our continued study on the 2520. We ask for grace and strength, wisdom and understanding. Please bless us and guide our thoughts and feelings heavenward. We ask for these things in the precious holy name of Jesus. Amen.

The Gospels took us first to the Book of Revelation; then we were directed to the Book of Daniel. And in our study of the Book of Daniel we have been looking at Daniel 9:26-27. In our last presentation we threaded our way through verse 26 and we saw how it was broken down into four segments.

Segment 26(a) was talking about Christ and the 490 years prophecy which ends in AD 34, which I assume we should all be reasonably familiar with.

In Segment 26(b), let us read part (b), it is after the colon, which says “himself:”

- Daniel 9:26(b) (KJV)

“²⁶...and the people of the prince that shall come shall destroy the city and the sanctuary:...”

We saw that verse 26 (b) was talking about Pagan Rome in AD 70, where Pagan Rome destroys the city and the Sanctuary in fulfillment of the prophecy that Christ gives in Matthew, Mark, and Luke that we have spent so much time with.

Then we looked at part (c) of verse 26 which dealt with Papal Rome. We are in the time period of AD 538 to AD 1798. And when it says,

- Daniel 9:26(c) (KJV)

“^{26 (cont’d)}...and the end thereof *shall be* with a flood, ...”

It is talking about Papal Rome. This term “flood” is a code word, if you like, for Papal Rome and we showed how we could go into the Book of Revelation to see that and how 26(b) was the start or the beginning and 26(c) was the end.

And the last part of the verse that we discussed said,

- Daniel 9:26(d) (KJV)

“^{26 (cont’d)}...”and unto the end of the war desolations are determined.”

So the end of the war was in AD 1798, in accordance with part (c) of verse 26; in this war, there were two desolating powers that come upon God's people, Israel. There were two desolating powers, Pagan Rome and Papal Rome. It is Rome in its two phases.

And we saw how this phase here, part (c) of verse 26 Papal Rome during the time period AD 538 to AD 1798, we have already dealt with in Revelation 11 and we described this as the *time* of the Gentiles, and we kept it in the singular because in the Gospels it talks about in the *times* of the Gentiles in the plural and we showed that this 1260 years time prophecy was one of those times.

So let us move on to Daniel 9:27. Part (a) says,

- Daniel 9:27(a) (KJV)

“²⁷And he”—talking about Christ—“shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, ...”

So this is dealing again with Christ and the 490 years prophecy which ends in AD 34.

In reality we can get 27(a) and put it with 26(a). So you have AD 34 to AD 70, AD 538 to AD 1798 and that is where verse 26 ends.

So let us look at 27(b). The Word says,

- Daniel 9:27(b) (KJV)

“²⁷ (cont'd) ...and for the overspreading of abominations he shall make *it* desolate, even until the consummation, ...”

So the Word says, “for the overspreading of abominations ...”—and when it says “for the overspreading of abominations,” that term “for” would mean “and because of”—“...and [because of] the overspreading of abominations ...” And for this term “overspreading” we could say, “and [because of] the [great amount] of abominations he shall make *it* desolate”—until when?—“even until the consummation, ...”

So this passage is quite difficult to get to grips with; so let us try to break it down and see what happens: “...and [because of] the [great amount] of abominations ...”—so who were the ones doing all of this abomination? Now, we know that Pagan Rome and Papal Rome, these two desolating powers, have come to destroy Israel.

The history in 26(b) was very easy to see. If you recall we went to Deuteronomy 28:49-57 and specifically we looked at verse 52. We will go back to that passage later on.

But this passage in Deuteronomy 28 is the tail portion, or the end part, of what we call the blessings and curses of Moses. And the reason why they are cursed, why this punishment that is spoken about in Deuteronomy 28 is inflicted upon God's people, is because of their apostasy, or in the language of verse 27 because of the great amount of abominations. Because, the great amount of abominations that God's people commit, God punishes them.

So verse 27(b) says, “...and for [because of] the overspreading [great amount] of abominations...”—that God's people commit—“...he shall make *it* desolate, ...”

And again, if we go to Deuteronomy 28 and in some other portions of Scripture we will see that in fact it is God that sends Israel's enemies against them and punishes them.

So when it says, "for the overspreading of abominations he shall make *it* desolate, ..." this "he," the pronoun *he*, is talking about God: "...and for [because of] the overspreading [great amount] of abominations"—or sins that God's people commit—"he [God] shall make *it* desolate." What does He make desolate? We have already seen what He makes desolate in verse 26. It is Jerusalem; Jerusalem is made desolate: "...he [God] shall make [Jerusalem] desolate, ..."

And where we have this phrase "God's people," we know he is talking about God's people because it is inferred within the passage itself.

With breaking this portion of verse 27(b) down, it now reads: **"...and for [because of] the overspreading [great amount] of abominations [that God's people commit] he [God] shall make *it* [Jerusalem] desolate, even until the consummation, ..."**

Remember, we have two desolating powers, Pagan Rome and Papal Rome. So when it talks about Jerusalem, it is talking about two Jerusalems; it is talking about the literal city and it is talking about God's people. The literal city was made desolate by Pagan Rome. God's people were made desolate by Papal Rome.

This term "Jerusalem," we have seen it time and again. We looked at Zachariah, Revelation. It is talking about God shall make His people desolate. Why? Because of the abominations that they commit. God does not inflict this punishment upon them supernaturally; He uses tools. He uses nations and powers to do His work, to do His bidding.

There are various terms that God uses. He uses the term "*rod*." He uses the term "*fan*," that these people are going to be fanners for Him, to do fanning for Him. There are various terms that He uses.

And then He comes to the end and He says, "even until the consummation, ..." So I want to tackle this bit here, this phrase. It may be hard to deal with.

Remember here, verse 26 gives us a clue. When it says, "even until the consummation," a better way of wording that would be here in 26(d), is using the term "*end of the war*." Because remember, verse 26 says these two powers (Pagan Rome and Papal Rome) are going to punish God's people until the "end of the war," and the end of the war occurs in AD 1798.

So in verse 27(b) it says God is going to send these powers and "shall make *it* [Jerusalem] desolate, even until the consummation, ..." And when it says "until the consummation," the thought that is being portrayed here is "until the consummation [end of the consumption]," and the end of the consumption is 1798.

This term "consumption" has reference to punishment, to disease. But in the context of this passage, He is talking about this war. We will develop this thought about "consumption" and how it ties in with this curse in Deuteronomy 28. They are talking about the same thing.

So again, as broken down, part 27(b) says: **"...and for [because of] the overspreading [great amount] of abominations [that God's people commit] he [God] shall make *it* [Jerusalem] desolate, even until the consummation [end of the consumption], ..."**

He will not do it directly, but He will have these powers (Pagan Rome and Papal Rome) do His bidding and they shall continue to do His bidding until the end of the consumption, until this war finishes in AD 1798.

And why does the war finish in 1798, why does it not continue after that? Part (c) tells us why. Part (c) will tell us why it only continues up to 1798 and ends then at the end of the consumption, at the end of the war, when the curse of Deuteronomy 28 comes to its completion.

So let us read Daniel 9:27(c).

- Daniel 9:27(c) (KJV)

“²⁷...and that determined shall be poured upon the desolate.”

So again it is another complex phrase, complex statement: “and that determined” and “shall be poured upon the desolate.”

So let us try and understand what the phrase “and that determined” is saying. When it says “and that determined,” the thought that is trying to be portrayed here is “**and that determined [which has already been determined]**.” So this thing that has already been determined, that has already been decided, God has already decided something, whatever it is.

This thing that is being determined “shall be poured upon” who? It says, “shall be poured upon the desolate.” And “desolate” is not really a good word; it should really be “upon the desolate [**desolater**].

So what is this verse saying, this portion of verse 27(c)? It is saying the thing that has already been determined, that God has already decided, shall be poured upon the one who is doing the desolating or on the desolater.

So who is the desolater when you come to the end of the consumption, when you come to the end of the war? Who is the one doing the desolating? It is Papal Rome.

And what has already been determined upon Papal Rome? What has God already decided should happen to Papal Rome? If you will, turn to Revelation 13:3. And the Word says,

- Revelation 13:3 (KJV)

“³And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

And if we go to Revelation 17, this history here is coded into the words of Revelation 17 as well when it talks about the heads that are in the timeframe of that passage, that one of them is not. But we are not going to go there, but it is dealing with the same timeframe there in Revelation 17.

So turning back to Revelation 13:3, this is the thing that has already been determined. What has been determined? “And I saw one of his heads as it were wounded to death; ...”

So that which has already been determined? The deadly wound.

So verse 27(c) now reads as broken down, “...**and that determined [deadly wound which has already been determined] shall be poured upon the desolate [desolater].**”

When was that deadly wound poured upon the desolater? 1798.

So let us recap.

Pagan Rome comes and persecutes and destroys God's people in AD 70. That is the beginning of the war.

The end of the war occurs when Papal Rome, during The Dark Ages, continues this warfare against God's people; and the war ends in 1798.

And this war consists of two desolating powers that come against Israel.

Why does all this happen? What do they come against Israel? Why does God allow all of this to happen? Verse 27 answers: It is because of the great amount of abominations that God's people commit.

And who are they committing these abominations against? Against God. They are committing these abominations against God; therefore, God allows or makes Jerusalem to become desolate. Pagan Rome and Papal Rome do that work for Him.

And how long do they continue to do this work for God? Until the end of the consummation, or until the end of the consumption, the end of the war, the end of the curse; and that occurs in 1798, as we have already seen.

Part (c), the reason why it stops in 1798 is because the thing which has already been determined by God, which is the deadly wound, shall be poured upon the desolater Papal Rome. That is why the war stops in 1798.

So let us try and summarize where we have got to.

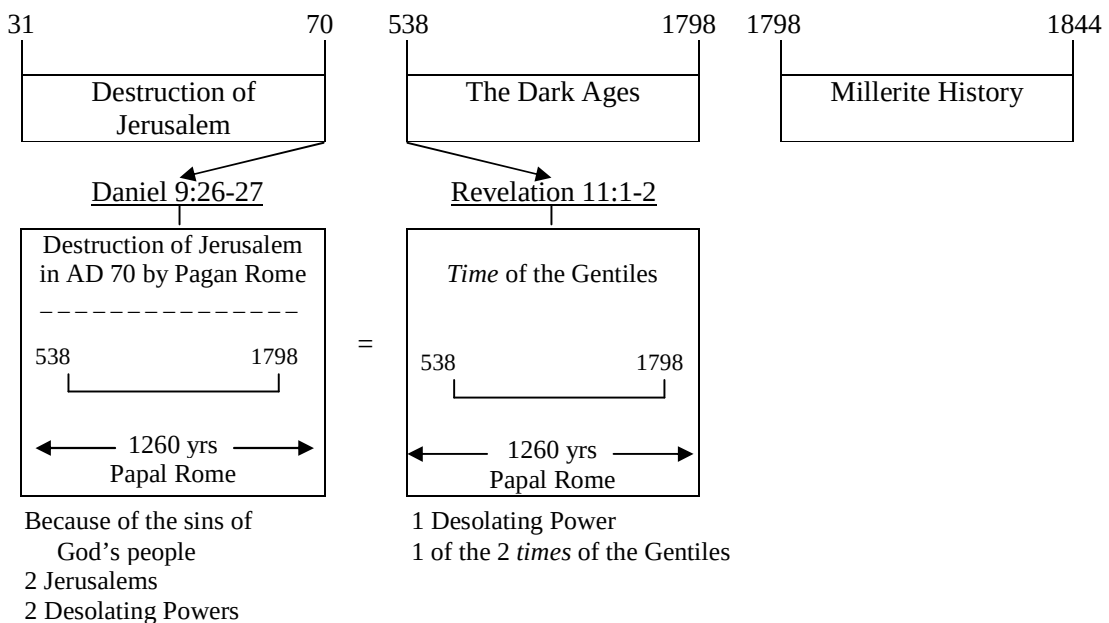


Figure No. 50.

When we were in the Gospels and we looked at that prophecy, we split it up into three portions: The destruction of Jerusalem (AD 31 to AD 70), The Dark Ages (AD 538 to AD 1798), and the Millerites (AD 1798 to AD 1844).

We saw how Christ directed us to go to Daniel 9 for the history relating to the time period of the destruction of Jerusalem, AD 31 to AD 70.

We saw how Christ directed us to go to Revelation 11 for the history relating to the time period of The Dark Ages, AD 538 to AD 1798. In Revelation 11 we saw about the *time* of the Gentiles is 1260 years of papal persecution.

And when we turned to Daniel 9, specifically verses 26 and 27, we saw the same history of The Dark Ages, but it also included the history of the destruction of Jerusalem as well. We also saw the *time* of the Gentiles, this 1260 years of papal persecution.

And then we saw why all this was happening. Why was this all this happening? We began to get an explanation, because of the sins of God's people in Jerusalem.

At the end of this warfare, the thing that would bring it to the end, would be the deadly wound that would be inflicted on the Papacy in 1798 by France.

So Christ directed us to go to two different places, and He used language which essentially condensed and combined the two phases (the destruction of Jerusalem and The Dark Ages) because he called each "Jerusalem." When we go to these two separate histories we can see, obviously, that this portion of Daniel 9 and this portion of Revelation 11 is talking about exactly the same time period.

But we have added information here in the first part, which was the destruction of Jerusalem in AD 70; and then we have this concept that is developed in Daniel 9:26-27, where we see that we find two desolating powers that come against God's people; not just one. We have one in Revelation 11 and two in Daniel 9.

We have the timeframe for one of the *time* of the Gentiles, one of them (AD 538 to AD 1798) in Revelation 11.

We do not have any further information about these times of the Gentiles in Daniel 9; but what we do have is this information that there are two desolating powers, not just one. We have all the information on the second desolating power, Papal Rome. So we have the information that Papal Rome will persecute God's people for 1260 years, which is one of the *times* of the Gentiles. But we do not have the timeframe or the time-setting at this point when the other *time* of the Gentiles is in effect. But we do know the power that inflicts that punishment upon God's people.

We know that it is Pagan Rome in AD 70 during the destruction of Jerusalem.

We know there are two desolating powers that are brought against God's people because of their sins. One of them is Pagan Rome, and the other one is Papal Rome.

The Bible talks about these *times* of the Gentiles. So we know from AD 538 to AD 1798, these 1260 years, is a *time* of the Gentiles. We should be expecting to find another *time* of the Gentiles, but the only information that we have at the moment is that in AD 70 Pagan Rome came against God's people and persecuted them.

But if you will recall, when we were in Deuteronomy 28:49-57, which are part of the curse. part of this curse that is spoken about or dealt with here because of the sins of God's people—we began at verse 49, we could have begun earlier; we will look at that—but it is only when it gets to verse 52 that it really deals with this specific event. But there is history before that and there is history after that.

So to see this *time* of the Gentiles from AD 538 to AD 1798, it is the second one. We know that it is the second one because there are two desolating powers, Pagan Rome being the first and Papal Rome being the second. We should be expecting to see the first *time* of the Gentiles in this timeframe prior to AD 70 to AD 538, but we have not seen yet where we can come here and have a start date for this timeframe. But we know it has got something to do with this Pagan power that comes and destroys God's people in AD 70 because this is contained

within the history of this curse. So the timeframe prior to AD 70 to AD 538 is where we should be looking for to see the first *time* of the Gentiles.

So this is as far as we have got in Daniel 9.

We are going to go to Daniel 8, but before we do that I just want to briefly and simply tie together a few terms or a few concepts, if you like.

So if you can, turn to your Bibles and go to Daniel 9:11. We know that this is dealing with the prayer that Daniel has. Daniel's prayer begins in verse 1 and goes through to verse 19. There is a lot of information in this passage.

But I just want to go to verse 11. We could begin earlier and end earlier, but we are just going to focus on verse 11. It says,

- Daniel 9:11 (KJV)

¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. ¹²And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem."

So verse 11, Daniel talks about this curse of Moses. So let us quickly see what this curse of Moses is.

If you turn to Deuteronomy 11:26-28, the Word reads,

- Deuteronomy 11:26-28 (KJV)

²⁶Behold, I set before you this day a blessing and a curse; ²⁷A blessing, if ye obey the commandments of the Lord your God, which I command you this day: ²⁸And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

So this talks about these blessings and curses, and we will have a look at Deuteronomy 28:1-58. But before we do that, let me just give you a bit of background.

Moses is alive when he gives this proclamation. He then goes and in great depths talks about what this blessing and what this curse is in Deuteronomy 28, but it is not actually carried out because what Moses instructs God's people to do is when they go over to Canaan they are required to go to two mountains, and half of Israel will stand on one mountain and half on the other and there will be this great proclamation about the blessings and the curses.

Now, this order is carried out by Joshua. So if you would go to Joshua 8:33-35. This is when Moses' orders are actually fulfilled and carried out.

- Joshua 8:33-35 (KJV)

"And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the

covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.”—

So this is the instruction that they have. There are two mountains and half of Israel stand on each mountain; and one mountain represents a blessing and one mountain represents a curse. And Joshua talks to one mountain when he talks about the curse and he talks to the other mountain when he talks about the blessing. And this is all in accordance with the instruction that Moses gave and Joshua completes this.

“³⁴And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. ³⁵There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.”

So if we look at Deuteronomy 28:1-58—I am not going to read it all. I am only going to pick out a few points and I will comment on the whole passage in kind of a general way.

- Deuteronomy 28:1-58 (KJV)

“¹And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe *and* to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: ²And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.”

I am going to stop there for a moment.

If you will, turn back in your Bibles to Leviticus 26, which is where we kind of started this study, we will pick up from verse 1.

- Leviticus 26:1- 3 (KJV)

“¹Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the Lord your God. ²Ye shall keep my Sabbaths and reverence my sanctuary: I *am* the Lord. ³If ye walk in my statutes and keep my commandments, and do them; ⁴Then I will give you rain in due season, ...,”

and we read on, and He talks about how He will bless His people.

The point I am trying to make is that Deuteronomy 28 and Leviticus 26 are dealing with the same thing. It is talking about the blessings and the curses that God’s people will have bestowed upon them, depending on their behavior.

Back in Deuteronomy 28, and it talks about these blessings, picking up from verse 3 it says,

- Deuteronomy 28:1-58 (KJV) (cont'd)

³Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field. ⁴Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. ⁵Blessed *shalt* thou *be* thy basket and thy store. ⁶Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out. ...”—

Then it goes on and describes more of this. So let us skip on down to verse 15.

—“¹⁵...But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: ¹⁶Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. ¹⁷Cursed *shall be* thy basket and thy store. ¹⁸Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. ¹⁹Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. ²⁰The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. ²¹The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.”

And then He goes on and explains how the effects of these curses are going to be upon His people, and we have already read from verse 49 where it says, “The Lord shall bring a nation against thee from far, from the *end* of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; ...” and He talks about the destruction of Jerusalem, of which we have already spoken about.

The point I am trying to make here is that when you see these four curses from verse 16 to verse 19 and the explanation of these things, they are cursed four times. He describes four different curses upon them and then He enumerates on these verses and expands upon them and gives details in the verses after that.

So these four curses are in Deuteronomy 28:16-19.

What you will find is that the information that is found in this curse is the same curse that is given in Leviticus 26, where you have the seven times pronounced against God’s people. And it is pronounced four times.

And when you look at what the pronouncements are in these four times that it is given, the details of these curses are the same as the curses that are given in Deuteronomy 28. So essentially, Leviticus 26, this seven times punishment, is the same thing as the curse of Moses. So Moses’ curse is this punishment or this seven times that is inflicted upon God’s people because of their sins.

So this is the thought, that Daniel understands why Israel is in this predicament and when we went through Daniel 9:26-27, when we explained why these desolations are poured upon God’s people, what is the reason for it, it is because of this curse that has been applied to them because of their sins.

And we know, we have already looked at when we went to Leviticus 26, how that once this seven times period had ended, when this curse had come to its conclusion, then God would bless His people and reestablish the covenant that we had with Him.

And we are seeing from Daniel 9 that this curse ends, or this consumption ends in 1798.

So when we go to Leviticus 26 and it talks about these seven times, we know that these seven times end in 1798. So we have an ending of it in 1798.

So let us turn to Daniel 8. Now, Daniel 8 is a familiar portion of Scripture to God's people; but, there are certain passages in here, certain ideas, certain concepts, that there is discussion over. And one of the main ones that we had discussion over is this term "the daily sacrifice." There has been much discussion in the history of Seventh Day Adventists of what this "daily sacrifice" is.

This study is not going to be dealing with the "daily sacrifice." There is another study that you can avail yourselves if you contact the ministry. It is an important study to understand of what this "daily sacrifice" is, and it has impact upon our study today on the 2520.

So I am not going to go ahead and prove it, but I am suggesting to you and I am laying this viewpoint out that the "Daily" is Paganism. This is the viewpoint that William Miller had and he developed in his understanding of the Books of Daniel and Revelation, his understanding of the 2520, the 2300 Days Prophecy. And it was a theme that really was the overarching concept of the Millerite Movement, this theme that the Daily was Paganism.

And more than that, it is really the theme that we have just discussed in Daniel 9. In Daniel 9:26(b), when it said, "...and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, ..." We saw it is speaking about these two desolating powers. The last portion of that verse says, "...and unto the end of the war desolations are determined." There are two desolations that are going to come upon God's people: Papal and Pagan desolations.

So that was the theme that the pioneers, that William Miller, understood; that there was this Pagan desolation and that there was a Papal desolation.

Now, in Daniel 9 where we have just come from, when we looked at this first portion, this Pagan desolation, the verses clearly show us that it is talking specifically about Pagan Rome AD 70. We can see that. But as we saw in our last presentation, that portion in verse 26 is only dealing with a specific point in history; it was not dealing along a timeline. It was a waymark of history, and that specific waymark that it dealt with was AD 70. And in AD 70 Paganism, or the Daily, looked like Pagan Rome because that was the power that was in force there.

But when we came to the second power, the second desolating power, the Papal desolation, we saw that it was in reference to a period of time, from AD 538 to AD 1798, which covers that 1260 years prophecy.

Now, why do I make this point? The reason I am making this point is because this Daily, this Pagan desolation, does not just apply to Pagan Rome. It applies to this term "Paganism." So the way the pioneers would understand Daniel 8, that they would see that picking up from verse 3 when the prophecy begins, to verse 12 when the prophecy ends, in agreement with Daniel 9—we have already spoken about this—that we have the 2300 days prophecy, and we have this component which is the 490 years, and that there are two powers that are warring and fighting against God's people. These are the same two powers that we identified in Daniel 9, the Pagan desolation and the Papal desolation.

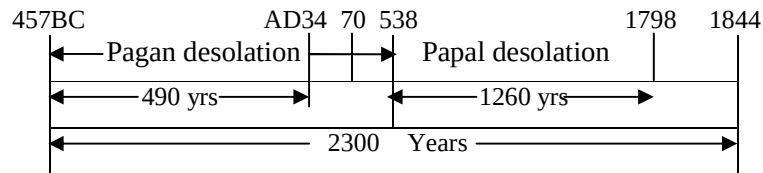


Figure No. 51.

But in Daniel 9 when we are dealing with the Pagan desolation, we are only talking about a specific point in history, a waymark, which dealt with Papal Rome.

But there is more to Paganism than just Pagan Rome. From 457 BC to AD 1844 is the time period for the 2300 days prophecy. If we overlay on top of that the 1260 years of Papal desolation or Papal persecution, we get the time period of AD 538 to AD 1798.

We have already mentioned that in this timeframe here because the 490 years is from 457 BC to AD 34, we have following that AD 70 which is the ending date of the destruction of Jerusalem, Daniel 9:26. And from AD538 to AD 1798 it is talking about the Papal desolation.

And as we drew in our previous presentation, this history from 457 BC to AD 70 must be dealing with the Pagan desolation, and Pagan Rome is only one part of that as we saw in Daniel 9. And we know that Daniel 8 begins in 457 BC. So we begin to get this idea, this concept that the Pagan desolation in terms of Daniel 8 begins in 457 BC and ends in AD 538.

So this is where we begin to develop this concept of two desolating powers which we got from the Gospels, into Daniel 9 where we could clearly see there are two desolating powers. And coming to Daniel 8 we are developing this thought more and expanding our understanding of the first desolating power, this Pagan desolating power, that it is not just ending with a single event but it is dealing with a span of history.

We know that the powers discussed in Daniel 8 begin with Medo-Persia, Greece, and Pagan Rome. We then have Papal Rome.

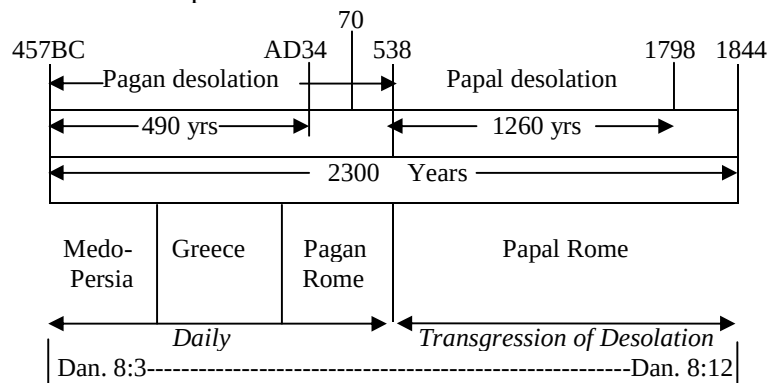


Figure No. 52.

And it is not difficult to overlay this information onto this timeline and see here that this is the structure of Daniel 8.

Now, there is no controversy that in Daniel 8:13 when it talks about the “transgression of desolation,” this power is Papal Rome. In our next study we will develop this thought.

But when we have a careful reading of verse 13 we can see here that it is also talking about the “Daily,” Pagan Rome.

So in Daniel 8 we have this theme of these two desolating powers, which is the same theme that is brought up in Daniel 9 but it is laid out in a different fashion. Now, when we look at the Pagan desolation, it does not just deal with Pagan Rome but it deals with the history of the Pagan desolation, not just the history of Pagan Rome, in its entirety, up to the point of 457 BC. There is more history that we need to add to this. But in the context of Daniel 8 this Pagan desolation, which we developed from verse 9, we can see clearly laid out beginning in verse 3 and ending in verse 12.

In our next study we will begin to develop this thought further and refine our timeline, to begin to understand this concept, and this idea, of these two desolating powers and how that theme, that thought, integrates into our understanding of the 2520.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and tender mercy towards us. Help us, Lord, to have open hearts and minds that we might hear your voice speaking to us as we continue to open your Word and to study the Books of Daniel and Revelation. Help us, Father, to realize our true position before you as God's denominated people, that we are the people, Lord, that you have come into covenant relationship once again at the end of the world, that we might be able to see and understand our role in the Great Controversy and how the truth of the 2520 impacts upon our lives and helps us to see who and what we are so that we might have the conviction and the motivation to be your people. Be with us now and bless us we ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 18

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue to open your Word to investigate the 2520 time prophecy, Lord, I would ask that you would bless me, Father, that you would give me wisdom and understanding and you would bless the hearers of these words, particularly in reviewing these materials, Father, that they might find grace and strength to understand your will. Father, each of us is required to study for ourselves, to show ourselves approved. So, Father, as these materials are being presented I pray that my brethren, Father, would open the Word, that they would take time and make effort, Father, to see the things that are being presented, Father, stand up against your Word, that may know what is the truth. Father, be with us; give us open hearts and open minds as we study your Word. We ask and pray in the name of Jesus. Amen.

We have now moved into the Book of Daniel. In the last two presentations we directed our studies in Daniel 9, in agreement with the direction that Jesus Christ gave us in the Gospels Matthew 24, Mark 13, and Luke 21. We went through the verses 26 and 27 in some depth to be able to distinguish and determine how these verses point out the fulfillments that occurred as Jesus described in the Gospels.

I just want to go back for a moment into verse 27, into the third portion of that, part (c). And we have already discussed and exegesised that verse out. But there is one thing that I want to pick up from there and just reiterate this issue about the curse and the desolations that Moses gives to his people.

So if you turn to Daniel 9:27, we are looking at the last portion, and it says,

- Daniel 9:27 (last portion) (KJV)

“²⁷...and that determined shall be poured upon the desolate.”

And when we looked at that we saw that this term “desolate” really should have been translated “the desolater” or “the one who desolates.”

I will read you two Bible versions. One is the *Literal Translation of the Holy Bible* in 1927. It says, “...and that which was decreed shall pour on the desolater.” And *Young’s Literal Translation* says, “...and that which is determined is poured on the desolate one.” So this idea of “the desolate,” when it says, “...and that determined shall be poured upon the desolate,” it is talking about the “desolater,” the one which is doing the desolation, in agreement with what we said in our previous study.

But I want to direct our attentions to Daniel 11:36 to pick up this point and really confirm it. So if we turn to Daniel 11:36 the Word says,

- Daniel 11:36 (KJV)

“³⁶And the king shall do according to his will: and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

So it is the last portion of that verse that I want to pick up on.

We said that Daniel 9:27(c) says, “that which is being determined”—and we said that was “the deadly wound”—“shall be poured upon the desolate [desolater].”

As broken down, Daniel 9:27(c) now reads: “**that which is** being determined [**the deadly wound**] **shall be poured upon the** desolate [**desolater**].”

So if we compare that to Daniel 11:36, it says, “...and shall prosper”—and that is talking about [the king] in that verse—“...and [the king] shall prosper till”—or [until]—“the indignation be accomplished”—“[is finished].”—then comes this phrase—“for that that is determined”—[which has been decreed]—“shall be done.”

As broken down, the last portion of Daniel 9:36, now reads: “**...and [the king] shall prosper** till [**until**] **the indignation** be accomplished [**is finished**]: **for that** that is determined [**which has been decreed**] **shall be done**.”

So these two verses are talking about the same history, they are talking about the same power. And we showed how Daniel 9:27 is dealing with the papacy, Papal Rome, and how it comes to its demise, “that which has been determined.” The thing that has been determined “shall be poured upon the desolater.” The desolater is Papal Rome. And the thing that has been determined against it is that in 1798 the deadly wound would be inflicted.

And Daniel 11:36 says the same: “...and the king shall prosper”—it shall continue to do well—“until the indignation is finished.” This “indignation” is the word that we are going to pick up on, “until the indignation is finished”: “for that that has been decreed shall be done.” And this phrase, “for that which has been decreed shall be done” is the identical phrase that is being talked about in Daniel 9:27(c), “that which has been determined.”

So when Daniel 11:36 picks up this phrase “indignation,” that “indignation” is dealing with this punishment that God inflicts. And when we went through this, Daniel 9:26-27, the second part of verse 27 says, “and for the overspreading of abominations he shall make *it* desolate, even until the consummation, ...” And when we exegesis that verse, we broke it down, it is because of the overspreading of sin, because of the abominations of God’s people, that this punishment comes upon them and it comes in two phases, the two desolating powers—we set it up previously, and we said the two desolating powers were Pagan Rome and then Papal Rome.

And it is this punishment that these two desolating powers pour upon God’s people that Daniel 11:36 calls, “the indignation.” But it is the same punishment that Daniel identifies in Daniel 9:11 as we just read.

Now, in Daniel 9:11, Daniel calls it “the curse.” He says,

- Daniel 9:11 (KJV)

“Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.”

And we went to Deuteronomy 28 and showed how these blessings and curses were issued by Moses. And the reason we know this curse in Daniel 9:11 is the same as this “indignation” in Daniel 11:36, very simply if we turn to Isaiah 10:5, the Word says,

- Isaiah 10:5 (KJV)

“⁵O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.”

So Isaiah 10:5 says that Assyria is = to God’s “indignation.” So in other words, Assyria will carry out God’s indignation for Him. We saw that in Daniel 9:26-27 when we went through that.

So we know that the Nation of Assyria = the Nation of Babylon. Those are synonymous terms, one with the other. So this punishment that Babylon, or Assyria, afflicts upon God’s people is this “indignation.” It is the curse.

So when in Daniel 11:36 when it talks about this “indignation,” it is talking specifically in terms of Daniel 11:36, about this 1260 years time period. But in Isaiah 10 and Daniel 9 this is talking about a timeframe specifically of Daniel 9:11. It is talking specifically about a time in Daniel’s day when Babylon has taken God’s people in captivity.

And we also know from our study in our last presentation and in the one before that Pagan Rome is also part of this indignation, Pagan Rome’s indignation specifically as we have looked at in this reference to AD 70.

And Isaiah 10:5 is in the time of Daniel. So we know that the indignation extends for quite some time. So the point I want us to see is that this curse or this indignation are synonymous terms, one with the other.

Now, we began to look at Daniel 8 towards the end of our last presentation. And as you recall, I said to really understand Daniel 8, one of the key issues in understanding that chapter is the issue of what or who the “Daily” is. And because it is not really within the scope of this study to go in and define that, I am going in with the supposition that the “Daily” = Paganism. Now, this is not really an assumption; there is much material that underlies this statement, not the least the numerous, the really numerous statements from the pioneers. We will go through a few of them. I have selected pioneers, people like J. N. Andrews, Josiah Litch, Uriah Smith, James White, Joshua Himes, William Miller of course, and more theologians who have gone back and critiqued our history and have come up with that same conclusion.

So let us see what J. N. Andrews said. He said this in 1872:

**THE SANCTUARY AND THE 2300 DAYS
TWO DESOLATIONS IN DANIEL EIGHT
J. N. Andrews**

“There are two desolations in Daniel eight. This fact is made so plain by Josiah

Litch that we present his words:”—

So J. N. Andrews says it so plain that this is a fact, that he goes ahead and just quotes Josiah Litch. So there are two people in this one quote. Josiah Litch says,

—‘The daily *sacrifice* is the present reading of the English text. But no such thing as *sacrifice* is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, the daily and the transgression of desolation, daily and transgression being connected together by and; the daily desolation and the transgression of desolation.

’They are two desolating powers, which were to desolate the sanctuary and the host.” *Prophetic Expositions*, volume 1, 127.

’It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse thirteen—that is Daniel 8:13—“settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head: ...’ ”—

And he goes on.

Uriah Smith comments on Daniel 8:13:

“It appears, therefore, more in accordance with both the construction and the context, to suppose that the word daily refers to a desolating power, like the “transgression of desolation,” with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate the church. Literally, the text may be rendered, ‘How long the vision [concerning] the continuance and the transgression of desolation?’ - the word desolation being related to both continuance and transgression, as though it were expressed in full thus: ‘The continuance of desolation and the transgression of desolation.’ By the ‘continuance of desolation,’ or the perpetual desolation,

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we must understand that paganism, through all its long history, is meant; and when we consider the long ages through which paganism had been the chief agency of Satan’s opposition to the work of God in the earth, the propriety of the term continuance or perpetual, as applied to it, becomes apparent. By ‘the transgression of desolation’ is meant the papacy.” *Daniel and the Revelation* by Uriah Smith, comments on Daniel 8, original p. 179-180.

James White on Daniel 8:13:

“Leaving out the supplied words, the text would read, ‘The daily and the transgression of desolation.’ These are two desolating powers; first, Paganism, then Papacy. These are the two powers which have desolated the people of God of which the angel speaks in the vision of Daniel chapter 8.”

Joshua Himes on Daniel 8:13:

“The daily and the transgression of desolation are two desolating powers which were to tread under foot both the sanctuary and the host. The daily was to do it first and then the Little Horn was to have a host given him against the daily. The daily, then, and the abomination of desolation are two desolating powers acting against the people and church of God. An end comes to one and then the other comes up in its place.”

William Miller on Daniel 8:13:

“We learn that there are two abominations spoken of by Daniel. The first is the Pagan mode of worship which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites and by which means the nations around Jerusalem drew away many of the Jews into idolatry. Thus were the commands of God disobeyed and His laws perverted by His people. So His people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world. This for a season was kept pure from the worldly sanctuaries and the policy of Satan. But Satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfillment in Christ; therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination should be taken out of the way and sets up the Papacy which is more congenial to the Christian mode of worship in its outside forms and ceremonies but retaining all the hateful qualities of the former. This was Satan’s masterpiece. And as Daniel says, he would think to change times and laws and they should be given into his hand for a time, times and a half; and they shall take away his dominion to consume and destroy it unto the end. Therefore, when this last abomination of desolation shall be taken away, then shall the Sanctuary be cleansed.”

And finally, this is Elder Damske who is a theologian at Andrews University. He says this:

“In his analysis of the persecuting powers of God’s people throughout the ages, he”—talking about Williams Miller—“developed the concept of the two abominations defined as Paganism, the first abomination symbolizing the persecuting force outside the church, and the Papacy, the second abomination representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations.”

So we can see that this idea, or as Elder Damske says, this motif of William Miller, of two desolating powers was essentially the glue that held the whole of their theology together. And this is the very idea, the very concept that we have just been examining in Daniel 9. We looked at verses 26 and 27.

If you recall in the Gospels Christ took us to Revelation, when we traced down the terms “*the times of the Gentiles*,” “*the treading down of Jerusalem*.” And then He took us to the Book of Daniel where He commands us to go there. And when we did, we went to Daniel 9, verses 26 and 27. And as we broke those verses down, we saw that God’s people were punished by these two desolating powers; first Pagan Rome and then Papal Rome.

So this motif, as Elder Damske uses, or this concept or this idea of two desolating powers can be found very easily in Daniel 9. It is very easy to see.

So when we begin to look at Daniel 8:13 and the question asked,

- Daniel 8:13 (KJV)

“¹³Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

we know that this vision that he is speaking about is the vision that begins in verse 3 and ends in verse 12 of Daniel 8, and it is dealing with these two powers, these two desolating powers. One of them is Paganism, or the Daily, and the other is Papalism, or the transgression of desolation. So there are these two desolating powers.

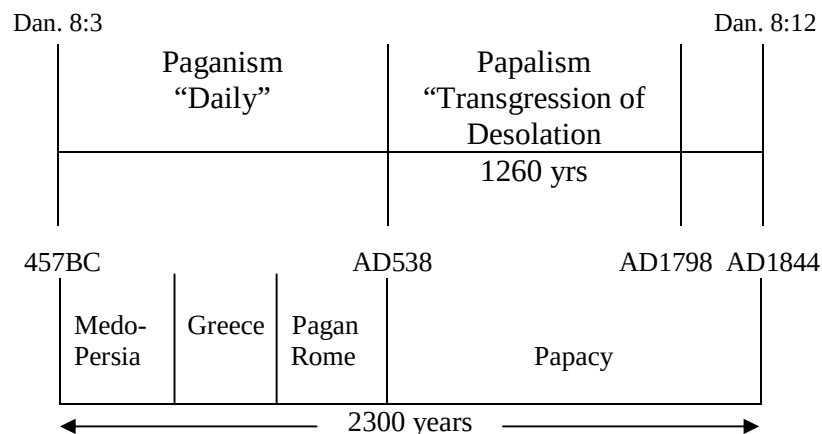


Figure No. 53.

We know that this vision begins in 457 BC. We have already seen that the Papacy comes onto the scene in AD 538, and ends its reign of terror in AD 1798, and the vision ends in AD 1844.

From AD 538 to AD 1798 is the 1260 years.

From 457 BC to AD 1844 is the 2300 years, and it is split into two portions, the Daily and the transgression of desolation.

So using the language that is given to us in Daniel 8, this Daily or Paganism can be split into three segments. We have the Medo-Persia, Greece, and Pagan Rome. And that is the Daily he is talking about in Daniel 8. And then, obviously, we have the Papacy, which is the transgression of desolation that is spoken of in that verse.

And the question asked is how long are these powers going to do their work for? And the answer is 2300 years.

But as you noticed, when we were in the Book of Revelation and we came across this 1260 years prophecy and it occurred seven times in the Bible that the persecution or the treading down of Jerusalem finishes in AD 1798.

And the other thing that was brought out when we looked at the Book of Revelation is that it was in AD 1844 that this imagery of God's people, separated by the Law from the rest of the world, was developed. This image was developed post-1844.

So when we see these dates of AD 1798 and AD 1844, we should recognize them as they come up over and over again.

Now, we have said that the concept of the times of the Gentiles, and we have looked at one thread of it here from AD 538 to AD 1798, was found in Revelation.

And also when we came to Daniel 9 when we were in this timeframe from 457 BC to AD 70, this was just a snapshot or a waymark of the desolation or a time of the Gentiles that was occurring in this time period as well.

We should be expecting to see that there is a period of time here between 457 BC and AD 538 where Paganism, or the Daily, is in operation and we are required to find out what that time period is.

Now, if we could, turn to our Bibles and go Jeremiah 50:17. The Word reads,

- Jeremiah 50:17 (KJV)

¹⁷Israel is a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones."

We will develop this thought further as we go into our study. It talks about there are two powers that come against Israel. It says, "Israel is a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones." And we will go into the history of this as we develop our thoughts.

But I briefly want to go through this history. We know historically that Israel consisted of twelve tribes, and there was a break in this unity, and the kingdom got rent into two, the Southern and the Northern Kingdoms. We know that it was the Northern Kingdom, the northern tribes, that got taken away first and that tribe was known as Israel; and it was the Assyrian nation that took them down.

So we have Israel here, which consisted of the twelve tribes. And in the verse it says, "first the king of Assyria hath devoured him; ..." So first we have the king of Assyria devours Israel, and then it says, "and last this Nebuchadrezzar king of Babylon hath broken his bones."

So when we have these twelve tribes, we know there was a division. The nation was rent between the kingdom in the north and the kingdom in the south. We will trace the history through this as we will develop our study.

But we know that the Northern Kingdom was first taken captive by the Kingdom of Assyria; the Northern Kingdom of Israel, the ten tribes.

And then once that had been accomplished, then it says, “last”—or second—King Nebuchadrezzar, the king of Babylon, comes and he comes and persecutes and brings down the Southern Kingdom, which were the two tribes. So this was the Southern Kingdom of Israel, or “Judah” as it has now been called.

So Israel and Judah gets split into. And Jeremiah 50 says that first the King of Assyria comes, and then last the king of Babylon comes.

I want to pick up on this concept, this idea, of the “first” and the “last.” So if we go back to Daniel 8:19, the Word says,

- Daniel 8:19 (KJV)

“¹⁹And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.”

So this is Gabriel speaking, and Gabriel is going to make Daniel know what shall happen at the end of the last indignation.

So as we begin to understand this concept of this split in the kingdom and this idea that Jeremiah brings through, that there is a first and there is a last, we will not have the ability to come into Daniel 8:19 and understand what this term means when it talks about “the last indignation.”

For sure we understand what this indignation is. The indignation is the punishment that God brings upon His people, and we have developed some of these thoughts and ideas here. But when it talks about this last indignation, or should we say “the end of the last indignation,” it is in reference to the fact that if there is a last, as there was in Jeremiah 50, there should be a first.

So I hope you can see that point here, that Daniel 8:19 is talking about this discussion that Gabriel is having with Daniel and he says, “I am going to make you understand and to know what is going to happen at the end of the last indignation, as opposed to what is going to happen at the end of the first indignation.”

Now, again, it is beyond the scope of this study to trace through the history of Daniel 8, flowing to Daniel 9, and to chapter 10 and even chapter 11, to trace this thought and this idea of how we go about threading our way through these verses to understand these things in the depth, really, that we need to.

But I do want to say this, we have already looked at Daniel 8:13 and we know the answer to Daniel 8:14. The answer is 1844. And we know that because, obviously, the question says, “How long is the vision going to be?” and we know the vision lasts for 2300 years. We have the start date of 457 BC given to us from Daniel 9.

And I want to pick up two points. One point is this: When we come to the answer in verse 14, we focus so much on 1844—correctly so, to a degree—but we fail to see what the question is addressing. So if we structure the same way, as the pioneers did, correctly that we say, “How long is the vision (that starts in verse 3 and ends in verse 12) and what does this vision concern? It concerns two desolating powers. The verse tells us that. It says, “How long shall be the vision concerning, or that deals with, the Daily and the transgression?” How long is the vision dealing with the Daily and the transgression? How long is this vision?

We know that this transgression, if we were to go through these verses very carefully, verses 3 through 12 are dealing specifically with the Papacy. Because, when we go to verse 12, this idea, this concept, of the transgression is brought up and the very word is there. And we can see when we look through these verses carefully that this is talking clearly about the Papacy.

So how long is the vision that is dealing with the Daily desolation and the transgression of desolation?

And we have already seen in Daniel 9 how we are to bring these two thoughts together, the idea that there are two desolating powers; and we saw clearly that this was Pagan and this was Papal.

Now, in Daniel 9 when we talk about this first desolating power, it was specifically dealing with Pagan Rome; but, it was doing that in the frame of a waymark, not a history, not a timeline. So when in Daniel 9, this first desolating power was Pagan Rome specifically; because, it was dealing with a specific event in AD 70. But that is just part of the work that this Daily or this Paganism carried out to punish God's people.

So this idea that this first desolation is Paganism is correct, and one part of that is Pagan Rome.

So it says, "How long is the vision that is dealing with the Daily and the transgression?" And they do two things. To give or to carry out or to perform the work against two things: the host and the Sanctuary. So these two powers, these two desolating powers, are going to be doing some work against the host and against the Sanctuary. And then it says, "to be trodden under foot." So this idea of treading under foot comes up once again. We looked to it in the Gospels, we looked to it in Revelation 11. They are going to be treading the host and the Sanctuary.

We have already seen how in AD 70 the Sanctuary was trodden down, specifically by Pagan Rome. And then we have also seen how in Revelation 11:2 it says the holy city shall they tread down forty-two months, which is this 1260. So we can see how the host was also trodden down during this 1260 years time period by the Papacy.

And we also found this same idea brought up in Daniel 9.

So we know that the host is trampled down until AD 1798, and in AD 1798 when the Papacy receives its deadly wound, the treading down of the host ceases.

But the Sanctuary continues to be trodden under foot until 1844.

Now, the focus of attention in verses 13 and 14 is to do with the completion of all of this trampling down; so, the focus is on AD 1844 and the 2300 days.

But built within the question is this thought, this idea, that in 1798 the host stops being trodden under foot; and the sanctuary continues to be trodden under foot until 1844.

So when we come to verse 15, Daniel asks,

- Daniel 8:15 (KJV)

¹⁵And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

¹⁶And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision. ¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

¹⁸Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. ¹⁹And he said, Behold, I will

make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.”

We can see within this prophecy there are two endings. One ending is in 1798 when the trampling of the host stops. Then another ending is in 1844 when the Sanctuary no longer is trampled underfoot.

So when it says, “I will make thee know what shall be in the last end of the indignation,” it is talking about 1844. Gabriel wants Daniel to understand what is going to happen at the end of 1844, at the end of the last indignation. So 1798 is the end of the first indignation, and 1844 is the end of the second indignation. So we have two ends.

Now, remember, when we talk about the indignation we are talking about this curse that is described in Deuteronomy 28, Leviticus 26, Jeremiah 50, Daniel 11, and Daniel 9; this whole idea that is developed in the Gospels, this punishment that God inflicts upon His people because of their sins because He offers them a covenant and they disobey His covenant so He inflicts punishment upon them. But the thing that happens is there ends up to be two indignations. There is a first indignation that Jeremiah 50 tells us, and also built within the question of Daniel 8:13 is that we have the treading down of the host ends in 1798, but the treading down of the Sanctuary does not end until 1844. And we know that because verse 19 makes it very clear with this phrase, “the last end of the indignation.” And only by seeing that there are these two end dates built within the question can we begin to decipher what this phrase means in verse 19.

As I said, we do not have time to thread our way through these verses in this presentation; but, there are various things that Daniel sees in this vision. One of the things that is very clear that he sees, he sees all this warfare and all these punishments that go on.

But we know there is something else that he sees; because, in verse 14 it talks about, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” So there we are introduced into the concept of the Sanctuary being cleansed.

Now, as we thread our way through these verses 15-19, what Daniel is really interested in, he is asking, “Could you explain all of this that I have seen,” everything that we have seen from verses 3 to 12, “could you explain what all of that means?” And he sees all this warfare and all of this punishment going on.

But Christ really wants Daniel to understand what is going on post-1844 with the cleansing of the Sanctuary. Daniel’s focus is on all this information with the warfare and punishment that are going on from 457BC to AD 1844; but, Christ’s commission to Gabriel is for him to explain to Daniel what all is going to happen post-1844 with the cleansing of the Sanctuary.

And if you will remember when we spoke about the disciples’ question to Christ, even though their question was not framed very well, Christ in His mercy answered their question. And in the same way, Christ does the same thing here with Daniel. Daniel’s interest is focused upon the warfare and punishment portion of the prophecy, and Christ does indeed answer His question. But it is Christ’s desire for Daniel to understand what is going on here post-1844 about the cleansing of the Sanctuary. That explains why Gabriel, in verse 19, says, “I am going to make you understand what happens at the end of the last indignation. I am going to make you understand what happens here when you get to 1844, because that is really much more important than all of the information prior to 1844.”

As I say there is much more information for us to go into these passages, but it not within the scope of this study to do that.

So what have we been able to glean so far? We have seen that there are two desolating powers. One of them is Paganism and the other is Papalism. Both of these desolating powers are poured upon God's people because they have broken the covenant with God. These two indignations have different end dates. One date finishes in 1798 and one ends in 1844.

We have picked up both of these dates in Daniel and we have picked up both of these dates in Revelation. When we went into Revelation 11:1-2 we saw both of these dates pop up. We saw 1798 pop up when it spoke about the treading down of the holy city by the Gentiles within the forty-two months. And we also saw the date 1844 when we approached the historical sequence from Daniel 9, into Daniel 10, and into the beginning of Daniel 11. So these two dates have come up in Daniel and in Revelation.

And if you will recall, we traced all of this information from the prophecy that Christ gave us in the Gospels.

Now, we have looked at Deuteronomy 28 and Leviticus 26; so, we understand the cause of the indignation and the reasons why God inflicted it upon His people.

What we now want to do when we go into our next study is we want to trace the history of Israel, how they began as one nation, how sometime into their history they got divided into two nations; and, I want to thread the history of both of those nations to see what happened to them and how, having broke the covenant with God a long time before this split even really occurred, how God in his wisdom and foresight dealt with the Northern and the Southern Kingdoms to bring about His will.

And not only that, not only to deal with the beginning of this punishment, but to reign in all of the information that we gathered from our study in Revelation 11 and to see how, when we come to the end of history, how God reestablishes His covenant with His people. And we saw the model in Revelation 11:1-2 how this concept of modern Israel, true Israel, and God's denominated people comes back into Israel in 1844.

And all this history of the Northern and Southern Kingdoms, down through the centuries to 1844 is the history of the 2520.

And we have looked at this portion around 1844, and we have gone back into the Book of Daniel to see how Daniel understands this indignation, this curse. And we are going to go further back now, right back to the beginning of when this curse came into effect. We have already looked at the whys and wherefores of that, which is history that precedes this split within the nations.

We have also looked at the results of what happens at the end, post-1844, and we want to look at the beginning and tie all these pieces together now so we can get a unified understanding of how the 2520 operates. We will be looking at some dates, some historical figures, that type of thing in our next study.

Closing Prayer: Heavenly Father, we thank you for your continued mercy. Lord, as we begin to realize the significance of the 2520 and see the impact that it has had upon the Plan of Salvation for thousands of years, Father, how you have worked despite Satan's meddling in your affairs; how you have worked, Father, despite all the failings of your own people, Lord, we stand amazed to see your wisdom and foresight. Please help us, Father, who are standing at the end of the world, Lord, to understand these things so that we may be able to make personal application in understanding these truths. Father, an intellectual assent is not enough to have, but without intellectual assent, Father, we cannot have these truths applied to our hearts. Help us, Father, to

see these things for what they are, Lord, and then to make an application to see what difference it makes to us in understanding and knowing the covenant was broken, how it has been reestablished, and how through this curse your name has been glorified and will continue to be. We pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 19

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us. As we come to the end of another week, Lord, and your Holy Sabbath is about to come upon us, we ask for a blessing. Lord, we ask that we may send our sins beforehand, Lord, before this Holy Sabbath hour arrives so that we might have nothing between our soul and our Saviour during these sacred hours. As we continue our study on the 2520, Lord, I pray that you would continue to give us open hearts and minds that we might be able to discern not only the truth, the factual and intellectual truths of this prophecy, Lord, but that we might understand the impact of this great prophecy, Lord, to our lives individually and as a people. Without personal application, Father, we know that the Books of Daniel and Revelation will not do the work that you have designed as they should. May we begin to understand your true objective, Father, in giving us all this information and all these truths that we might prepare for the soon coming of Christ that is about to hit upon the whole world as an overwhelming surprise, but for your people, Lord. We should be ready and waiting for it. Guard our thoughts. Bless us now we pray in the name of Jesus. Amen.

As we began our study on this fourth part of the 2520 in the Gospels. We then went to the Book of Revelation and the Book of Daniel. And having completed that work we are now going to go and look at the beginning of the 2520. We have looked at the end portions of it; we are going to look at the beginnings of it to see how it was all started.

But before we do that, I just want to recap where we got to and how we got to where we are today.

As you recall, we were looking in the Gospels: Matthew 24, Mark 13, and Luke 21. We saw that this prophecy, this dialogue that Jesus had with His disciples is broken into three segments: the destruction of Jerusalem, The Dark Ages, and the Millerite history.

We saw how this prophecy was given in AD 31; the destruction of Jerusalem occurs in AD 70; The Dark Ages, beginning AD 538 and ending AD 1798; and the Millerite history beginning in AD 1798 and ending in AD 1844. What we then saw was the way Jesus described these histories; He merged the ending of the destruction of Jerusalem in AD 70 and the beginning of The Dark Ages in AD 538, taking away the gap of time between AD 70 and AD 538, and coalesced them so that AD 70 and AD 538 appeared as one event. In doing that, in describing the destruction of Jerusalem there was an inference to The Dark Ages.

So I am just going to read those two passages again. There is a passage here that is describing the tail end of the destruction of Jerusalem and there is a passage here that is describing the beginning of The Dark Ages. And as you recall, AD 538 took us to the Book of Revelation 11; and AD 70 took us to the Book of Daniel 9.

As I have done in the past I am not going to read all three of the Gospels together, but I have put them together and combined them; and I will just be reading my understanding of what the three passages are talking about.

So we are going to deal with the first portion. It is given in Matthew 24:15, Mark 13:14, and Luke 21:20. Combining these three passages together, this is what it says.

Matthew 24:15	Mark 13:14	Luke 21:20
<i>Synopsis of Scripture:</i> When you shall see Jerusalem surrounded with armies, which is the abomination of desolation spoken of by Daniel, standing in the Holy Place where they ought not be, then know that the desolation of Jerusalem is near at hand. Let him that reads this prophecy understand.		

So here, just before you get to AD 70, Christ is directing his disciples and us to go to the Book of Daniel and to see what Daniel speaks about concerning this army, or this “abomination of desolation” as Jesus calls it, and the impact that it has upon Israel. And we saw that we were directed to go to Daniel 9, not chapters 11 or 12 and we discussed why that was so.

We then looked at Matthew 24:21, Mark 13:19, and Luke 21:24 and we saw that Christ said this:

Matthew 24:21	Mark 13:19	Luke 21:24b
<i>Synopsis of Scripture:</i> And then Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled. During this time, the times of the Gentiles, there shall be great tribulation, greater than anything since the world began, even to the end of the world.		

We picked up this term about “the treading down” and the “*times* of the Gentiles,” and we were directed to Revelation 11. We developed this model in Revelation 11:1-2 where we began to pick out the timeframe that it was given in and we found that it was talking about a time period after 1844. We saw how God was modeling the affairs of Earth by describing two groups of people that were separated by a wall. We saw that this was the Seventh Day Adventist Church, God’s denominated people who had come back into a covenant relationship with Him, and that there was a wall of separation between them and the world.

We also saw how this term “*times* of the Gentiles” is in its plural, and we saw that part of the first *time* of the Gentiles was this 1260 years time prophecy, which is given seven times in the Bible, which begins in AD 538 and ends in AD 1798. We noticed that we can take this 1260 years time period and overlay it on top of the time period of The Dark Ages that was also described in the Gospels.

Having done that we went to the Book of Daniel and we saw what the Book of Daniel said in chapter 9. We looked at two verses, verses 26 and 27. And as you recall, I noted that in verse 26 of Daniel 9 that there were four segments to this verse: (a), (b), (c), and (d). We split this verse into four segments. And we looked at Daniel 9:27 and we saw how we could split this verse into three segments: (a), (b), and (c).

We saw how we as a people tend to just concentrate on the first part of these verses Daniel 9:26(a) and 27(a) because of their relationship to the 490 years prophecy, or the 70 weeks as Daniel 9:24 talked about; and, it describes the history of Christ and the time of the Jews.

So our timeline reflected the 490 years, which are the 70 weeks of Daniel 9, and we saw how it was split into seven weeks, sixty-two weeks, and one week and that in the midst of the one week period we saw how Christ was going to be crucified. This 490 years time period began in 457 BC and ended in AD 34; and we know that Christ was baptized in AD 27 at the commencement of that one week period and that He was crucified in AD 31.

Now, when we traditionally look at this prophecy in Daniel 9, we concentrate almost exclusively with respect to these 490 years. In doing so we miss a large portion of verses 26(b), (c), (d) and 27(b), (c). And it is in these verses that we can see some vital information with respect to the study that we are doing.

And we saw in Daniel 9:26(b), (c), (d), in this portion, how part (b) was talking about the destruction of Jerusalem in AD 70, which is where Christ directed us to; but, in directing us to Daniel 9:26(b) of the verse, we should naturally look at the surrounding information. There is a lot more information that just this description of the destruction of Jerusalem by Pagan Rome in AD 70. Because, what we saw in Daniel 9:26(c), it spoke about the continuation of this warfare after AD 70 and it uses the same kind of imagery that we get in the Gospels where Jesus, in essence, collapses these two time periods of the destruction of Jerusalem and The Dark Ages and make them just go from one to the next without this time gap. And that is the wording that you get from going from Daniel 9:26(b) to (c).

And then we talk about The Dark Ages, which goes from AD 538 to AD 1798. This was Papal Rome's persecution of God's people. We pick up this term that it says in there, "the end." It talks about the end of this warfare shall be with a flood. And this word "flood" is a code word that we can go into Revelation 12 and see that it was talking about Papal Rome. And going into Revelation 12 again we picked up this time period of 1260 years and we saw that the end of this destruction would be with the Papacy.

So very clearly we saw that there were going to be two desolating powers that would come against God's people. There was going to be Pagan Rome and Papal Rome, which is the very same information that we got here in the destruction of Jerusalem and The Dark Ages. We have Pagan Rome during the time of the destruction of Jerusalem, and during The Dark Ages we have Papal Rome.

Revelation 11:1-2 clearly shows us this history of Papal Rome, and it gives us the ability to pick up these dates of AD 538 to AD 1798, and the timeframe of the 1260 years.

And when we come to this portion of the ending of the destruction of Jerusalem in AD 70 when we came to Daniel 9, we did note that the destruction of Jerusalem was not defining the time period as the 1260 years from AD 538 to AD 1798; but, it was looking at a waymark in the history of the punishment that God inflicted upon His people.

So if I just draw a timeline—I am not going to give a start date on it—but the end date is AD 1798, and 1260 years prior to that is AD 538, which is the Papal desolation.

We are only using information that we have gleaned from the information spoken about in the Gospels, from Revelation 11:1-2, and from Daniel 9:26.

So we are given information, but we are only given a waymark, which is AD 70 which is Pagan Rome. And I suggested that we did in fact see that this Pagan desolation was just more than Pagan Rome's activities in AD 70. It consisted of more than that.

And then we spoke about how that this warfare in Daniel 9:26(d) would end in AD 1798.

Then we went on to Daniel 9:27(b); and 27(b), here we discussed why all this warfare was occurring, why this warfare was happening. And the term that 27(b) used was "*the overspreading of abominations*." So this phrase, "*the overspreading of abominations*," we broke down this verse and saw that it was the abominations of Israel that God was upset with, and He punished His people because of their apostasy and their iniquity, as we find in the beginning when we first began our study in Leviticus 26, the blessings and the curses, it is because of this that these desolations come upon God's people.

And then when we looked at Daniel 9:21(c) we saw once again that this desolation would end in AD 1798.

So that is kind of a brief summary of where we got to, when we picked up these two thoughts in Revelation 11:1-2 and Daniel 9:26-27. We can see now, which is what I suggested right at the beginning, that when Christ takes us to two different Books, in fact He is taking us to

the same histories and to the same events and we are required to bring them back together again. You can see that in Daniel 9:26 He does it very nicely and tidy for us; because, in AD 70 we can see the destruction of Jerusalem by Pagan Rome and the destruction of Jerusalem by Papal Rome. The history of the destruction of Jerusalem by Papal Rome is the very history that is given in Revelation 11 that we discussed. So the destruction of Jerusalem ending in AD 70 and The Dark Ages beginning in AD 538 come back together. That is why Christ is able to give this imagery, the destruction of Jerusalem in AD 70 and the beginning of the destruction of God's people, Jerusalem, from AD 538 to AD 1798. It is essentially the same thing because the power is the same, Rome. This desolation is brought upon God's people. It is the same power that does it and it is the same people that it is inflicted upon.

We then looked at this term given in Daniel 9:11 where it talks about this curse that Daniel recognizes that his people are under a curse. We looked at this curse, and we went to Deuteronomy 28, picked up this thought of the blessings and the curses that Moses talks about, and the history of that and the events that surround it.

And what we did then, we combined that thought of this curse with this term, "indignation," and we did that by threading our way beginning from Jeremiah 50:17. So we talked about this activity that the Assyrian nation, and Nebuchadnezzar after him, begins to punish God's people. So that is where we began this thread.

We then went back to Daniel 9:27(c) and we lined that up with Daniel 11:36. Daniel 11:36 lines up with Daniel 9:27(c), and an interesting thing or word that is discussed here, just picking up the last portion of Daniel 11:36—I am going at speed because we are just summarizing all that we have spoken about so far—and it says he, the King of the North "shall prosper till the indignation be accomplished;" or "the indignation has come to its end," it is finished, "for that that is determined shall be done." And that term, "*that that is determined shall be done*" is the same language that is spoken about in Daniel 9:27(c), that last portion. It says, "that that is determined shall be poured upon the desolate" or "desolater."

So that is how we begin to match the activities that are going on with God's people in Daniel 9:26-27. And this is Pagan Rome and Papal Rome, if you will remember. We have just gone through that. It is talking about Pagan and Papal Rome. This is the warfare that they bring upon God's people.

The language that is used to describe this, especially this last portion here in Daniel 11:36, is this "indignation." So here we begin to pick up this term of this "*indignation*." And this "*indignation*," which has to do with Papal Rome, is the same indignation that Pagan Rome brings upon God's people. And this warfare that Pagan Rome brings upon God's people is just a continuation—as I will show you in a moment as we go to Daniel 8—is a continuation of the warfare that other nations have brought upon God's people. And that is where we picked up this idea that Jeremiah 50:17, talking about the indignation or the warfare that Assyria and Babylon bring to God's people is the same warfare that Pagan Rome and Papal Rome bring to them.

So by doing that we can see that this curse—this curse of Moses as Daniel describes it—is this indignation that God has against His people.

So I want us to remember this term here, "*indignation*" from Daniel 11:36.

We then went to Daniel 8. In Daniel 8 I did make the point that to really understand what Daniel 8 is speaking about in terms of the 2520 that we are discussing, we really need to have a clear understanding of what the "Daily" is. And because it was not in the scope of the study to go into the details with that, I just offered to you that the Daily = Paganism. And we read from

four or five different pioneer authors testimony that confirmed that this idea was correct. So we have accepted and gone with this idea. I have only suggested that if you want to attain further follow-up material to confirm that, you just contact the ministry and we can provide you with the information to show that.

But it is critical to understand this because, when we come to Daniel 8:13 we begin to understand how the question is framed. The vast majority of Adventists that I have spoken to and met and dealt with on this subject always know the answer. We know that verse 13 is the question, and everyone knows the answer: The answer is two thousand three hundred days, and we normally put the date AD 1844 with that. We have some idea that there is a connection with Daniel 8 and Daniel 9, but most people do not see and understand the question too well.

The pioneers, and we read one of them, reframed this question and put it in a very simple way. So I am just going to do it in terms of a timeline.

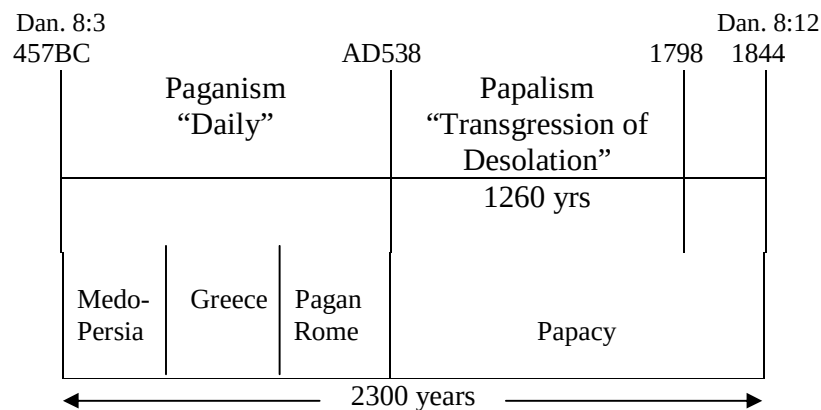


Figure No. 54. (See Fig. 53)

We know the division of Daniel 8 begins in verse 3 and the division ends in verse 12.

And the question says, "How long is this vision going to be?" And we know that the answer is two thousand three hundred days.

And so the question is, "How long is the vision concerning or that is dealing with two things, the Daily and the transgression?"

So there are two powers, two entities, described in verse 13. There is the Daily and there is the transgression of desolation and the Daily desolation. This is the language that the pioneers used. So the Daily desolation and the transgression desolation are two activities.

And it says, "to give both the sanctuary and the host to be trodden under foot." So we see that the host is trodden under foot and the Sanctuary is also trodden under foot.

And straight away, this term—we discussed this—this "*host to be trodden under foot*," is the same language that is described in the Gospels, it is the same language that is described in Revelation 11.

What we spoke about here in terms of the 2300 days timeline, because that is the framework of Daniel 8, this Daily here consists of three powers. It consists of the Medes and Persians, the Greeks, and Pagan Rome; and the transgression of desolation is the Papacy or Papal Rome. We know that the Papacy comes into full power in AD 538 and ends its power in AD 1798.

We also know from Daniel 8 and Daniel 9—and we did not discuss the intricacies of that; it is not within the scope of the study—but this prophecy begins in 457 BC and ends in AD 1844.

Now, remember, it talks about, “How long is the treading down of the host going to be and how long is the treading down of the Sanctuary going to be?” The focus of Daniel 8 is the Sanctuary; it is not really focusing on the host. So the answer is, “unto two thousand and three hundred days; then shall the sanctuary be cleansed,” which takes us to 1844. So this treading down of the Sanctuary ends in 1844.

Time and time again, both in the Gospels—Matthew 24, Mark 13, and Luke 21—Revelation 11, Daniel 9, and Daniel 11:36, we have seen the treading down of the host or saints does not end in AD 1844. It actually ends in AD 1798. So we see that the question is a two-part question. It says, “When is the trampling down of the host going to finish”—and that is AD 1798—“and when is the treading down of the Sanctuary going to occur?”—and that is AD 1844.

We have already discussed extensively this AD 1798 date. We know these Scriptures talk about the end of this “indignation,” or when the “indignation” comes to its end. So AD 1798 is the end of the end of the indignation.

Let us just quickly go back to Jeremiah 50:17. It says, “Israel”—talking about the Northern and Southern Kingdoms, both together—“is a scattered sheep; the lions have driven *him* away:’ and then it says, “first the king of Assyria hath devoured him;...” So first we have the king of Assyria doing some work. And then it says, “and last Nebuchadrezzar king of Babylon...,” and last, we have the King of Babylon.

So it is this phrase, “*the first*” and “*the last*” that we want to pick up on.

We can see that we have two end dates here: AD 1798, host or saints to be trodden under foot; and AD 1844, for the treading down of the Sanctuary. We can see in the Gospels when it spoke about the “*times*,” plural, of the Gentiles.

So let us go to Daniel 8:19. It is only by our understanding of this imagery here that there is a *first* and a *last*, that there are two end dates contained within the 2300 days prophecy, that the trampling down of the host ends in AD 1798, and yet the treading down of the Sanctuary ends in AD 1844; and there is this “*times*” of the Gentiles in the plural, that there are two of them, that we can begin to understand what Daniel 8:19 says.

And Daniel 8:19 says, “¹⁹And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.” So Daniel 8:19 is talking about the last end of the indignation.

It is not a construct of the human mind that when we talk about this last end, for sure we are talking about an end of a time prophecy but we are talking about the last end. And it is this imagery in Jeremiah 50 that gives us this idea that if there is a *last* there must be a *first*. Common sense would teach us this. If we are to see that there is a *last*, there must be a *first*—we could call this the “first end” and we could call this the “second end.”

Now, again, it is not within the scope of this study but there are intricacies in the dialogue between Jesus Christ, Gabriel, and Daniel as we thread our way through verse 13, even up to verse 26 in Daniel 8.

But in summary, if I could explain it this way, Daniel sees all this warfare that is going on against God’s people. He becomes distressed by this, and he asks God, “Can you explain what this is all about?”

Christ then instructs Gabriel not to make Daniel to understand the information that he has seen with Daily desolation and the transgression of desolation, but to make him understand another piece of information that he has seen. For sure he has seen that in verse 14 the whole focus that Christ has envisioned, or has in His mind, is about the cleansing of the Sanctuary.

That is where Christ focuses and that is really where he wants Gabriel to take Daniel, into the 2300 days prophecy portion of the cleansing of the Sanctuary so that Daniel could understand this bit of the vision.

But Daniel, in his humanity, wants to understand the Daily desolation and the transgression of desolation.

We mention this again that it is very similar to how the disciples and Jesus, while having this dialogue, and the disciples do not have a clear understanding of the separation between the destruction of Jerusalem and the end of the world. They combined these thoughts together, and Christ in his mercy answers both of their questions.

Christ does the same thing here. Daniel is focused on the Daily desolation and the transgression of desolation portion of the 2300 days prophecy; Christ wants him to understand the portion regarding the cleansing of the Sanctuary. But Christ answers both for him.

So in this dialogue between Christ, Gabriel, and Daniel, when we thread our way from verses 14, 15, 16, 17, 18, when we come to 19 when Christ says to Gabriel, “Make him to understand ‘*at the last end of indignation,*’ ” it is talking about the focus is occurring here at the cleansing of the Sanctuary. This is where Christ wants to direct Daniel.

So this indignation, this punishment upon God’s people, is both directed towards the host and also towards His Sanctuary.

So when we talk about the last indignation, it is talking about this event that occurs in AD 1844.

So AD 1798 is the end of the first indignation, the end of the first, and AD 1844 is the end of the second or last indignation.

Now, this concept may be a bit hard to grapple with initially, but I hope you can see reasonably clear how we get these two end dates, how the treading down of the host ends in AD 1798; but, the focus of Christ’s dialogue or what he wants Daniel to understand is what occurs post-AD 1844. That is why He uses this term, “Make him to understand what is going to happen at the end of the last indignation,” which is AD 1844 regarding the cleansing of the Sanctuary.

The indignation that these two desolating powers level or place against God and His people is both directed against the host, the saints, and also against the Sanctuary.

We will come back and develop this thought after we have laid out some more information.

But I want to come back to the 2300 days prophecy timeline. Remember, this is the 2300 days prophecy, but we are dealing with the 2520 time prophecy.

Now, we know that Daniel, in his prayer in Daniel 9, is talking about the curse of Moses that is being applied to God’s people in his day; and the day that he is living in is way before 457 BC. So this is during the reign of Babylon.

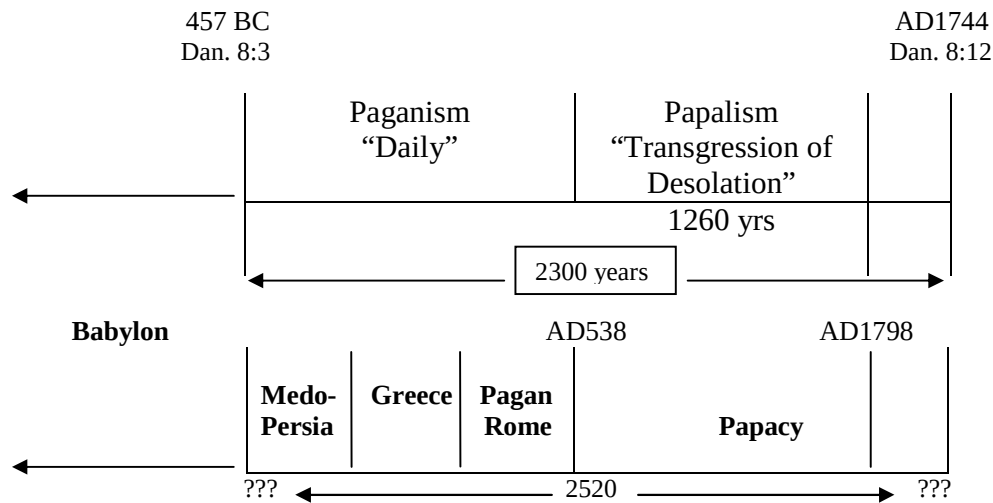


Figure No. 55. (See Figs. 53 and 54)

Now, we are trying to look now for a start date for this 2520. We know for sure that it does not begin in 457 BC because it has already started during the reign when Babylon was ruling the Earth, way before the 2300 days prophecy. Chapter 8 gives us the timeframe for the 2300 years, so we know it at least contains these three powers of Medo-Persia, Greece, and Pagan Rome. So using Daniel 9 and this idea that the indignation or the curse is already in effect in the days in which Daniel is living, it gives us the ability to see that this Daily desolation does not just include these three powers; it extends prior to that to include the power of Babylon.

That really should not come as a surprise to us; because, if we look through Daniel 2, Daniel 7, and moving on into Revelation 17 and even Revelation 13, we can see that these four powers spoken of over and over again. So it should not be any surprise to us that this Daily desolation or this power that comes against God's people, this Pagan desolation and this Christian desolation, includes the power of Babylon.

And not only that but Jeremiah 50 clarifies that and tells us that that is a fact.

So having seen that there are two indignations leveled against God's people, both with two different end dates, let us try and understand the dynamics of that and why that came to be.

We have already discussed about God's denominated people and how, at the brook Jabbok, Jacob gets his name changed to ISRAEL, and we know that he has twelve sons who eventually become the twelve tribes. And through history when you come just past the Time of the Judges, the nation of Israel asked for a king and we have the first king Saul, then David, then Solomon.

An interesting occurrence happens during the reign of Solomon. Because of his sins and his iniquities, God essentially said, "The curse that I gave way back in history in the time of Moses is going to really come into effect now because my people have gone too far." But He patiently waits for them. But part of the punishment that He gives to Israel, and He calls it the "House of David," is that He decides to split Israel up. And He decides to do that to essentially protect Israel so they are not corrupted. So we have a split in the kingdom.

So let us look at that history where the split occurs, and we are looking at 1 Kings 11. We are going to pick up from verse 9.

- 1 Kings 11:9-13 (KJV)

“⁹And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. ¹⁰And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. ¹¹Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. ¹²Notwithstanding in thy days I will not do it for David thy father’s sake: *but* I will rend it out of the hand of thy son.”—and the son that He rends it out from is Rehoboam—¹³Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen.”

So during the reign of Solomon, God tells him that he is going to rend the kingdom and he is going to be given one tribe and another king is going to be given the rest of the kingdom.

So let us move down the chapter and go to verses 26 to 40.

- 1 Kings 11:26-40 (KJV)

“²⁶And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon’s servant, whose mother’s name was Zeruah, a widow woman, even he lifted up *his* hand against the king. ²⁷And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father. ²⁸ And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. ²⁹And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: ³⁰And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces: ³¹And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: ³²(But he shall have one tribe for my servant David’s sake, and for Jerusalem’s sake, the city which I have chosen out of all the tribes of Israel:) ³³Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father. ³⁴Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant’s sake, whom I chose, because he kept my commandments and my statutes: ³⁵But I will take the kingdom out of his son’s hand, and will give it unto thee, *even* ten tribes. ³⁶And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. ³⁷And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over Israel. ³⁸And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. ³⁹And I will for this afflict the seed of David, but not for ever. ⁴⁰Solomon

sought therefore to kill Jeroboam. And Jeroboam arose and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.”

So this is the history of the rending of the kingdom from the House of David.

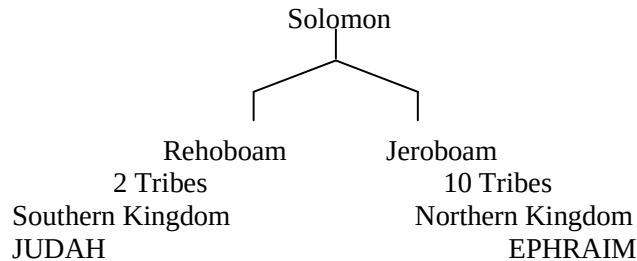


Figure No. 56

And we see that it was Rehoboam who took Solomon’s throne as his son; and Jeroboam who took the rest of the kingdom, he took ten tribes. And although Rehoboam only had one tribe, he in fact had two: He had Judah and Benjamin. Benjamin was only a small tribe, so it was not really counted. That is the reason why it says there was only one tribe.

So the kingdom is now rent. And they call Rehoboam’s kingdom the Southern Kingdom because it is in the southern part of Israel, and they call the Jeroboam’s kingdom the Northern Kingdom. It is not a term that the Bible uses. It is a term that we use colloquially.

The Southern Kingdom was known as Judah (or Jerusalem), and the Northern Kingdom was known as Israel (or Ephraim). So we now have Judah and Israel.

So we begin to see now this concept being developed that when Moses speaks to God’s people in Deuteronomy and in Leviticus how that if they do not keep the covenant—this whole punishment that is being inflicted upon God’s people is all centered around the covenant. And you recall that we had a very brief overview of what the covenant is. And the covenant is simply The Ten Commandments. That is what the covenant is. Both in the new covenant and the old covenant we spoke about what the difference between the two is.

But essentially, if you keep the covenant, if you keep God’s Ten Commandments, He will bless you; and if you do not, He will curse you or punish you. So this punishment is now going to begin to be inflicted upon God’s people Israel. But before it can be inflicted, before they have passed the point of no return the kingdom splits. It is in the beauty of this splitting, if I could put it that way, that explains all the after-history that we have spoken about so far, how we get these terms; *i.e.*, the first indignation, the last indignation, the trampling down of the host, the trampling down of the Sanctuary, how you get these phase shifts for these end dates. It is all attributed to the fact that in the life of Solomon because of his apostasy God decides to rend the kingdom. And the rending of the kingdom is really a protective measure that God gives to His people so that if one side would come down He would still have a remnant.

Now, as brothers often do, as these kings start coming down in history there is always infighting between them. And because of their continued apostasy, God either allowed them to fight and harm one another or He allowed other kingdoms to come and punish His people.

But this history continues down through time, until we get to the time where in the Northern Kingdom (Israel), we get to King Hoshea. He is the king of Israel and he reigns from Samaria. By the time he begins to reign, essentially Israel had filled up the cup of their iniquity and God punishes them. He begins or initiates the 2520 curse upon Israel. He does this in the

year 723 BC. We will discuss the date as we develop our study because there is some discussion about what the correct date is and what the correct date is not.

So let us turn to 2 Kings 17, picking up from verse 1.

- 2 Kings 17:1- 6 (KJV)

“¹In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.”—so Hoshea reigns over Israel from Samaria for nine years—²And he did *that which was* evil in the sight of the Lord, but not as the kings of Israel that were before him. ³Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. ...”

Remember that in Jeremiah 50 how it was the Assyrian nation had come against God’s people, this is where it begins.

“⁴...And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. ⁵Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. ⁶In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by the river Gozan*, and in the cities of the Medes.”

We are going to skip down now to 2 Kings 18:9.

- 2 Kings 18:9 (KJV)

“⁹And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.”

You can see we are talking about the same history but it is in a different chapter. Now, it gives a different sequence here:

“¹⁰And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken. ¹¹And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by the river Gozan*, and in the cities of the Medes.”

So we have a number of dates here, a number of events. We have the seventh year of Hoshea; we have the ninth year of Hoshea; we have three years of besieging. We have some correlation for these dates against the regional years for the king of Judah, and it is an understanding of these years that really help us to define this time period of 723 BC. There is discussion of what year this really was, and it has a major impact of our understanding of the 2520.

Two other dates that are frequently spoken about is 721 BC and 722 BC. In reality they are both the same date, but people pick and choose different events as to why they get to 721 BC or 722 BC. We will discuss that and the reasoning why people come to these dates and why in reality the correct date is 723 BC. This whole issue of chronology is vitally important to us to establish the fact that the 2520 time prophecy is really a true time prophecy.

So we are going to skip back to 2 Kings 17 and pick up from verse 7.

- 2 Kings 17:7-8 (KJV)

“⁷For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, ⁸And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.”

Then from verse 9 to verse 17 of 2 Kings 17 God lists all of the evils that Israel has done.

So we can see from verses 7 and 8 that He says why the end of Israel has come about, why now Assyria has come and has the ability to totally wipe the nation of Israel. Then the whole list that God gives is from verse 9 to 17.

I am going to read verses 18 to 24, and this is how we know that the nation of Israel has really come to its end. Before, they have been punished; but, now, the end has completely arrived.

- 2 Kings 17:18-20, 22-24 (KJV)

“¹⁸Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. ...”

And this term “*the tribe of Judah only*” it is talking about Judah and Benjamin, which is the Southern Kingdom, which is the second half of the kingdom that God gave to David and his House.

“¹⁹Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. ²⁰And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. ²²...For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; ²³Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. ²⁴And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities *thereof*.”

So we have come to a time period now where the ten tribes of Israel have filled up the cup of their iniquity and God has now said, “I am going to punish you.” And the punishment is

very simple: He allows the Assyrian nation to come and totally destroy the ten tribes, the Northern Kingdom, and be taken away to Assyria and the land is now repopulated with various other nations who come in and repopulate Samaria and all the surrounding country.

In our next study we will develop this idea about the 2520 starting in 723 BC when it is applied to the Northern tribes, to King Hoshea; and how we can develop this idea of the 2520 and bring it from its start date and see where the end date is and see how it correlates through the information that we have developed so far from the Gospels, from the Book of Revelation, and the Book of Daniel, in the context also of the 2300 days prophecy. We will then see how this 2520 curse, this indignation, is not only inflicted upon Hoshea and the Northern tribes. Because of the apostasy that Judah gets into, that God also punishes that kingdom, the Southern Kingdom, and we will thread our way through that history as well.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us. As we begin to see, Lord, the punishment that was inflicted upon your people because of their disregard of the covenant relationship which they had committed to keep with you, Father, help us to see the great danger that lays before us. Lord, we have already studied that today in the antitypical Day of Atonement that we are your covenant-keeping people. And, Father, the sign of that covenant is our love and devotion to your Holy Sabbath. Father, this is truly the sign that we are your people. Father, bless us and help us to keep your Sabbath holy, to understand its implications to our lives, the beauty and joy that we can experience week by week by resting and contemplating your Word. Father, guide our thoughts and our feelings. We ask and pray these things in the name of Jesus. Amen.

THE 2520 REVEALED

Part 20

Presented by Parminder Biant

Opening Prayer: Heavenly Father, as we continue our studies in the 2520 in this week and as the next few presentations we are beginning to draw to a close, I ask that you continue to guide us and strengthen us. Help us, Lord, to not only to be able to discern the signs of the times in which we are living but, Father, may each of us consecrate our hearts so that we might be able to stand in these sacred times in which we live. Father, guide our thoughts and our feelings. May we begin to see the great beauty in the symmetry and your grace, Father, as we continue to study the 2520. We ask and pray in the name of Jesus. Amen.

In our last presentation we discussed the fall of the Northern tribes of Israel and we saw that they fell in 723 BC, which was the ninth year of King Hoshea.

As you recall, I said that I would go back and discuss that date and I will do that. But I just want to, before doing that, move on to the fall of the Southern Kingdom of Judah.

Now, the fall of the Southern Kingdom occurred in the reign of Manasseh, but his fall was not the same as Hoshea's. So if you want, open your Bible and turn to 2 Chronicles 33:1-17.

- 2 Chronicles 33:1-3, 9-13, 15-17 (KJV)

¹Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: ²But did *that which* was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. ³For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. ⁹...So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the Lord had destroyed before the children of Israel. ¹⁰And the Lord spake to Manasseh, and to his people: but they would not hearken. ¹¹Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. ¹²And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, ¹³And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his Kingdom. Then Manasseh knew that the Lord he *was* God. ¹⁵And he took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast *them* out of the city. ¹⁶And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. ¹⁷Nevertheless the people did sacrifice still in the high places, *yet* unto the Lord their God only."

So we see here that Manasseh began his reign when he was very young and that sometime during his reign, very quickly after becoming king, he began to apostatize and went back to the abominations that his father had undone. And because of the abominations that he encouraged and even commanded Judah to do—and in verse 9 it says, “Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen”—because of that, God decided that He would punish Jerusalem and Judah.

In verse 11 it says, “Wherefore the Lord brought upon them the captains of the host of the king of Assyria,” and they took Manasseh, bound him in fetters and took him to Babylon.

So this is the time when the 2520 begins for the Southern Kingdom, when Manasseh is taken to Babylon. But if you will notice from verses 11 to 13, when he is in Babylon he humbles himself and he beseeches God to forgive him. God hearkens to his prayer and then he is then reinstated to be king again in Jerusalem. And we will pick up the last portion of those three verses, and it says:

- 2 Chronicles 33:13 (KJV)

¹³And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he *was* God.”

And then in verses 15 and 16 it talks about the reformation that Manasseh makes in Jerusalem upon his return. But verse 17 describes the fact that even though he reformed, the apostasy was so deep in Jerusalem that the people never really went back to a pure and undefiled worship as they had done in the days of Hezekiah. The apostasy that Manasseh and laid was so deep and grave that it was not that easy to be undone.

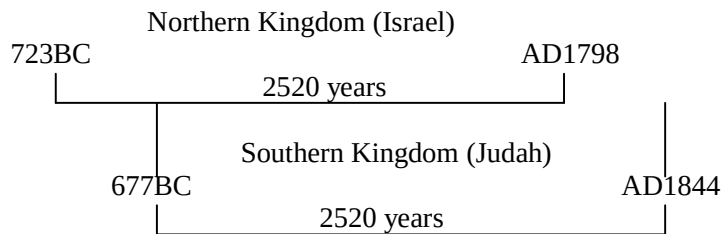
Now a similar passage to this is found in Jeremiah 15:1-7.

- Jeremiah 15:1-7 (KJV)

“¹Then said the Lord unto me, Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth. ²And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the Lord; Such as *are* for death, to death: and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity. ³And I will appoint over them four kinds, saith the Lord: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy. ⁴And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem. ⁵For who shall have pity upon thee, O Jerusalem? Or who shall bemoan thee? Or who shall go aside to ask how thou doest? ⁶Thou has forsaken me, saith the Lord, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. ⁷And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.”

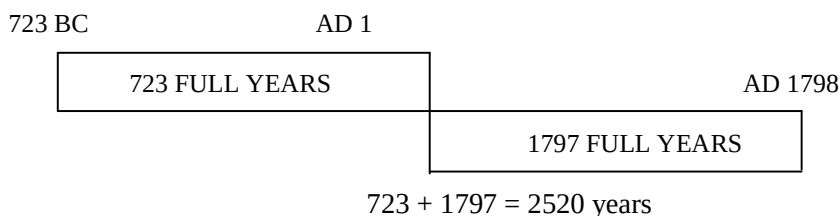
Now, the dates of Manasseh's captivity when he was taken to Babylon was 677 BC. So we have the start date of 723 BC for the captivity for the destruction of the Northern tribes. We have the start date of 677 BC for the infliction of the punishment upon the Southern tribe Judah.

In the studies that we have done to date we have seen that there are two indignations that come upon the people of Israel, God's people, and that AD 1798 and AD 1844 are the two dates that keep on coming up over and over again. 1798, as we have spoken of, is the ending of the indignation or the trampling of the host; and this term in Daniel 8:19 where Gabriel speaks to Daniel and says, "I will make thee to know what shall be at the end of the last indignation," we know that is referring to 1844.



And also it does not take much mathematics to show that if a time prophecy begins in 677 BC and that lasts for 2520 years, this time prophecy will end in 1844.

Now, when the pioneers became aware of this issue they had a very nice and tidy way of describing this—not problem—but this issue. They used this word, “*full years.*” It is a very neat and tidy way to describe how you can show that this is correct is by doing a very simple pattern.



The 2520 Revealed

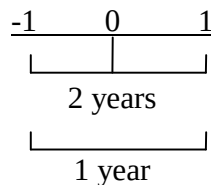
So if I would say “723 years,” you would say it would have to be 723 full years.

To get to 1798, to get to the beginning of 1798, you would say it would take 1797 full years. So to get to the beginning, starting from 723 BC, at the beginning of that year, to get to the end of 1 BC, you have this idea of it being 723 full years.

And then when you start at AD 1 and you want to get to AD 1798, you would say that you want to get to the end of 1797, which would take you to the beginning of 1798.

So it is a matter of simple mathematics now to add: $1797 + 723 = 2520$ years. And that is how they would explain it.

The way we might explain it today, and as is often done, we do not use this term “*full years*.” We would just use this type of mathematics: We would say $2520 - 723 = 1797$, and that is where they get this 1797 full years. And to get to 1798, because there is no Year 0 and our calculation has that built in, your remainder is one year short. So we would always have to add another year into this: $2520 - 723 = 1797 + 1 = 2520$ years.



To quickly describe that to you, if you had -2, -1, 0, 1, 2, which our calculation has it built into it, you can see to get from -1 to 1, you go -1 to 0 to 1 would give you 2 years. But in reality there is no Year 0. So to get from -1 to 1 = only 1 year.

So because you have jumped this extra year, you have to add it in here, $1797 + 1 = 1798$.

The other way of looking at it is you would take this year (-1 to 0) and put it at the end, which is the concept that the pioneers had.

In my experience, the understanding of how to cross from BC to AD dates is intuitive quite straightforward and relatively simple; but, it has been one of the hardest things for people to grapple within their minds when they are explaining this issue. So I think the easiest way to do it is to go through this method that the pioneers talk about. Ellen White is in agreement with this term, “*full years*.” They say 723 full years + 1797 full years = 2520 years.

With a prophecy that you may be more familiar with, because Ellen White does not talk about it in terms of the 2520 when she talks about this, but she does with the 2300 days. They would say 457 full years. And we know that the Millerites were expecting Christ to come in 1843, and they come to a realization when they correctly understand this calculation, they say 1843 full years. And to get to 1843 full years, if you can imagine, you begin in January 1843. To get to the full year you go all the way from January through December and you end up getting to the end of December, which is the beginning of 1844. And that is how we get from 1843 to 1844, because of this concept of these 1843 full years.

The way it is described today is we would take $2300 - 457 = 1843 + 1$ year. This adding on of this extra year equals the term “*full years*.”

It is the recognition that this Year 0 does not really exist and we have to account for that in this type of calculation of the pioneers. And if you will just add these two numbers of 457 and 1843 together you get 2300. It is relatively straightforward.

Now, the reason why they initially made this mistake, it was not because they were not aware of this issue; because, all of this information was recorded history. It was in the 1700s that

all this term of BC and AD began to be popularized and to come onto the scene. So they were aware of it. But it was a simple oversight because, what William Miller did, he took 2300 and he knew that it was 457 BC. And when he subtracted 2300 – 457 and got 1843, instead of going to the last process and realizing that it would have to be at the end of 1843, which would make it 1844, he missed this last step.

Just in the same way as that when he came to understand the Sanctuary, he did not follow through and realize “the Sanctuary” was not talking about the Earth, when he came to his calculations he did everything right but he stopped one step too short. So when he got to 1843 he did not follow on and say in his thinking that it would have to be at the end of 1843.

It was common knowledge, it was understood that there was no Year 0. This thing was not done in the dark in some corner somewhere. It was well recognized that this is how when you go from BC to AD that there is no Year 0. It was not a new discovery that happened sometime in 1843. It was a simple mistake and nobody spotted the mistake. As Ellen White says, the Lord took His hand away and they realized what was going wrong. And this is why Miller did it; he just missed this one step. And we know the prophetic significance of missing that with respect to the Disappointment and the delay they were expecting in the fulfillment of Habakkuk 2, in that history.

So that is just a really brief simple overview of how we just do these types of calculations.

So essentially, where we have gotten so far is that we have discussed the relevancy and the accuracy that Leviticus 26 is talking about, these “seven times.” We have gone to the Gospels and seen how Jesus, though His prophecy that He gave us, took us to the Book of Revelation, to the Book of Daniel; how this punishment that comes upon God’s people, the curse or the indignation, is described; how we get these two dates of AD 1798 and AD 1844, and how these two dates tie in with the two dates of 723 BC and 677 BC that the Northern and Southern Kingdoms were punished for their rejection of the covenant; and how this 2520 time prophecy, the structure of it really is laid out.

But there are a couple of more things that we need to really tie up in here.

Now, we know that the 2520 timeline of the Northern Kingdom is really talking about the destruction or the persecution of the host; and the 2520 timeline of the Southern Kingdom is for the Sanctuary. Daniel 8 clearly tells us that.

And if you remember, when we were in Daniel 8 and we drew a timeline of the 2300 days prophecy, we saw that Daniel 8:13 spoke about the vision. So let us just quickly turn to Daniel 8 and quickly read verse 13 again.

- Daniel 8:13 (KJV)

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall* be the vision *concerning* the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

So there are these two-phases of persecution: the persecution of this treading down of the host and of the Sanctuary. And as we discussed, the two powers that do that in the language of Daniel 8 is the Daily and the transgression of desolation.

We saw in Daniel 9 and Revelation 11, one of the phases of that trampling down or that treading down when it talks about the times of the Gentiles, this Papal persecution, these 1260 years that was identified in Revelation 11; and we also picked that up in Daniel 9.

Also in Daniel 9 we tied in this other persecution that Pagan Rome would initiate in AD 70, and we got that from the Gospels, Matthew 24, Mark 15, and Luke 21.

We also then began to lay out the 2300 days in terms of these two persecuting powers, and we saw that we could lay out this timeline of the 2300 days, from 457 BC to AD 1844, with AD 1798 in here, that we could see that this was the Papal persecution beginning in AD 538 to AD 1798. And we had a waymark which was in AD 70 where we had Pagan Rome.

But we could also see that Daniel was speaking about three powers, not just Pagan Rome. It was talking about Medo-Persia, Greece, and Pagan Rome. And despite what many people claim, the question on verse 13 of Daniel 8 is in relationship to time. There are many people who confuse this idea that the question in verse 13 is not in relation to time. And the reason why they come to that conclusion is because verse 14, when it is talking about the 2300 days, it talks about the climax about the end here where the Sanctuary is being cleansed. So people feel, because of that, that the question in verse 13 is not in relationship to time; but it is. And the reason why they miss that point is because they do not see this tracing of the word “*vision*” through Daniel 8 and into Daniel 9 and into Daniel 10.

There is a clear distinction between the usage of this word “*vision*” that Daniel had. At first sight, without some digging into that, it is not clear. But when you come to grips and you can see the reality of that you can begin to see that there are in fact two things going on at the same time. And without a careful analysis of the words you miss that point.

And, yes, for sure there is a focus of what happens here in 1844, the cleansing of the Sanctuary; but, the question itself is in relationship to time. It is in relationship to the 2300 days, the activities of these desolating powers upon God’s people.

And I have already discussed this in overview because it is not within the scope of this study of the 2520 to go into that study, but Daniel is focused upon the daily desolation and the transgression of desolation and Christ wants him to be focused on this information that begins in AD 1844. And the question itself is framed around this vision of the desolating powers, not the vision of the cleansing of the Sanctuary directly. Hence, the question of verse 13 is in relationship to time. It is in relationship to this 2300 days prophecy.

Having said all that, the point I am trying to make is, in chapter 8 of Daniel we saw these two desolating powers. We already know that this indignation that Daniel talks about is the curse of Moses that he talks about in Daniel 9:11. And Daniel 9:11 is in the timeframe before Medo-Persia. So we know that Babylon also should be included in this Daily desolation.

So let us lay out some of this information and overlay it over onto the time line of the Northern and Southern Kingdoms, because this is the end date we are looking at here, AD 1798, to tie up with AD 1798 for the Northern Kingdom.

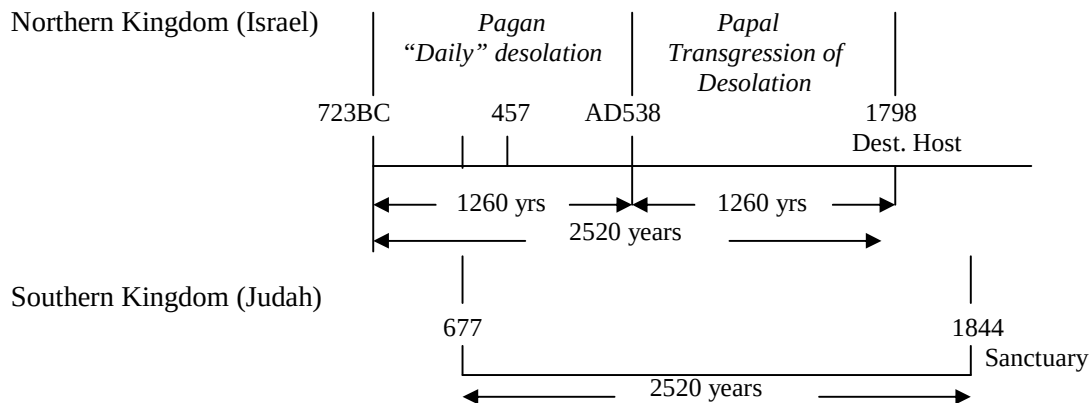


Figure No. 59 (See Fig. 57)

We can see AD 538 here. This is the Papal desolation or the transgression of desolation as Daniel calls it in verse 12 and verse 13.

We have already seen from the 2300 days, which by the way initiates in 457 BC here, that there is this Daily desolation that goes on.

I want to just introduce a thought here, and we will follow this thought through. But we are just going to work out the time between 457 BC and AD 538. This is a point that William Miller brought out, so that is why I am bringing it out here. He took $538 + 457 = 995$ years. That is just an observation. We will leave that for the time being.

The point I want to show is that if we take 2520 years and we have AD 538 to 1798, and we know that this is the 1260 years, that if we want to calculate the timeframe from 723 BC to AD 538 all we need to do is take $2520 - 1260 = 1260$. So what we get is that this indignation or this persecution of the host is in two phases. There is a Pagan or Daily desolation which lasts for 1260 years and there is a Papal desolation (or a transgression of desolation as it is called in Daniel) that lasts for 1260 years. This indignation, this curse, this punishment upon God's people is equally distributed between a Pagan punishment and a Papal punishment. And that really is not a coincidence.

We have already discussed that when we are looking at the Sanctuary, that this persecution ends in AD 1844.

I just want to very simply, not in any great study, just show why it is that the persecution of the Sanctuary ends in 1844, while the persecution of the host ends in AD 1798. We cannot get into a great deal of study; I am just going to bring out some points.

Now, we know that the very hallmark of Papalism is this combination of church and state. We see it in Daniel 2, we see it clearly laid out in Daniel 8:12, and we see this principle again once brought out in Daniel 11. So the hallmark of Papalism is that it uses a state army to enforce its dogmas.

Now, in 1798 we know that this state assistance was stripped away from the Papacy by atheistic France. So in 1798 the Papacy was no longer able to persecute God's people in the way that it had done before. So that is why the persecution and the destruction of the host ends in 1798, is because the Papacy loses its state aid so it can no longer afflict punishment, physical punishment upon the host.

As Adventists we know that the two dogmas at the end of the world that the Papacy will beguile the world with is the state of the dead and Sunday sacredness. From 1798 to 1844 those people who came out of this darkness and began to see great light, where Daniel 12 talks about

this increase of knowledge; there is a great revival in the Bible, not only in its reading but its distribution. The whole world was flooded with light after The Dark Ages ended in 1798.

One of the things that God's people still were holding onto was a doctrine of Rome. And the one that I really want to focus upon is Sunday sacredness. Unbeknown to them they still had this baggage of the Papacy, and what it meant was that they were only essentially keeping nine of The Ten Commandments. So even though they were doing this unwittingly, they still were doing it.

We know that conceptually the cleansing of the Sanctuary has got to do with the putting away of sin. If you go back and look at the Day of Atonement, which is this time frame that we are looking at here from 1844—it is the antitypical Day of Atonement, the cleansing of the Sanctuary—we know that sin needs to be dealt with. And one of the things that needs to be dealt with is that God's people are not polluting the Sanctuary on this day.

We know that God's people who came out of this Papal persecution are still holding onto Sunday sacredness. They are not keeping God's commandments. Because of this, God cannot begin the cleansing of the Sanctuary until that occurs. So this is the understanding of how the Papacy through its dogmas, through the dissemination of its craft and God's people having imbibed in that, they are still carrying the theology and the doctrines of the Papacy, even though the Papacy no longer has a stranglehold upon them. They are doing it unwittingly through custom and tradition.

It takes this time period from 1798 to 1844 for God to essentially wean His people away from this theology, this Catholic Papal theology. So by the time 1844 comes, and, as we spoke at length in Daniel 11, He now has the Seventh Day Adventist Church—modern Israel, true Israel, His denominated people—a people He can go back into covenant relationship with. We know that this concept of a covenant is The Ten Commandments. And it is no surprise, it is no coincidence that after 1844 God's people begin to keep the Sabbath. They have this revelation of the Sabbath. It is clearly identified in Revelation 11, if you want to turn to Revelation 11, the last verse.

- Revelation 11:19 (KJV)

“¹⁹And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundering, and an earthquake, and great hail.”

Ellen White, in commenting on this particular verse, identifies it as 1844 when the Most Holy Place is opened and there she can see, that we can see, that John sees, that the Ark of the Testament is there. And Ellen White is taken into vision and there is a vision that she has where the ark is opened and she sees The Ten Commandments, two tables of stone, and that the fourth commandment shown brighter than the other nine.

So all of this imagery is portraying the fact that in 1844 God's covenant-keeping people come back into history and now this Sunday sacredness that they were holding onto, they shed. So they are no longer keeping nine of The Ten Commandments; they are keeping all ten.

And from this stage now, in 1844, the Sanctuary is no longer being trampled upon or desecrated; it can now be cleansed.

So that is the imagery that God is trying to portray to us, about the difference between the trampling down of the host and the Sanctuary in Daniel 8:13-14. And that ties up with this

thread, this line of the 2520 from 677 BC to AD 1844, that in 1844 the indignation that God has upon His people really does come to an end.

And in 1844 He now has a people whom he can go back into covenant relationship, and this is the same covenant that we identified right at the beginning in Leviticus 26.

One of the things that this study is meant to do is to show God's people their true heritage, their true relationship to their Heavenly Father. It is a truth that has really been lost in Adventism. So when it comes and is taught at the end of the world, for many people it is a stumbling block for them to accept.

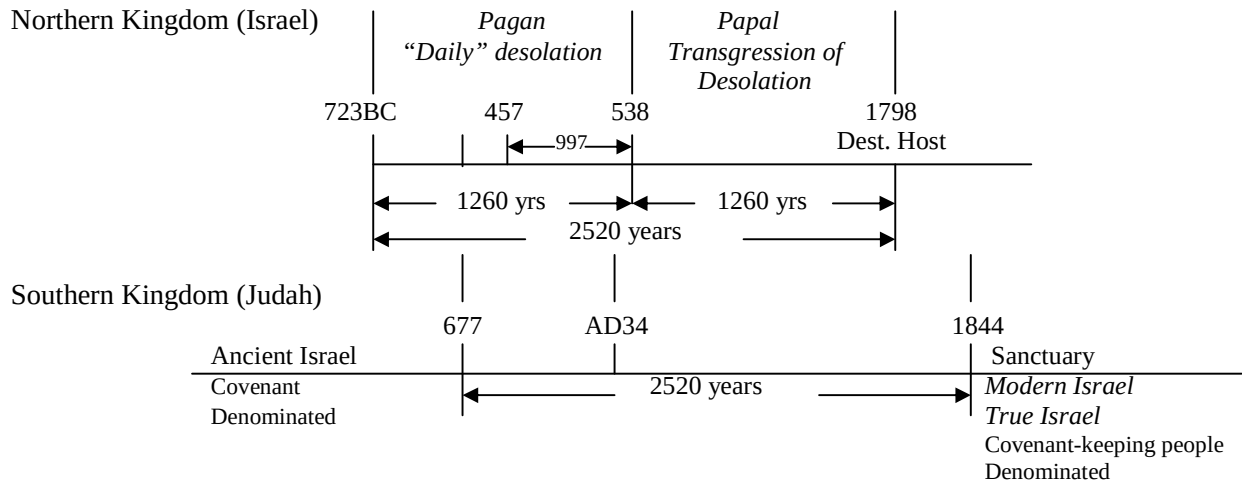


Figure No.60 (See Fig. 57, 59)

In 677 BC you have Ancient Israel and God punishes them because of their sins, and this punishment is a progressive and increasing punishment. To this stage, by AD 34, He now has totally divorced them. But by 1844 modern Israel—as Ellen White calls it; it is not a term that I have chosen to use—or true Israel, or the people of God—(she uses many terms; we discussed those)—come back on the scene.

The thing about Ancient Israel is they are the covenant-keeping people. They have the depositories; they are the guards of The Ten Commandments and they are God's people who are made to be keeping that. In 1844 God's covenant-keeping people come back on the scene.

Ancient Israel was denominated. The Seventh Day Adventist Church is also denominated. These are the only two peoples on this Earth since the Great Controversy has begun, since before the time of Adam, that God has directly named: Seventh Day Adventist Church, Ancient Israel. There is no difference between Ancient Israel and modern Israel.

And one thing that this prophecy shows us is that it was always God's intention that the Gospel, the Plan of Salvation would be given to the world through His people. It was their job to disseminate the Gospel to the rest of the world. That was God's will. Because of their apostasy, because of the fact that they did not want to enter into a covenant relationship with Him and fulfill it, God divorced His people and He has to wait for 2520 years until modern Israel comes back on the scene, where His original plan since the time of Ancient Israel can truly come to its fulfillment.

Understanding that, it really gives His people today, Seventh Day Adventists, a true conception of who and what they are and their place in history.

I have some different thoughts now. We know that this history here from 723 BC to AD 1798 deals with the treading down of God's people. The trampling, it is a scattering of God's people and the scattering or trampling down or treading down ends in 1798. So the whole theme of this 2520 years is one of punishment and infliction upon God's people.

But this 2520 years from 677 BC to AD 1844 has a different theme. This is a theme of gathering or restoring because in 1844 God had restored His people, a visible people, back on this Earth.

Now, when these types of timelines are laid out and this kind of presentation given, sometimes we begin to lose sight of that there are really not two 2520s. There is only one 2520; there is only one people. We cannot really divide the Northern tribes from the Southern tribes. There is only one 2520 and these two 2520s, which timelines we have laid out, we should be thinking in the sense of themes.

OVERLAY OF THEMES ON THE TWO 2520 YEARS TIME PROPHECIES

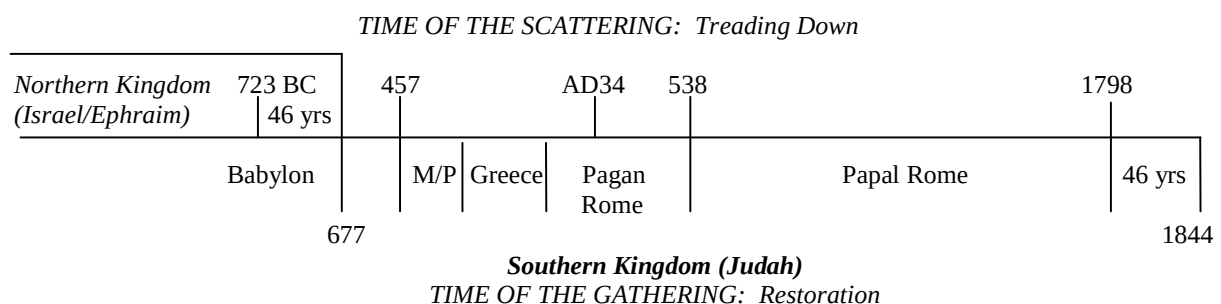


Figure No. 61

So the theme of this 2520 from 723 BC to AD 1798 is the theme of treading down.

And this theme of the 2520 from 677 BC to AD 1844 is a theme of gathering or restoring.

The reason why we need to understand that is because we have to remember that this time prophecy here, this 2520 which came into effect 723 BC, which was for the Northern Kingdom of Israel, if we think that this 2520 was inflicted upon Israel for 2520 years, we know we would be mistaken because Israel no longer existed as a people after 723 BC. They faded away from history. They are no longer in existence today. So this 2520 cannot be applied in the sense of a punishment that lasts this amount of time period upon these people. Sometimes we miss that point.

When we come to the 2520 sometimes we think there are two separate 2520s, and one is applied to the Northern Kingdom and one is applied to the Southern Kingdom; but, that is not correct. Because, when the 2520 comes into history in 723 BC, the Northern Kingdom as a kingdom no longer exists. They come out in history at the beginning here. They are still not in existence anywhere down the ways. They are totally out of the picture. And this theme of treading down, this punishment, is actually being applied to the Southern Kingdom.

So if you think of these as themes, the theme of this time period, 723 BC to AD 1798, is the theme of punishment and this 2520, 677 BC to AD 1844, is a theme of gathering, it gives a much clearer representation of what is going on.

So let me just reiterate that again. This theme of the punishment is not actually the punishment that is applied to the Northern Kingdom. It is actually a punishment that is applied to the Southern Kingdom because this is the thread of history that you go to. Now, we are in

677 BC and then we come to Nebuchadnezzar, and then we come to Babylon, and then we come to the Medes and Persians, we come to the Greeks, we come to Pagan Rome, and then we come to Papal Rome. All these nations, they do not punish the Northern Kingdom. All this treading down and punishment is not applied to the Northern Kingdom; it is applied to the Southern Kingdom.

What it is, it is this theme that has been introduced and God is using this kingdom as a type, as a model, to show His will, to show a point that He is trying to bring out. But all this punishment is actually applied only to the Southern Kingdom. So that is why it is a much clearer way to think of these two 2520s as themes. One gives us a theme of treading down or of punishing, and one gives us a theme of restoring. We can see that very clearly at the end. We know that the treading down ends in AD 1798 and the gathering, or the restitution, or the restoring has been completed by AD 1844.

If we can think of this in terms of themes, things begin to become clearer. And not only do they become clearer, we can see within the histories themselves that this theme is seen. We can see this theme.

Let me explain. So the Northern Kingdom timeline is the theme of punishment and persecution, of destruction. This is a theme for the Northern Kingdom. We know that one of the things about the Northern Kingdom was that when the punishment was inflicted, there was no restitution, there was no restoring. When the punishment came, it was the end; it was death, destruction, annihilation, complete. This is the theme of scattering and punishing. In 723 BC Israel, we can call it Ephraim, began to be scattered. The kingdom no longer existed: the theme of scattering of treading down.

But when you come to the Southern Kingdom, this is a theme of gathering or restoring. This is why it is no coincidence and it is not a hallmark or an inaccuracy on these two 2520s. But when you come to the history of Manasseh, Manasseh sinned almost as badly, if not worse, than Hoshea. But what we find in the history of Manasseh when he is punished, when God takes him to Babylon as a precursor of what he is going to do to His people during this time period, the one thing that we find about it, a theme that we see in the history of Manasseh, is that he is restored. We see, yes, he is punished; but, he is not annihilated in any way but he is restored.

That is why the very historical circumstances of Manasseh, which people sometimes point at his restoration, as a sign that this is not a true prophecy. Actually, it is a sign that it is a true prophecy, and the reason people do not see it is they see these two 2520s as independent things, as independent units, and they do not see them in this concept or this idea of themes. Because, the Southern Kingdom is a theme of God restoring His people at the same time He is punishing them. He has to punish them, but at the end of this punishment He wants to restore them. And that is why these two 2520s is applied in the way that I am describing, that for sure God wants to punish them but He wants to restore them.

And we know that at the beginning of this 2520 in 723 BC, God's people, the Northern tribe, were scattered, no longer to come into existence. At the end of this time prophecy in AD 1798, the scattering starts. The scattering starts in 723 BC and the scattering stops in AD 1798. The Northern Kingdom are totally punished; it is the beginning of the treading down and they do not exist after that.

When you come to the theme of the gathering, the restoration, right at the beginning in 677 BC this theme of restoration is shown here in the restoration of Manasseh. Already at the end in AD 1844 we have already described that; that 1844, the very history of that is a history of

restoration. The whole theme of 1844 is God wants to restore His people and He wants to have a covenant relationship with them.

So that is the main point that I want to show here in this study, is that there are two 2520s. We laid that out very clearly, extensively, by these two dates of 1798 and 1844, which are seen when we come to the beginning of these time prophecies who these time prophecies are applied to. And they are applied in a certain way to give this idea that God was trying to show us, that there are two themes to His operations in the affairs of men. The only reason He punishes God's people, that He scatters them, is that He wants to restore them. He does not want to destroy and kill men's lives; He wants to save us. And that is what in the two 2520s that God is trying to teach us, to teach us from this lesson in here. They are not two independent prophecies that we should separate and think these 2520s apply to the Northern Kingdom; because, if we realize it, the Northern Kingdom did not exist during any of this time period following 723 BC. They were not scattered, they were not punished, and they were not trodden down. It was the Southern Kingdom that were.

But when we think in terms of themes everything begins to make sense and we can bring these two prophecies together and join them in a consistent and logical fashion.

In the next presentation I want to develop more some thoughts and ideas about the connection between these two start dates and these two end dates. We are going to look more at these connections.

And, also, I want to begin to show you how William Miller understood both of these 2520 time prophecies, how Hiram Edson understood these 2520 time prophecies, and hopefully just to address some of these issues here about chronologies and how we get these dates.

Closing Prayer: Heavenly Father, we thank you for your continued goodness and mercy towards us. Bless us now and protect us as we begin to put the final pieces of the puzzle together on the 2520. I pray, Lord, that we will begin to see the hallmark, Father, of your hand upon your Word, how despite Satan's intervention in the affairs of men, how despite our own failures and faults, Lord, your will is always done. Father, you never designed that Israel should be split; but, because of the apostasy that your people exhibited, Father, you split them and even then your will was still done, even though both nations, Father, broke the covenant relationship with you and were cursed. Even in that curse, Father, there are so many blessings that we can gather and gain hold of today. Lord, we see the beauty and the symmetry of your Word. Help us, Father, to have faith because faith is what Christians should have. Chance and circumstance is what the world has, Father, luck and coincidences. May we, Father, reach out our hands that we might take hold of yours and have faith to see in these timelines and these prophecies, in the fulfillment of them, not chance and coincidence, Father, but your handiwork. Be with us now and bless us. We ask and pray in the name of Jesus. Amen.

THE 2520 REVEALED

Part 21

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued goodness and tender care towards us. May our minds remain focused and clear, Lord, as we continue to understand your Word as we finish the last two pieces of the puzzle and we begin to put the information that we have stored up together, that we might clearly see your will and purpose for your people in these last days. Be with us now and bless us, we ask and pray in the name of Jesus Christ. Amen.

We have these two timelines of the 2520. The first one begins 723 BC and the second one begins in 677 BC. The first ends in AD 1798 and the second ends in AD 1844.

The theme of the first one is the theme of scattering. The theme of the second 2520 is a theme of gathering. The theme of scattering, another biblical word for it is this treading down; and the theme of scattering is a theme of restoring.

Now, I said there is some connection between these two start dates, and I just want to address this connection between the two. So if you want, turn in your Bibles to Isaiah 7:1.

The history of this passage is before both of these histories begin, before 712 BC. And it is not dealing with Hoshea and it is not dealing with Manasseh. It is dealing with King Ahaz.

- Isaiah 7:1-9 (KJV)

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

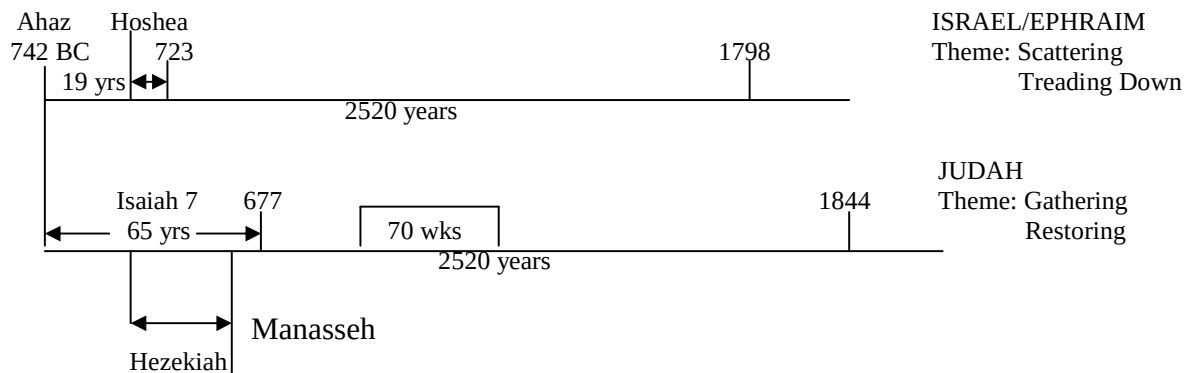
I will just stop for a moment. Do you remember when we spoke about the Northern tribes (Israel); we said another term for that is Ephraim. Ephraim was another term that is used for these Northern tribes.

³Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴And say to him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: ⁷Thus saith the Lord God, It shall not stand, neither shall it come to pass. ⁸For 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. ⁹And the head of Ephraim *is* Samaria, and the

head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established."

So there is a time prophecy that is given here: threescore and five years—and we know a score is twenty years, so it is $20 \times 3 = 60$ years; and it says threescore and five, so $60 \text{ years} + 5 = 65$ years. So there is a time prophecy here which is 65 years. It says in verses 8 and 9, "For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years [65 years] shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, ..."

As I lay out this information, we will look at how William Miller understood these time prophecies and how Hiram Edson understood these time prophecies, two of the pioneers of our church, because they make some interesting comments about these very passages that we are reading.



Figures No. 62

So we have this time prophecy of sixty-five years. And in verse 1 it says, "And it came to pass in the days of Ahaz...." This time prophecy is given in the first year of the reign of Ahaz. Now, the first year of Ahaz's reign is 742 BC. His ascension to the throne was somewhere in the time of 741/742 BC, and his first year of reign is 742 BC.

At this time period in Judah's history they have what is termed, when they count these regional years, it is the ascension system that they use: when you arise to the throne, the first portion of the year, until you get to the end of the year, it is not considered one's first year; it is considered as the ascension year. It is only the next full year that is considered the first year of one's reign.

Without understanding these intricacies when we come to look at chronologies, it is very difficult to tie up some of the reigns between the Northern and the Southern Kingdoms and to line them up correctly.

So the first year of Ahaz is 742 BC. In reading the prophecy again, it says, "...within threescore and five years shall Ephraim be broken, that it be not a people." So if we calculate $742 - 65 = 677$. So we can see that this time prophecy that is given in Isaiah 7:1-9 has some relationship with the 2520 time prophecy. We see that the time frame from 742 BC to 677 BC is sixty-five years.

Now, if you read carefully the prophecy that is given, it says, "...within threescore and five years shall Ephraim be broken, that it be not a people." It does not say at the end of the

sixty-five years; it says within this timeframe. So sometime within this timeframe Ephraim is no longer going to be a people. And we have seen already that this occurred in 723 BC.

But there is more to the prophecy that just the 723 BC date; because, if we look at the history after 723 BC, if you go to Judah the king before Manasseh was Hezekiah.

Now, Hezekiah's reign spans the nine-year reign of Hoshea. Hezekiah comes in like at the beginning of Hoshea's reign until the reign of Hezekiah's son, Manasseh. So we are in the latter years of the reign of Hezekiah, which is after Hoshea has been taken down and the Kingdom of Israel has been dismantled.

Let us read an interesting passage, and it helps to explain this prophecy to a degree. So let us turn to 2 Chronicles 30:1.

- 2 Chronicles 30:1 (KJV)

“¹And Hezekiah sent to all Israel and Judah,”—here we see the two kingdoms, so Hezekiah was sending a letter to all of Israel and to all of Judah—“and wrote letters also to Ephraim and Manasseh,”—and when it says *Manasseh*, it is talking about the Tribe of Manasseh, not Hezekiah's son—“that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel.”

- 2 Chronicles 30:18-19 (KJV)

“¹⁸For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one ¹⁹*That* prepareth his heart to seek God, the Lord God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.”

So this lists more tribes than just Ephraim and Manasseh. It mentions Issachar and Zebulun.

So the point that I am trying to bring to your attention here is that even despite the fact that the Northern Kingdom is taken down in 723 BC that there are still people of the Tribe of Ephraim who were alive. who passed that stage, who lived in the land called Samaria as opposed to the city, the northern part of Israel. So there are still in existence people of the Tribe of Ephraim past 723 BC, and that is what these verses here are highlighting.

So when you go back to Isaiah 7:8, when it says, “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 are two things that are going on here. The first thing is identifying the four of the Northern tribes, but it does not specify a date. It does not specify a date. What it does specify is that by the end of sixty-five years, not only was the king and the rulership, or the sovereignty of Israel, dismantled because that happened in 723 BC, but by the end of that time period, by 677 BC Ephraim/Israel (the ten tribes) are totally wiped out. They are not totally wiped out in 723 BC; there are still people existing.

We read how when the sixty-five years prophecy was fulfilled in 723 BC, how the king of Assyria took Israel, the tribes of Samaria, took them into his own lands and to other lands and dispersed them and repopulated the country with other nations. This did not happen in a day; it took time for that to happen. By 677 BC the process is complete; the Northern tribes are totally

dismantled. And that is what this prophecy is trying to bring forth. It is trying to show that there is a two-step process: within sixty-five years the nation is destroyed and, by the end of that time period, Ephraim, as it says, shall “be broken, that it be not a people.”

So if this time prophecy, sixty-five years of Isaiah 7, is dealing specifically with the Northern Kingdom, how do we get the start date of 677 BC? We can see that we can identify 677 BC as the date that Manasseh is made captive, and we are getting that from the sixty-five years subtracted from the 742 BC of Ahaz. But the prophecy of Isaiah very specifically is only dealing with the Northern Kingdom.

When most people come and address this prophecy, when they look at the 2520 they do not really see that.

I am just going to comment and peruse Isaiah 7 and a bit on from there to discuss this issue; but, I want to just address verse 9. In verse 9, it says,

- Isaiah 7:9 (KJV)

“⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah’s son.”—and the last half of that verse says—“If ye will not believe, surely ye shall not be established.”

So here we begin to see the beginning of the end of the Southern Kingdom. It says, “If ye will not believe, surely ye shall not be established.”

- Isaiah 7:10-12 (KJV)

“¹⁰Moreover the Lord spake again unto Ahaz, saying, ¹¹Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt the Lord.”

So Ahaz says, with apparent reverence, “Oh, I do not want to tempt the Lord. I do not want to ask for a sign. I believe whatever you are saying.” But we know that he does not believe; because, if we look at the history of what he does, he actually goes and gets assistance from the Assyrians. He goes to the Assyrians and asks for assistance to deal with Syria and Israel. He offers to go into league with them. So he does not believe. The prophecy is that if he does not believe, it says he will not be established. And this term “*ye (you)*,” that is so frequently used in the Bible, particularly in regard to this time period of the Kings, it is not just dealing with him but it is “you and your sons”: “Your children will not be established because of this, if you do not believe. You will start a trail of events to occur that will not only be the ruin of your reign but it will have impact upon your sons,” and that is the beginning of the demise of the Southern Kingdom.

So let us just read on a bit. So if we go to verse 17—verses 13-16 are dealing with a prophecy about Christ.

- Isaiah 7:17- (KJV)

“¹⁷The Lord shall bring upon thee, and upon thy people,”—that is upon Judah—
“and upon thy father’s house, days that have not come, from the day that Ephraim
departed from Judah; *even* the king of Assyria.”

So here is the prophecy that begins to develop now: He is not going to be established. What is going to happen is that God is going to bring Assyria upon Judah. This is talking about a punishment; it is dealing with the same prophecy that we have already spoken about, which is Jeremiah 50:17-18, where it talks about these two indignations, first the king of Assyria and last is Nebuchadnezzar, king of Babylon. We know that Babylon and Assyria are synonymous terms, one with the other.

So here we are beginning to see that God says, “If you do not obey and do not listen and do not trust me,...” and what God was essentially saying is, “I will save Judah. Do not go to the other nations to ask for assistance. Trust me. Ask for a sign and this sign will be in evidence that I will save you from Syria and Israel.

Ahaz says, “No. I really do believe you,” but he did not and we know that by looking back at the history of the sequence of events that occurs. He goes to Syria and asks for assistance. And then once Assyria gets involved in the affairs of Judah, they never really relinquish that desire for supremacy over them.

So here in verse 17, the demise of Judah is spoken about throughout the next chapter and a bit.

- Isaiah 7:18-21 (KJV)

“¹⁸And it shall come to pass in that day, *that* the Lord shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. ¹⁹And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. ²⁰In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. ²¹And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep; ...”

And it goes on and on. Let me just pick up a term that is in verse 23.

- Isaiah 7:23 (KJV)

“²³And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even be* for briers and thorns.”

And we saw that term, “*briers and thorns*,” when speaking about Manasseh, if you recall. I think it is that same phraseology.

It talks about bows and arrows, again because “all the land shall become briers and thorns.” (Isaiah 7:24)

Then in Isaiah 8 it talks further about the history of the prediction of the invasion of Assyria upon Judah, purely because Ahaz does not want to listen.

So just summarizing, we have gone through these very briefly: The prophecy in Isaiah 7 really is dealing only with the Northern Kingdom. But God says, “If you do not believe these prophecies, if you do not trust me, then your own kingdom is going to come to an end. And the very nation that you are trying to get assistance from is the nation that is going to come and destroy your people.”

And it is no coincidence that Assyria actually was the nation to finally bring down Israel in 723 BC, was the same nation that completed the destruction of the Northern Kingdom by 677 BC at the end of the sixty-five years. In that very same year when they deal with the remnant of Ephraim and they wipe out the remnants of Ephraim in 677 BC, they also come against Judah, with Manasseh reigning at that time, and they come against Judah at the same time.

So in 677 BC two events occur. First of all Isaiah 7, those verses 1 to 9 are fulfilled. But also, because of Ahaz’s disobedience, the following verses were picked up, from verse 17 and some of the other verses, and it goes on into the next chapter. That prophecy, too, is fulfilled at the same time in 677 BC. So this is the reason why we can use this sixty-five years both to give the final end of Israel, not as a nation or as a kingdom—as a kingdom they were finished in 723 BC—but they were totally annihilated as a people by 677 BC.

But we also see that in 677 BC the same nation that took down the Northern Kingdom took down the Southern Kingdom.

Let us turn to 2 Kings 20:12-19. We are dealing with this same issue. And I am not going to read it, but a parallel passage is found in Isaiah 39:1-8. This is the parallel passage, but we are only going to go to 2 Kings. This is talking about the reign of Hezekiah. So we are in the reign of Hezekiah and this is where Hezekiah is being healed. Remember, he had a disease on his leg; he gets healed. He asks for a sign that the Lord will heal him and that he should go up into the house of the Lord the third day, and that sign is given to Hezekiah by the Lord.

- 2 Kings 20:12-19 (KJV)

¹²At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. ¹³And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. ¹⁴Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said *these* men? And from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon. ¹⁵And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them. ¹⁶And Isaiah said unto Hezekiah, Hear the word of the Lord.”—so here is the judgment that comes upon Hezekiah—¹⁷Behold the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. ¹⁸And of thy sons that shall issue from thee, which thou shall beget, shall they take away

and they shall be eunuchs in the palace of the king of Babylon. ¹⁹Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou has spoken. And he said, *Is it not good*, if peace and truth be in my days?”

“Well as long as the problem doesn’t occur while I am alive.” He really did not mind.

So we see here a similar prophecy that is pronounced upon God’s people, and this time it is because of Hezekiah’s sin. So first of all it was because of Ahaz’s sin that God pronounces His judgment upon His people. And then Hezekiah, because of his sin, this pronouncement of this judgment is once again placed upon God’s people; that his sons are going to be taken as eunuchs to Babylon and his children are going to be taken captive.

So we can see that this 677 BC date, where we come to the captivity of Manasseh, is historically accurate. It is applicable to use these sixty-five years to identify it. And, also, we have discussed already the theme of this gathering and restoring, particularly in the reign of Manasseh, how that he is taken captive and restored.

Also, if we recall, in the seventy-year captivity of Israel by Babylon, we know that this is a type of this curse or this indignation; it is a component of it, a part of it as Daniel clearly identified, but it is also a type. We can see here how that even though God’s people are made captive, at the end of these seventy weeks they are restored. So this theme of restoration in the Southern Kingdom timeline is identified over and over again.

I told you that we would look at the relationship between these two start dates, which we have now done, this sixty-five years which ties these two dates together. It is simply a math calculation, purely a math calculation, to show that there are nineteen years between the beginning of this time prophecy and 723 BC. It has no prophetic significance.

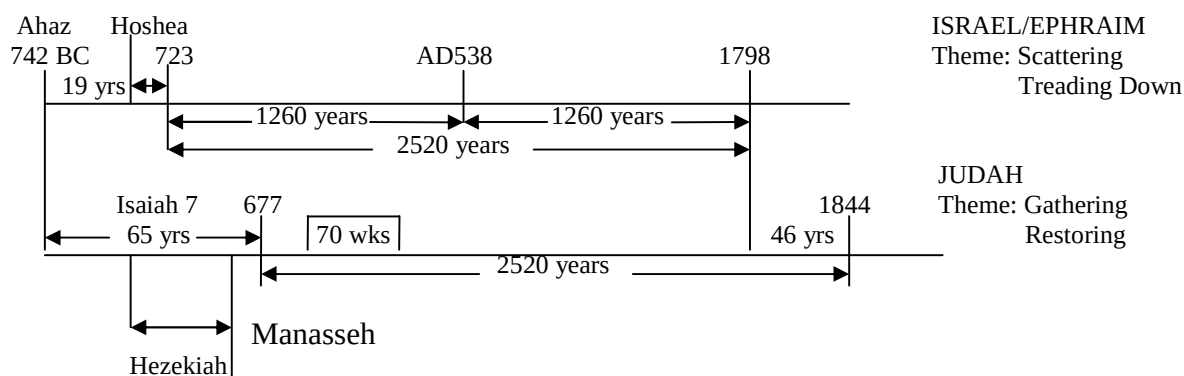


Figure No. 63

I also told you that we would look at the relationship between these two end dates. So let us quickly do that. It is a simple math calculation. If we take $1844 - 1798 = 46$ years. So we know there are forty-six years between the end of the scattering and the completion of the gathering by 1844, because people have now been gathered. So it takes 46 years for God’s people to be gathered, or restored, or built.

We already saw in Revelation 12 and Zachariah 2—and we are already familiar with this. Paul discusses this in his Epistles—that God’s people are considered to be a temple. You know, Paul talks about us being the temple of the Living God. We quoted that passage before, and how

Paul talks about the apostles being the foundation and Christ being the chief cornerstone; we are lively stones built up. So this idea of God's people being a temple is a theme that is spoken about throughout the Bible. It is not a new concept.

So these forty-six years has this connotation to it, that in this timeframe we know from Paul that he was talking about the temple built then. But specifically this time period here we can see there is this restoration, this gathering that is going on, this rebuilding of God's people. So His temple is being rebuilt in this time period of forty-six years.

So if you would, turn your Bibles to John 2:13-21.

- John 2:13-21 (KJV)

“¹³And the Jews' Passover was at hand, and Jesus went up to Jerusalem.”—so this is the first Passover at the beginning of Christ's ministry—“¹⁴And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables; ¹⁶And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. ¹⁷And his disciples remembered that it was written, THE ZEAL OF THINE HOUSE HATH EATEN ME UP. ¹⁸Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body.”

It is no coincidence that the scribes and the Pharisees talk about these 46 years occurring in this timeframe. These forty-six years in rebuilding the temple that they talk about, Christ and they use as a play on words and it has a direct relevance to this forty-six years from 1798 to 1844. They talk about this temple being restored, this temple being rebuilt in forty-six years.

Now, we know that the temple the Jews are talking about is the second temple. The first temple was built by Solomon, and this is the second temple that is being spoken about.

Now, historically, these forty-six years is dealing with the forty-six years that King Herod had spent in re-embellishing and restoring the temple to its pristine condition that it was in the time of Christ.

Sometimes people confuse these forty-six years and try and tie it up with the beginning of the 490 years prophecy of Daniel 9, where it talks about the seven weeks or forty-nine years. They try and get these forty-six years and split the forty-nine years of Daniel 9 into two segments of forty-six and three years and try to infer that the forty-six years now split out from the seven weeks of Daniel 9 is the same as the forty-six years of John 2; but, it is not because this 490 years time prophecy was from 457 BC to AD 34. By 457 BC the temple had already been built. So the seven weeks is not talking about the rebuilding of the second temple.

The temple had already been built prior to 457 BC. In fact, Herod's temple had been completed by the sixth year of Darius. Ezra 6:15 clearly tells us that by the sixth year of Darius the king, the temple had already been completed and finished. And we know that 457 BC is in the reign of Artaxerxes. So these forty-six- years is not in relationship to the building of the second temple after the release of the Jews at the end of the seventy week period. It is dealing

with Herod's restoration, with Herod's rebuilding of His temple. And we know historically that it did take forty-six years from the time that Herod started to when the time that this prophecy discussion among the Jews and Jesus had taken place. It was forty-six years since that had occurred.

We also know historically that the temple actually never got completely finished. Even up to the destruction of Jerusalem in AD 70 there was still works going on, in modifying and finishing off the temple.

So these forty-six years that is spoken about in John 2 is the forty-six years from the beginning of Herod's reconstruction of the temple.

And these forty-six years is talking in "type" of these forty-six years from 1798 to 1844. In John 2 the Jews were talking about the literal temple, and the period of time from 1798 to 1844 we are talking about the spiritual temple.

Now, it really should not surprise that we can do this. This is not some kind of extreme view of looking at the temple. It was God's will that His people should build a temple for Him to dwell in.

Now, in Ezra 3:12 we are told information about when they built the temple just after the return of the exiles.

- Ezra 3:12 (KJV)

¹²But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: ..."

So the old people who saw the second temple being built wept and cried. The reason they did was they saw that this temple was inferior to Solomon's temple. But Haggai, the prophet in Haggai 2:3-9, he makes this interesting prophecy.

- Haggai 2:3-9 (KJV)

³Who is left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? ⁴Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I *am* with you, saith the Lord of Hosts: ⁵*According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. ⁶For thus saith the Lord of hosts: Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; ⁷And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. ⁸The silver *is* mine, and the gold *is* mine, saith the Lord of hosts. ⁹The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

In this prediction of Haggai, God tells His people that even though this temple (that is built in the timeframe after the release of the Jews at the end of the seventy-week period) is not

as spectacular as Solomon's temple, the reason why it will be more glorious is because God's Spirit, God's Glory will enter into that house. And we know that the Shekinah Glory never entered into the second temple.

But the prophecy is dealing with Christ. And in His very first dialogue here in John 2, as Christ enters into this place, the temple in Jerusalem, this is really the manifestation or the fulfillment of this prophecy of Haggai. The Glory of this place will be greater than the Glory in Solomon's temple because Christ has entered into that temple.

Ellen White comments on this. I will not read it to you, but in your own time in *The Great Controversy*, pages 23-24, you may read it. Ellen White comments on this whole concept of how Christ was the one who was going to enter into this second temple and make it more glorious. I will read the last paragraph of this.

“For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily—who was God Himself manifest in the flesh. The ‘Desire of all nations’ had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: ‘Your house is left unto you desolate.’ ” Matthew 23:38. *The Great Controversy*, 23 - 24.2.

The whole reason why God has this temple, both this one and Solomon's temple, is an object lesson in the same way that the ceremonial law was an object lesson to God's people, of how the Gospel was to be administered from Heaven to human beings, the whole Plan of Salvation. The temple was a representation which clearly shows us of us. It is God's desire that His Shekinah Glory is to live in us.

So when we have this second temple, Herod's temple, which is a representation of God's people, and we have God the Son in John 2 enter into those courts and sanctify that place, that is a representation of what God wants to do in our hearts, that during this forty-six years between 1798 and 1844 God wants to build His temple and He wants to enter into His temple and dwell in the temple. And this temple is not talking about a literal temple like Herod's temple, which is a representation of God's people; He is talking about His people. He wants His people to be His temple—and they are—and by 1844 when His temple (His people) is finally rebuilt, He then dwells upon it.

If you would, please turn to Malachi 3:1. This is another imagery dealing with this same idea that is being brought about here.

- Malachi 3:1 - (KJV)

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of

the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts.”

Now, we know that this prophecy was fulfilled in the time of John the Baptist. It talks about, “Behold, I will send my messenger, and he shall prepare the way before me: ...” And when He has done that, the Word says, “...and the Lord, whom ye seek”—the Messiah whom they were seeking—“shall suddenly come to his temple, even the messenger of the covenant, ...” So that is talking about the event that occurs in John 2. When the messenger had done his work, Christ would suddenly appear in His temple, once it had been completed. Once the forty-six years had come to the end, once the building had been completed, it was now time for Christ, “the messenger of the covenant,” to suddenly come to His temple.

So Jesus comes just at the right time period when the temple is being rebuilt. The messenger has done his work, so Christ can suddenly come to His temple.

We have already discussed time and again how we can take this time history of the destruction of Jerusalem, which was a type of the end of the world, and bring it to the end of the world. So we know that we have the prophetic license. And not only does this imagery give this, we know that this messenger is not only talking about John the Baptist but it is also talking about God’s people at the end of the world. We know that John the Baptist was a type of the herald for Christ’s coming. He was the herald for Christ’s First Advent; and God’s people today, the Seventh Day Adventist Church, are the herald for Second Advent.

So when it talks about here, “Behold, I will send my messenger, and he shall prepare the way before me:” we know that by 1844 the temple has already been built. The forty-six years mentioned in John 2 is the type of the reality. It took forty-six years for that temple to be built, between 1798 and 1844. And when it was built in 1844, it says, “...and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant.”

So in 1844 Christ suddenly comes to His temple in two ways. He comes because now the cleansing of the Sanctuary has begun; but, He also comes now because associated with the cleansing of the Sanctuary is the cleansing of His people. God now comes to His people because the temple has been built. His covenant people—modern Israel, true Israel—are now up and fully formed by 1844 and He can begin the cleansing work in their hearts. So in the truest sense a new covenant relationship can now be fulfilled, that Christ will come into the hearts and write His law upon our hearts and, in that sense, he has suddenly come into His temple.

And He also comes into His temple when He moves from the Holy Place to the Most Holy Place in His ministry.

And Ellen White discusses this theme where we talk about John the Baptist being the messenger who shall prepare the way. We know that before 1844 that role or that task was carried out and fulfilled by William Miller. William Miller was the one who prepared this temple, which helped this temple be prepared to get ready to receive their Saviour in 1844.

So in summary: We looked at these two desolating powers, the first and the last. We have looked at these themes. We have looked at start dates. We have seen how this theme of 723 BC to AD 1798 deals with the Northern Kingdom. We have seen how this theme of the 2520 from 677 BC to AD 1844 deals with the Southern Kingdom. We have seen their themes, even the whole of the 2520, was actually applied to the Southern Kingdom.

We have seen that even at the beginning of this 2520 time prophecy, there is a prophecy given in Isaiah which links these two prophecies together. We have seen that there is a time prophecy in John 2, which links the ends of these two time prophecies together.

All these dates are consistent with all of the other dates that we have, that we as Adventists are familiar with: AD 538; the 1260 years time prophecy; the 1290 years which ends in 1798; the 2300 days which ends in 1844; the 1335 which ends in 1843; which is the blessed year for those who are prepared to enter into the marriage supper of the Lamb in 1844, who are prepared to meet their Saviour.

So this 2520 ties in and integrates all these prophecies and they all hit the same dates, and that is a hallmark of God. That is no accident that that should be.

In our next presentation, our final presentation, what I want to do is quickly review over William Miller's understanding of the 2520, why he came to the conclusions that he did; and Hiram Edson's understanding of the 2520 time prophecy. We will quickly review those two points.

We will quickly review this 723 BC date because there is contention over that date and see how we can know that it is 723 BC.

And then finally we will bring all the material that we have and summarize it in a simple and quick fashion.

Closing Prayer: Heavenly Father, we thank you, Lord, for your continued goodness and mercy towards us as we see the beauty of this time prophecy, Lord, how from the beginning to the end there is integrity. There is no forcing your words, there is no manipulation of the information, Father; but, we can simply take dates, historical events, and verses, Father, and place them in a very simple and easy fashion, with no human construction placed upon them. And, Father, not only with that, we can see that using understanding and principles that we are already familiar with that there are other passages in the Bible, Lord, which confirm and reconfirm over and over again the beauty and the simplicity of this time prophecy. Father, help us to see the beauty of holiness in your Word that we may come closer to you as your people and individually so that we might do the work that you have given us to do. We ask and pray all these things in the precious and holy name of Jesus. Amen.

THE 2520 REVEALED

Part 22

Presented by Parminder Biant

Opening Prayer: Heavenly Father, we thank you for your continued mercy as we come to the final presentation of the 2520. I pray, Lord, that you will continue to guide our hearts and our minds. May we not lose the beauty of holiness. May we see in the symmetry and the pattern and the working out of history, Lord, your hand taking care of your people. Father, guide our thoughts and our feelings. May we understand in a clearer way who we are and what you want us to be. Bless us now we pray and ask these things in the name of Jesus. Amen.

I just want to begin by dealing with two issues on the 2520. One of them is William Miller's understanding of the 2520, and the second is Hiram Edson's understanding.

When you come to the study of the Word, it is very easy to look in hindsight and to see mistakes and to see how things are obviously wrong. But when you are in the midst of something it is very difficult. Each of us would have experienced that. If you come to a verse that you do not understand and you struggle with it for months, perhaps years, and then suddenly someone gives you a hint or a clue on the meaning of this particular verse and you get a revelation on it, you wonder how you could have ever not seen the truths of what that verse was saying.

That is part of the history of William Miller and also of Hiram Edson. So when I read to you a short passage about William Miller's understanding—and he wrote volumes on the 2520, but this is quite a nice piece of his—and I show you how he came to the conclusions and the mistakes that he had made in his conclusions, please do not get the idea that William Miller did not understand what he was talking about or he was not led, that his understanding on prophecy was somehow not as good as ours. That is not the point that I am trying to make here. What I am trying to do is to show you how we, as a people, have built on the work that he started and how we have only, and I mean really only, just tidied up some bits and pieces and tweaked some of the ideas that he had. We are not coming and rewriting the book, dismantling his understanding of things and reinventing the wheel. There is very little that we can add to his understanding, but he did make some mistakes, he did come to some wrong conclusions and I want to identify those so that we can really see the beauty of the 2520.

Not only doing that, but I also want to address Hiram Edson's concerns about the 2520 and where he had made mistakes.

When I go through these passages you will see I have really addressed most of these issues before; so you will not have to labor over these issues. I will just identify where they made mistakes and show you in a very brief way how we have already discussed those things and how we understand more clearly the issues that surround the 2520.

So this first portion was written in 1842—we are taking William Miller's work first—and it is volume 1 of his works. Without the latest Ellen White CD-ROM, which has all the pioneers' writings on them, it is very difficult to source this material. You can get the material off the internet. You can download it from our sources, but it is very hard to search the material and also to reference this material because it will be titled differently, depending on who the author of any particular website is. They do not all stick to the same referencing system as they

do on the CD-ROM. So I will give you the reference that is given on the CD-ROM: It is {1842 WiM, WMV1 p43}. So that is the referencing system that is used on the Ellen White CD-ROM in the pioneer writings.

If you search this material online it is a bit more difficult, but it is out there. So you might want to put “William Miller’s 2520” in your search engine.

Some places where you will find this information are on websites that are actually opposed to Adventism. There are a number of websites out there which have this kind of colloquial term of “anti-Ellen White websites” and they have a lot of the materials that we have spoken about on the 2520 and other truths that we hold; but, they use their websites, obviously, to refute not only this material but most of the other material that we hold onto.

There are some Catholic websites online that you will come across, very comprehensive websites, again that deal with this history, that have lots of William Miller’s writings posted on their websites as links and they again try to refute this material.

So I will begin reading.

“1. Moses’ prophecy of the scattering of the people of God among all nations ‘seven times;’ see Leviticus 26:14-46. It is evident that these ‘seven times’ were a succession of years, for their land was to lie desolate as long as they were in their enemies’ land. And the people of God have been scattered, and are now a scattered and a peeled people. These ‘seven times’ are not yet accomplished, for Daniel says, ‘When he shall have accomplished to scatter the power of the holy people all these things shall be finished.’ The resurrection and judgment will take place. Daniel 12:6, 7: ‘And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.’ {MWV1 43.3}

“What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Revelation 11:2, and 13:5; or 1260 prophetic days, as in Revelation 11:3, and 12:6 and 14. He meant the one half of ‘seven times.’ Daniel saw the same thing as Moses, only to Daniel the time was divided. He was informed that the little horn would ‘speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time.’ This makes Moses’ ‘seven times,’ for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon or the kings of the earth, the other means mystical Babylon or Papacy. And both together would scatter the holy people and wear out the saints ‘seven times,’ or 2520 years. {MWV1 44.1}

“Moses tells us the cause of their being scattered. Leviticus 26:21: ‘And if ye walk contrary unto me, and will not hearken unto me.’ Jeremiah tells us when this time commenced. Jeremiah 15:4 to 7: ‘And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land; I will bereave them of children, I will destroy my people, since they return not from their ways.’ We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, ‘in the days of Manasseh.’ And we find in 2 Chronicles 33:9-11, that for this same crime they were scattered. ‘Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon.’ Here then began the ‘power (their king) of the holy people to be scattered.’ This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah’s sixty-five years were fulfilled when Ephraim was broken. This was in the year B.C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when ‘all these things will be finished.’ You may wish to know how the ‘time, times, and a half’ are divided. {MWV1 45.1}

“I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings, before mentioned, make 2475 years; wanting 45 years to complete the ‘seven times.’ And then the kings of the earth must consume the papal power and reign 45 years to complete the ‘seven times;’ which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Revelation 17:16 to 18. Daniel 7:12,) ends 1843. Daniel 12:7 to 13. Thus this 45 years accomplishes the ‘time, times, and a half,’ which the kingdoms of the earth were to exercise their authority in, ‘scattering the power of the holy people,’ being 1260 years. And Papacy, or mystical Babylon, accomplished her ‘time, times, and the dividing of time,’ being 1260 years, between A.D. 538 and 1798, in ‘wearing out the saints of the Most High and thinking to change times and laws.’ And both together make 2520 years, beginning before Christ 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.” *Miller’s Works, volume 1, Views of the Prophecies and Prophetic Chronology, 43.3 - 46.1*

So, let us try to break down what William Miller said. It may seem quite complicated, but when I break it down you will see that it is very simple and you will see the logic in his thinking.

So the first thing, he talks about Leviticus 26:14-46 and then he uses a very brief and simple proof that the “seven times” were a succession of years. He says, “It is evident that these ‘seven times’ ”—which means “2520 years”—“were a succession of years, for their land was to lie desolate as long as they were in the enemy’s land.” And it is a simple proof that he offers, as proof of logic that the succession of years that the land was going to lie desolate that it must be a reference to time. It is part of the argument that I mentioned before about Daniel 8:13, when people talk about this verse 13, question; verse 14, answer, is not in relation to time, when it really is. The reason they do not see it is because they do not see the full ramifications of what the dialogue is about.

He then goes on and he talks about the people of God have been scattered and are a peeled people, and then he says, “These ‘seven times’ are not yet accomplished.” They have not come to completion yet. And then he quotes Daniel, “...when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

Moving on, he quotes Daniel 12:6-7, “...And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river,” and then he quotes on.

So let us see what he says. When he quotes Daniel 12 he says, “...when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” And when he says “these things shall be finished,” he mentions then the resurrection and judgment will take place.

So here he says when it is finished, judgment comes and resurrection takes place.

And we know that William Miller understands that to occur in 1843.

So this is taken, as I have said, from Daniel 12:7, where he talks about this scattering. It is the last portion of verse 7. It says, “...that is *shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” So this is what he is quoting, and he says this is going to happen when everything is finished, and everything is going to finish when the judgment comes to its conclusion at the resurrection.

And then he says, “What did the angel mean by time, times, and a half?” He then mentions 1260 years. So he talks about the 1260 years. He says, “Daniel saw the same thing as Moses, only to Daniel the time was divided. He was informed that the little horn would ‘speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time.’ ”

So what he does here, he says that this prophecy of Daniel 12:7 is one of the 1260 years. He then quotes Daniel 7:25 and he says here is another 1260 years. So he says there is one in Daniel 12:7 and there is another one in Daniel 7:25.

He says Moses gave these prophecies as a one-time unit seven times. Daniel sees the same thing as two separate things, two 1260s: “This makes Moses’ ‘seven times,’ for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no.” He says, “Are Daniel 7:25 and Daniel 12:7 the same thing?” He says, “No, they are not the same thing.”

Today we understand that Daniel 7:2 and Daniel 12:7 are the same thing. This is where William Miller goes slightly awry in his understanding. We believe that these two Scriptures are the same thing; William Miller saw them as different things. Let me explain to you why he does that and how he comes to this logic.

“But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon or the kings of the earth, the other means mystical Babylon or Papacy. And both together would scatter the holy people and wear out the saints ‘seven times,’ or 2520 years.”
{MWV1 44.1}

What he says is this: He uses this term in Daniel 12:7, “*literal Babylon*,” and he defines that to mean the kings of the earth. And he calls this power in Daniel 7:25, which is the “*little horn*” and he calls it, “*mystical Babylon*.” And he says verse 25 refers to the Papacy and verse 7 refers to the Earth.

Remember, William Miller believes within the timeframe he is living, in 1843 everything has to be complete. He has to take all the information that he has from the Scriptures and get them all to fit into this timeframe. So he has to take Revelation 17 and fit it into this timeframe. It is in this construction where he begins to struggle and to slightly off-track.

So reading on, “Moses tells us the cause of their being scattered,” and he quotes Leviticus 26:21, which we have discussed; he quotes Jeremiah 15:4-7, which we have discussed. And when he gets into the Jeremiah quote, now he is saying, “Well, we know Moses says, ‘I am going to punish my people,’ but when we come to Jeremiah we have a timeframe that is going to be implemented in the time of Manasseh.” Now, he starts locking into and homing into Manasseh.

We know that Manasseh is at 677 BC. So this is the date of the 2520 that we know that William Miller is locking into.

Then he says, “We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, ‘in the days of Manasseh.’ ” So this is where he gets his beginning, in 677 BC; the same logic we have already used.

And then in 2 Chronicles 33:9-11, the same logic that we used, “Wherefore the Lord spake to Manasseh and his people” and they would not listen to Him, and then He bound Manasseh among the thorns and took him to Babylon.

So he says, “Here then began the ‘power (their king) of the holy people to be scattered.’ This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah’s sixty-five years were fulfilled when Ephraim was broken.” We have already discussed all of this here.

So he says here, sixty-five years has come to effect. Ephraim has already been taken away by this stage, so he is talking about 742 BC. So already in his thinking he is already aware of this date, of the date 722 BC (he doesn’t call it 723 BC, he calls it 722 BC; but it is actually

723 BC). So he is already aware of that. I will read a statement if we have time that identifies that he understands about this working of the 2520 prophecy.

Then he moves on and he says, “This was in the year B.C. 677. The ‘seven times’ are 2520; take 677 from which, and it leaves 1843 after Christ,” and then he says, “when ‘all these things will be finished.’ ” So he does that calculation that we have spoken about, $2520 - 677 = 1843$. And he consistently did this in his understanding. He never took the next step, even though it was available to him. He for some reason stopped short from the last of it and then he went to that one, he finishes everything in 1843. That is where he gets the 1843 date.

So he has figured out that 677 BC to AD 1843 is 2520. And we are going to say he is correct, obviously understanding that this should be 1844. So he understands this 2520 or, as we would understand it, one component of it.

When we went back to the way we understood this thing, we said that was one 2520, and we have another timeline from 723 BC to AD 1798. The thing that was the hallmark of this 2520 was the scattering, and we saw how you get two 1260 time periods, when God was going to punish His people; and the midpoint of the timeline is AD 538. Then we saw these two 1260-year persecutions: the Pagan persecution and the Papal persecution. This was a theme of scattering. William Miller understands this clearly.

If you remember, we have already read he has already got his two 1260s. He says the two 1260s are the 2520. But let us see how he constructs his 2520. He does it in a different way.

What he then does is he then lists the years that Babylon, Medo-Persia, Greece, and Pagan Rome ruled over Israel and Judah, and these are the numbers that he comes up with. He comes up with 140 years for Babylon, 205 years for Medo-Persia, 174 years for Greece, and 696 for Pagan Rome. And I am not questioning the veracity of these dates, but these are the dates that he offers. We are only looking at the logic. So he adds all these up and he says they all add up to 1214 “years that the people of God were in bondage to the kings or rulers of these kingdoms.”

Coming back to Daniel 7:25, these 1260 years of the Papal persecution, he knows when they began because he talks about it in other portions. So we are going to put here on William Miller’s timeline AD 1798, AD 538, and here we have our 1260 years. So we have our first 1260, the same one we have.

Then he says from 677 BC to AD 538 we are going to add all these time periods up that Israel and Judah were ruled by the Pagan powers and we are going to get 1215 years. He says for 1215 years all these powers are going to be doing this punishment.

Let us read on, this is how he explains it: “Then Papacy began her time, times and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings, before mentioned, make 2475 years;” So let us add these two together then. This is the calculation that he is doing. We have $1215 + 1260 = 2475$. He says you have 2475 years.

Then he says, “...wanting 45 years.” So let us just do a subtraction. So we take $2520 - 2475 = 45$ years. He says there are 45 years left to complete the “seven times,” which added to 1798, come to 1843. So he says if we take $1798 + 45 = 1843$. So here he has these 45 years from AD 1798 to AD 1844.

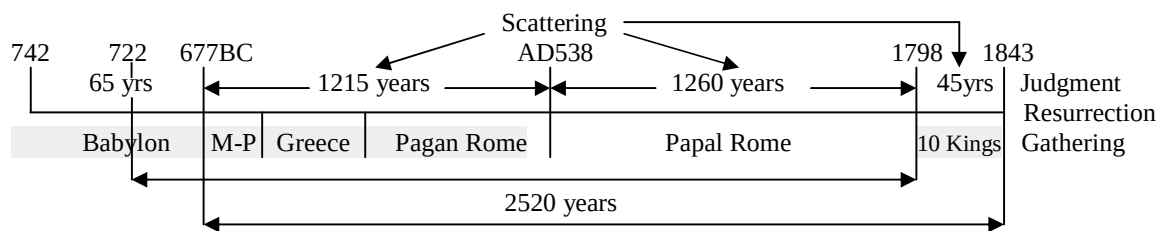
Daniel 12:7 is the logic that he is using here. What William Miller says simply is this, let me read on:

“ ‘And then the kings of the earth must consume the papal power and reign 45 years to complete the ‘seven times;’ which added to 1798, when the last of the ten

kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Revelation 17:16 to 18. Daniel 7:12,) ends 1843. Daniel 12:7 to 13. Thus this 45 years accomplishes the ‘time, times, and a half,’ which the kingdoms of the earth were to exercise their authority in, ‘scattering the power of the holy people,’ being 1260 years.” {MWV1 46.1}

So in summary this is how he understands it. William Miller gets to 1260 from Daniel 12:7, which we call the “Daily desolation.”

WILLIAM MILLER’S UNDERSTANDING OF THE 2520 PRIOR-1843



TODAY'S UNDERSTANDING OF THE 2520

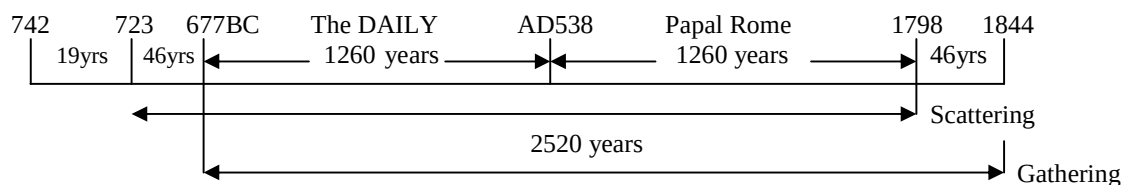


Figure No. 64.

And he splits the Daily desolation into two portions. He splits into one portion here, Babylon, Medo-Persia, Greece, and Pagan Rome. Then he gets another portion here when he talks about the ten kings at the end of the world. So he is able to combine both 2520s' themes, the scattering and the gathering, all into one by the way he understands this prophecy. He believes that the world is going to come to an end in 1843 and he adds these 45 years, which are lacking from 677 BC to AD 538, to 1215 and he gets his two 1260s.

The point I am trying to make is not to highlight the mistake that he made but to highlight the system of logic that he used and to show the consistency in his understanding, that he really did have an understanding of what was going on. And you can see the problems he is faced with. He has to deal with the ten kings of Revelation 17. He has to deal with the 677 BC time prophecy, and he is seeing that everything is going to be finished in 1843. So you can see why he comes to the conclusion that he comes to.

For sure he makes some mistakes, but there is logic and consistency in here.

There really is one other thing that I just want to add here. He also understands about this 45 years is in the 1290 and 1335 time prophecies. They both begin in AD 508. The 1290 time prophecy ends in 1798 and the 1335 ends in 1843; and the difference between the two is 45 years. So everywhere he looked, AD 1798 was coming up, AD 1843 was coming up, and these 45 years were coming up. And this is the logic that he uses to back up his idea that these ten kings are going to reign for 45 years and the work that they were going to do.

So you can see the consistency in the methodology that William Miller applied.

Sometimes in our understanding we are really not fair to him in our explanation in that we say, “He only understood 677 BC and AD 1843;”—or 1844 as we would understand it—“He never saw the way we understand it today.” But he did, he really saw it. He saw our 723 BC (in his 722 BC); he saw these two desolating powers, this theme of scattering. But what he did was, he integrated it in the best way he could into this single 2520. He tried to get these two 2520 time prophecies to converge them into one.

Now, kind of as a backlash to that—if I could use that phrase, it may not be historically accurate—but as a response to that, Hiram Edson, when he comes to write his articles, he writes a set of articles in 1856. So we said that William Miller’s writings were published in 1842. In 1856 Hiram Edson writes a series of articles. These were in the *Review & Herald* [*Advent Review and Sabbath Herald*], starting in January 1856. There are a number of articles spanning over a number of weeks.

Essentially, this is what Hiram Edson believed. Hiram believes that the prophecy in Isaiah 7 only applies to the ten tribes, to Ephraim, and cannot be applied to Judah. Remember when we looked at that prophecy? We looked at that and I addressed it specifically so that we can see that Hiram Edson is technically correct. Technically, when you look at those verses they are only dealing with the ten tribes. What Hiram does, because he is so focused on this 65 years time prophecy, he misses the time prophecy in the pronouncement that God places against Manasseh, which is what Miller saw. Hiram Edson was aware of what William Miller had seen, but Hiram Edson addresses this issue of the 65 years, and he says, “You cannot apply it to Manasseh. You can only apply it to the ten tribes.” So he tries to realign things.

So what Hiram Edson does not see is that after Isaiah 7:8 and going on into Isaiah 8, there is a pronouncement made against Judah. We spoke about how this pronouncement was developed in the time of Hezekiah, how God pronounced that judgment was going to come upon them. Hiram Edson misses all of that.

So let us read what Hiram Edson says. This is January 10, 1856, JWe (James White is the editor), ARSH (*Advent Review & Sabbath Herald*), page 113. This is where it begins, and he traces this story through a number of articles. So let us read.

“Ephraim in the prophecy of Isa. vii, 8, embraces the ten tribes which revolted from the house of David and chose their own line of kings which reigned over them in Samaria. These ten tribes were called Israel, and their kings, the kings of Israel, in distinction from the tribe and kings, of Judah.

“In this prophecy of Isa. vii, 8, it is predicted that within (not at ‘the close of’—but WITHIN) three-score and five years EPHRAIM (not Judah) shall be *broken*, that it be not a people. Manasseh was king of Judah, hence neither he, nor the tribe of Judah, are embraced in this prophecy; and hence it is written, [2 Kings xviii,] when Ephraim or Israel was broken, and the Lord delivered Israel into the hand of spoilers and removed them out of his sight, there was none left but the tribe of *Judah* ONLY. And David also in Ps. Ixxviii, speaks of the same event, where he gives an account of the sins of Israel which, provoked the Lord so that he was wroth and greatly abhorred *Israel*, so that he forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into CAPTIVITY, and his glory into the enemy's hand. He gave his people over also unto the sword, and was wroth with his inheritance. Moreover he refused the

tabernacle of Joseph, and chose *not* the tribe of EPHRAIM, but chose the tribe of JUDAH, the mount Zion which he loved.

“Thus we have the testimony of two witnesses which are said to be true, that the tribe of Judah was exempted from going into captivity at this point. And wherefore were they exempted? We answer, because it was written, [Gen. xlix, 10,] The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come. ...” (*RH*) *Adventist Review & Sabbath Herald*, Jan. 10, 1856

Before I read on, I just want to summarize what he is saying. He has picked up on this prophecy of the 65 years. He has given other testimonies that bear the fact that this is the 2520, which covers the time period of 723 BC to AD 1798. This is the punishment that comes upon God’s people because of their sins, and he comes to the conclusion that this is exclusively is what the 2520 is dealing with.

Hiram Edson rejects William Miller’s logic to use 677 BC as a starting date and therefore, AD 1844 as an end date.

Reading on:

“...This, then, is the inspired historical event; and its chronology, which is 723 B. C.,”—so he identifies 723 BC as being correct—“is the point from which to reckon the 2520 years captivity. Instead of reckoning from the taking of Manasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C. This was 19 years after Isaiah’s prophecy, recorded in Chap, vii, 8, which was 742 B. C.; hence Ephraim was broken from being a people literally *within* threescore and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. The year 723 B. C. is the true beginning, and 1798 A. D. is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.” *Ibid.*

So in summary, what he does is he gets parts of the picture but he also misses parts of the picture. He misses the whole of the punishment that God talks about in the second part of Isaiah 7 and going into Isaiah 8 about the punishment that would come upon Judah.

He also misses the point, and does not deal with, what the sixty-five years mean. If we just focus that it is in the midst of the sixty-five years—and he quotes this nineteen years from 742 BC to 723 BC, these nineteen years which is just a calculation—without paying some attention to the fact of the 65 years that he has mentioned, we do injustice to what God is trying to teach us.

God could have said twenty-seven years. He could have said one hundred fifty-seven years. He could have said anything. If we are going to just say that He gives this time prophecy

of 65 years and say, “Anytime within that thing,” something is going to happen. There must be some relevance of God actually mentioning that year.

And William Miller tells us the relevancy of it; there is a twofold relevancy. In 65 years Ephraim will no longer be a people because they are going to be totally wiped away. And, also, this is the same year, 677 BC, that is being predicted upon Judah goes into effect. And we have discussed this already. We can see the symmetry and beauty of that because Manasseh gets taken and restored. Israel gets taken into captivity, into seventy years captivity, and gets restored. God’s people in 1844 are restored. Hiram Edson just did not see the beauty and the structure of that truth.

So just summarizing: We have two men who both have an understanding of the 2520, but they do not have a complete understanding.

Hiram Edson’s understanding of this 2520 theme of a time period from 723 BC to AD 1798 was actually very good. He understood things in the same way as we understood. He identifies the AD 538. He understands and identifies these two desolating powers and deals correctly with the two 1260s and the fact that we had two three and a half times making it “seven times.” He identified all of this. But in his zeal he did away with truth that William Miller had presented to his people. But because William Miller’s truth was not quite right or slightly confusing, Hiram Edson decided to do away with all of it.

So when at the end of the world we talk about really William Miller’s 2520 and Hiram Edson’s 2520, we do have to remember that when we talk about Miller’s 2520 we have to make some adjustments in his understanding to his 2520. We pick up this start date, we pick up this end date and we pick up the theme or this concept of gathering; but, we no longer pick up all the details here.

What we do is take all those details, pull them out of that time prophecy of 677 BC to AD 1798 and put them into the 723 BC to AD 1798 time prophecy as Hiram Edson had done and use them correctly.

And these 45 years really does not exist from AD 1798 to AD 1844. It really does exist between 677 BC and AD 538, because we know that the history of these ten kingdoms of Revelation 17 is future to 1844 and it is in a timeframe that is not contained within this time prophecy.

I just want to identify that William Miller, as I have already mentioned, understood the 722 BC date. He understood that it was correct. Just quoting from William Miller:

“Israel began to be carried away in the days of Hoshea, 722 B. C., and from that time to 1798 after Christ, is exactly 2520 years or the seven prophetic years. How remarkable that when the seven years ended God began to deliver His church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 after Christ, the church came out of the wilderness and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth is reserved for another period”—this is his point—“But the completion of her slavery to the kingdoms of the earth is reserved for another period beginning 677 B. C., seven prophetic years or 2520 common years, would end in 1843 A. D. Therefore, the beginning of the captivity of Manasseh and the final dispersion of the ten tribes of Israel where God has fixed a time for the dispersion of the people of God and the scattering of the holy people until

1843 A. D. will be the end of the seven years, when the Acceptable Year of the Lord will commence,” *Ibid.*

And he goes on.

So I just want to point out that William Miller was aware of 723 BC and AD 1798 as a 2520 time prophecy, and he saw it as a valid time prophecy. But he decides to pick up, because he focuses on this period here, AD 1844. But he does not want to focus on 723 BC; he wants to pick up the end of the 65 years when Manasseh is totally done away with as a people, not just as a kingdom. And William Miller picks up 677 BC, the point when the Northern tribes are totally now disposed of and the destruction of the Southern tribes begins. That is his logic, and it is a logical position.

Because of the brevity of time I am going to leave the chronological analysis of the two dates of 722 BC and 723 BC. 722 BC was arrived at by William Miller from Ussher’s Chronology. Ussher’s Chronology has the seventh year of Hoshea as being 724 BC. Ussher never mentions 723 BC. Ussher’s date that he gives is 724 BC and he says that this is the seventh year of Hoshea. If this is the seventh and then you get to the eighth and you get to the ninth, that would make 723 BC the eighth year and 722 BC the ninth year of Hoshea and we are told that in the ninth year of Hoshea his reign comes to an end. This is William Miller’s logic of arriving at 722 BC.

I will point out that A. T. Jones in his analysis of these chronologies comes up with a date of 721 BC. Unfortunately, Elder Jones uses as his reference point not biblical chronology but the reigns of the Assyrian, Egyptian and Babylonian kings to come to his understanding. He uses essentially secular material to come up with that date and he makes a mistake in doing so. His reference point is incorrect.

If you thread carefully your way through the chronologies, and it is very easy to do, by taking 677 BC as a baseline and by working up through the chronologies of the kings, 677 BC is widely accepted. Ussher agrees with it. If you go on the internet there are a majority of scholars that agree with 677 BC as this date. The Jews believe this is the correct date. When you go back and you do a careful search of the chronologies, you will find that Ussher had made a mistake. Ussher’s 724 BC date should have been 725 BC. And if the 725 BC date is the seventh year then 724 BC would have been the eighth and 723 BC would in fact be the ninth year of Hoshea, which is the year that Hiram Edson correctly identified.

There are some people who believe that Ussher’s chronology gives us 723 BC, and it does not. Actually, the date he quotes is 724 BC and then he quotes 721 BC as a historical date, and he does not just go through that simple calculation of looking at the seventh, eighth, and ninth years as exclusive reckoning. So he identifies 721 BC as the ninth year.

And then as I have said already, A. T. Jones goes and looks at secular chronologies to try and back up this information, and it really does not work.

So in your studies, you really need to do some digging. You cannot rely upon Ussher’s to affirm and confirm 723 BC.

In summary, the 2520: The 2520 is imposed upon God’s people because of their iniquities and sins because they break the covenant with God. We have looked at a short word study on the terms “seven times” and at the very least shown that although it uses an adverb in Leviticus 26 and the word is different to “seven times” or the word “times” as used in the Book of Daniel, although there are differences in it, there is not enough conclusive evidence to go one way or the other.

I believe I mentioned by name a paper that is being put out by Elder Eugene Prewitt who discusses this very material about the usage of the word—we already spoke about Uriah Smith’s comment on this—and the conclusion, an honest conclusion that he makes at the end of his paper is that he cannot with certainty state that this usage of “seven times” in Leviticus 26 is not referring to a time prophecy. He does not say that to agree that the 2520 may or may not be valid, but he has the honesty to say that he cannot with certainty that it does not. And that is the only point that I am trying to make, is that if we focus upon this word study we do not have enough information to confirm one way or the other.

So people who go to Leviticus 26 and use that as the proof logic that the 2520 does not have veracity, it is not true; it is not sound biblical methodology. We looked at that.

We then spent time looking at how the pioneers, the Millerites, viewed the charts, the 1843 Chart and the 1850 Chart, how those two charts are the same chart, how the 2520 is portrayed on both charts. We spent much time on that to show that the 2520 is a valid time prophecy as depicted in the 1843 Chart and was carried over to the 1850 Chart.

We then looked at this complete study that we have attempted to do on the 2520. We began in the Gospels. From the Gospels we were directed to the Book of Revelation, we were directed to the Book of Daniel, and we saw how even within the construction of the prophecy that Christ gave in the Gospels there was coded in that information the 2520. We saw these terms, the “*the times of the Gentiles*,” “*the treading down of God’s people*.” We saw how in post-1844 there was going to be a new dispensation that now there was going to be this Sabbath issue, which was the wall of partition between the outer court and those that worship in the temple.

We then went to the Book of Daniel 9 and saw these two desolating powers, Pagan Rome and Papal Rome, and how these two desolations were to come against God’s people because of their abominations.

We then tied up this curse that Daniel identified as being inflicted upon his people in his day and age, with this indignation that God has against His people.

We tied up the terms from Leviticus 26, from Deuteronomy 28 and saw the blessings and cursings that Moses spoke about. We saw that it was because of the iniquities of God’s people because of the bringing of their covenant that He would inflict upon them this punishment, and then at the end of that He would reestablish His covenant promise with His people, modern Israel, the Seventh Day Adventist Church.

We then went back into history and saw how this 2520 was initiated, the events that surround these two time prophecies when the Nation of Israel was split in two after the reign of King Solomon and his son Rehoboam; and Jeroboam took the Northern tribes, how this split occurred. And because of the iniquities, we saw how this curse that was going to come upon them would be delivered to either nation or both, depending upon their conduct. Both nations failed God so this 2520 was inflicted upon both nations.

William Miller saw this. Hiram Edson was aware of it. Hiram Edson chose to focus on the persecution and destruction upon God’s people of the Northern tribes because all he could see was this scattering and this punishment and he saw this theme on two 1260s which formed the “seven times” being inflicted upon God’s people. And the conclusion of that ended in AD 1798, as we have seen time and time again the 1260 years prophecies occur seven times in the Bible. We saw that also in Daniel 8:13.

William Miller’s understanding of the 2520 was far more comprehensive, far more comprehensive. He saw and he recognized the 722/723 BC, the beginning of the 2520, ended in

AD 1798. He recognized and saw that, but he chose to look at the end of the 1260 time prophecy, picking up 677 BC and ending in AD 1843 as he understood it—1844, correctly—and he tried to integrate those two 1260 time periods into a single line. He was struggling with his understanding that the world was going to end in 1843 and having to compress all the biblical truths that he understood into that timeframe, and he did it in a way that seemed consistent to him and we can see a hope in the methodology that he had.

In closing then, what is the whole point of this 2520 time prophecy?

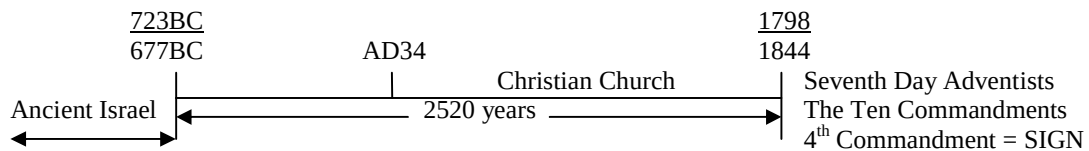


Figure No. 65.

This time prophecy begins 723/677 BC, ends AD 1798/1844. It has always been God's will, His Plan of Salvation upon this Earth to have a people on this Earth who will fully represent Him and send the gospel out to the world, to draw those in the world to Him.

It was His will that Ancient Israel should be that people. It was His will that the Temple of Solomon should stand for eternity and never to be destroyed, to be a witness, and that all nations should come to Jerusalem to that literal city to worship Him at that temple. Israel failed in that mission. Through their breaking of the covenant God finally initiated upon them the curse that He said that He would. This curse was progressively worse until the time that in AD 34 he finally divorces His Ancient Israel and forms a new dispensation, the Christian Church.

But the Christian Church fails in its mission, apostatizes, gets persecuted by the Pagan persecution in their history and the Papal persecution, too. But in these persecutions the Sabbath is lost sight of and God does not have a covenant-keeping people upon this Earth. He needs Israel to be reformed, to be reestablished.

In AD 1798, at the close of the Papal persecution He begins this process. He begins this process of trying to gather again His people together; the temple begins to be rebuilt in AD 1798. By AD 1844 He suddenly comes to His temple. He suddenly comes from the Holy Place into the Most Holy Place, and He also suddenly comes to His people Israel, for in AD 1844 He gives them the Law. He gives them the Law and now He has a covenant-keeping people who keep his Law, The Ten Commandments. And the Sabbath, the fourth commandment, is a sign that He now has a covenant-keeping people. And we are familiar with this concept.

The 2520 is not a threat to established Adventist theology in 2009. All it is, is a reaffirmation of who we are as a people. It is to draw our attention back that we are a people who are meant to be under a covenant relationship with God. It refocuses our attention that we are His denominated people, that despite all the problems that this church faces and has, we are to remain in the church. The Bible talks about not forsaking the fellowship, one with another. We are to remain in the church. We are to help the church. We are to draw closer together as we see His return approaching.

The 2520 is not an attack upon our modern understanding of whom and what we are as a people. It is not a theoretical and intellectual defense of the pioneer position. The reality of the 2520 is simply to show us God's Plan of Salvation, which is simply that He wants a covenant-

keeping people upon this Earth to fully represent Him that he may complete the work that He started.

Right at the beginning when he entered into covenant relationship with Adam and Eve when they had sinned, that He would send enmity between his seed and the seed of Satan. That is what the 2520 is trying to teach us. He is trying to show us at the end of the world, the Seventh Day Adventist Church, who and what we are.

It is only by knowing who and what we are that we can understand what our work is: to take the gospel to the world. Brothers and Sisters, God has been waiting since 1844 to complete this work in us. The truths of the 2520 are bringing to light again. It is just a truth that has been hidden from us as a people, a truth that has been obscured by custom and tradition. We have been educated and taught to believe that in many ways we are no different than other denominations, that we can go and learn from them; in the term that even Ellen White uses, that we can go and learn from the heathens, to go out into Babylon and get educated from them. It is not God's will for us to do that. He has given us all the instructions, all the information that we need in the Word and the Spirit of Prophecy to finish the work that He has given to us.

If we can see the beauty, and the simple beauty, of the 2520 is for us to recognize that we are God's covenant-keeping people at the end of the world, the 2520 will have served its purpose.

Closing Prayer: Heavenly Father, we thank you for your continued mercy and goodness towards us. Father, as we review our history, your past dealings with us—and, Father, not just your dealings with the Seventh Day Adventist Church but, Father, right from the beginning of the problem of sin on this Earth, and even before that, Lord—how you deal with the sin that started in Heaven, Lord, we know that you are the one that suffered and had the most pain. Father, how it must grieve you to afflict your children. We did not even ask to be born upon this Earth, though we were born in the midst of a warfare that was not even of our own devising. Yet, Father, in your foresight and your almighty will you saw it fit to bring us upon this Earth so that your name may be glorified. Father, help us to stop looking to man, to self-glorification, to self-serving; but may we look to you. Father, may our lives be an impression of your will. May the very atmosphere that we carry be an atmosphere of Heaven. Father, I pray for all my dear brethren out there who struggle with this fight over the 2520 and the veracity of it, the truthfulness of it, Lord. Lord, I pray that they would just step back and see the simple beauty, that this is not a challenge to our established faith, that this does not undo any of the foundation or the pillars that have been set up; but, rather, Father, it establishes all the truths that we know. It brings together all the information that we hold in a way, Father, that only your hand, your signature could do. Father, the simple truth is that the 2520 for us at the end of the world shows us that we are truly your covenant-keeping people, that we are not Babylon, that we are those who are in the inside of that low wall that separates us from Babylon, that we are the people who are being measured, who worship at the altar, who love your Holy Name. Father, in that intellectual understanding we need to grow and have that relationship with you that we might be such a people, not just in theory but experientially. Father, we know the days are hastening on, that there is so little time left; but, there is so much work to do, so few laborers to do the work. If your people were to wake up and realize who and what they are, if they were to realize how their heritage is being stolen and taken away from them, Father, they would wake up and see the beauty and joy that this message of the 2520 could bring to our people today; that we could have

confidence that you truly are the Alpha and the Omega, that the work that you started will be complete, Father, that your work will not return unto you void. May we bask, Father, in the glory of this great truth that we as a people and individually were called by name as Cyrus was to do a great work. Father, bless us and continue to guide our thoughts and our feelings as we walk along the straight and narrow path that leads to salvation. We pray and ask these things in Jesus name. Amen.