

Brazil School of the Prophets: January-February 2019

30. 2520 (Part 4) - (31-01-19)

The thread of history, good comments

- We had a number of dates and we talked about a theme that threads through each waymarks: 3am.
- When you can thread a story through the waymarks it serves as a strong witness that the story is correct.

1863 (example):

- when we do 1863 we often connect that only to a chart, and sometimes also to a war. It's correct but if we think about 1888 and the SL, we should know that there's a direct connection with 1888. This Christian politicians were trying to lead the USA against the constitution, and that movement began in 1863: the national reform movement. And it was connected to the civil war, but what I want us to see the direct connection between 1863 and the Sabbath. It's the Sabbath issue that connects those two [1863 - 1888].

Laodicea

- We also began considering the theme of Laodicea, and through it we were able to connect the 3am in the other waymarks: like 1989.
- We also saw Laodicean state = Satanic attack. And if so, it's not just SDAs being lazy or careless. It's much more evil than that.

1856:

- the movement is pretty well established now. There's a figure here, who's been in the movement for some time, and his name appears in 1844, 1848, and now 1856]: Hiram Edson
 - o 10/23/1844 : after the disappointment he has a vision to understand the sanctuary message: Christ moving from the HP to the MHP.
 - o The sanctuary message isn't just understood after the disappointment, if you look at Snow's message (he was working with a man named Star], he's got a correct understanding of what the sanctuary was. The message had some limitations, but Snow had already Bible studied the subject and came to the right answer, but no one noticed, I'm not sure he even understood the import of the studies. So we can learn that: it's not easy to miss things.
 - o Fanaticism: group of people who had different views.

Meetings in 1846

- There's a series of conferences to define the church doctrines, and EGW was used to determine which opinion was the correct.
- EGW's mind was locked.

- Hiram Edson is involved in this history too.

1856

- He never completes his studies, but proposes that the movement was wrong about the 2520, that it really should be 723 to 1844.
- Argument:
 - o The Bible directly talks about 3 1/2 T (42m, 1260d)
 - o He understands that the 2520 = 2520 7T
 - o He develops the structure of 2 1260s with 538 in the middle.
 - o This stands in contradiction with what Miller developed.

Another layer to Lev 26 structure (the 12 tribes)

Judges - 490 - kings

12 tribes - S,D,S - N (10) and S (2)

- Then we have the destruction of 723 and the destruction of Jerusalem
- Is Joel standing in 721 and just saying 'look what just happened, the 2520 just began in 723!?' Or has he just seen the destruction of Samaria in 721, and saying 'look what just happened'
- 'That vicious nation that looks like a lion, look what it has done'
- 1780 is about Joel, Joel is about 2520, so 1780 is connected to the 2520
- Mt 24:29

2Ki 17:4 Mas el rey de Asiria halló que Oseas conspiraba; porque había enviado embajadores a So, rey de Egipto, y no había pagado tributo al rey de Asiria, como lo hacía cada año; por lo que el rey de Asiria le detuvo, y le aprisionó en la casa de la cárcel.

2Ki 17:5 Y el rey de Asiria invadió todo el país, y subió contra Samaria y la sitió durante tres años. [7th, 8th and 9th of Hoshea]

2Ki 17:6 En el año nueve de Oseas tomó el rey de Asiria a Samaria, y llevó a Israel cautivo a Asiria, y los puso en Halah y en Habor, junto al río de Gozán, y en las ciudades de los medos.

2Ki 18:9 Y aconteció que en el cuarto año del rey Ezequías, que era el año séptimo de Oseas hijo de Ela rey de Israel, subió Salmanasar rey de Asiria contra Samaria, y la sitió.

2Ki 18:10 Y la tomaron al cabo de tres años; esto es, en el año sexto de Ezequías, el cual era el año noveno de Oseas rey de Israel, fue Samaria tomada.

Miller's 2520

- Wycfer said the 45 years after 1798 was not Paganism nor papalims but God's people. But his error: forgot to pass the thread through the waymarks. It has to have the same theme: pain, or punishment.
- Problem Wycfer had: this movement says it's about a scattering and a gathering. It's not incorrect term, but it's not the theme.
- 45 years is Paganism II
- Me: So the passing of thread rule proves Miller's understanding [I think]

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

- Everybody said 'these kings' are the 10 kings of Rev 17. That's the same thing Miller, he went to Dn 2 and asked 'what will I do with these 45 years?' and answered himself 'let's go to rev 17, because we're near the end and you cannot ignore a chapter [17]'. So what he does makes sense.
- At the end of the 1260, the kings end their work.
- The only difference between these 2 men is how they structure it. Miller cuts one 1260 and Edson says that's illegal. So there's no difference between the 2, it's just about approach.
- This opens up the possibility that M history wasn't going to end in 1844 but that it stretches over.