

# Brazil SotP 2019 Notes:

## 22. 2520 (Part 2) - (23-01-19)

I have had many doctrinal conversations with people while I'm here and some personal conversations. But those sometimes merge into one. Sometimes people have doctrinal questions because they don't understand things because of their preconceived ideas or the way they have been brought up and educated. I don't say that in a negative way but as a matter of fact. I was speaking with brother x yesterday and highlighted an observation I had. I say it joking but it was serious. The question was - why does everyone pick on me? They seem to closely analyse what I say and they don't seem to do that with other speakers. They just accept what they say even if they don't fully understand it and they don't seem to receive the barrage that I do. I asked the question rhetorically because I think I know the answer - the way I teach is different to other people. The way I explained it was as a worldly example. We all know about software. Proprietary software that the company owns, and open software - the difference is that in open software everyone can see the coding and what they are doing. And I think that is a nice example of the difference. It isn't because I'm an open person - I don't mean it that way. It's because the methodology that is being used allows each of us to fully engage or investigate what is being taught. It almost invites people to have a look and try to see what is happening. But it has a negative side to it - it doesn't give information so easily. At least not straight away. You have to work for things. Many of us are not trained to think and don't enjoy doing it. I mention that because I know some people are struggling with the way things are being taught. People want it taught straight and I simply refuse to do that because I think it is a dangerous way to teach. It exposes you to great danger because you can't understand whether what is being taught you is true or false.

We are in Lev. 26 - the reason we are here is because we want to try and see how the Millerite line should have been laid out from the very beginning. We can see that it extends past 1844 and we highlighted information to show what it is extremely important. We focused on the 2520. My question was that if we went to Lev 26 and it uses the term "7 times" and the Millerites say it is 2520 years, are they reading that directly in the passage that it is that? Is that what Moses meant when he wrote those words or are they making an application of that passage? I think there was broad agreement that it was an application. But when you go to Dan 8:14 and it talks about the restoration of the sanctuary what was in Christ's mind when He said those words? Was He originally speaking about 1844? There was broad agreement that yes, it was original intent. We also looked at Hab 2:3 and we saw that it could be applied to both stories and also was an application. As this study has been developing I'm hoping that we can see that even the term "application and intent" isn't that straight forward. We are trying to understand what the "7 times" in Lev 26 means and we have laid out a structure that says there is a period of the judges followed the period of the kings. What did we say the period of the judges was in Lev 26?

There is a connection between vs. 3 and vs. 14

Lev 26:3 If ye walk in my statutes, and keep my commandments, and do them;

Lev 26:14 But if ye will not hearken unto me, and will not do all these commandments;

Consequences - Positive and then negative

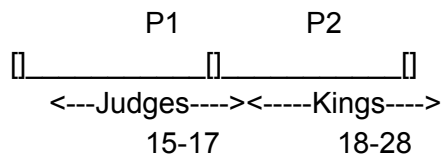
If you were to read from vs. 4-13, and 15-17, it would tell you the consequences of the obedience or the disobedience. We can use the phrase "blessings and cursings." If you read the 1st part of vs. 18

Lev 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Cause and effect relationship - if the 1st punishment didn't do what it was supposed to there will be a further punishment.

So we developed our line and included a period of testing...

This waymark after Judges we could mark as Samuel - the last judge. Then you enter into the history of the kings. But after the period of the judges God is going to test them.



If you go into the history there is this large period in-between of 490 years that I am calling probationary time. God is going to give them plenty of time to prove themselves one way or another.

Q. So the probationary time is from Samuel to where?

I'm not being specific about where it begins and ends but I just want to teach a principle at a simple level and not go into the detail. I haven't been specific about where the 490 ends as it isn't straight forward but it is in the history of vs 18 to 28.

Q. Could you review quickly how we came to the 490

All I am showing is that in a simple way between the 2 histories there is a period in-between. I know the 490 doesn't end at vs 18 and that isn't the point I want to prove, I'm just observing that there is a 490 in this story and that 490 becomes a symbol of something.

490 = a symbol of probationary time

I just stated that as a fact and the question is how do we know that. We know that numbers mean things and I'm saying that this number means this (probation).

Was your question - where does it begin and end or how do we know 490 is a symbol?

(S) I want to know how we derive that number

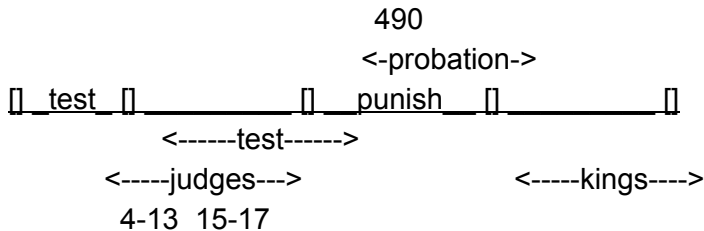
So I'm saying that there is a historical event beginning it.

Beginning: When Saul is anointed and becomes king to Manasseh

1097 --> 607

Saul Jerusalem

Without highlighting the waymarks themselves was just to show that there is a period of time between the 2 verses where the punishments begin to happen. I didn't want to go into the detail because I know that if I had 18, 21, 24 and 28, the 490 years doesn't end at vs 18 but goes past that. I didn't want to specifically point out where because it doesn't destroy the structure. This is the problem with the methodology of how I teach because I want us to see a concept and for us to see that I'm making the assertion that vs. 18 to 28 (18, 21, 24, 28) is a singular punishment. It is not 4 separate punishments. That singular punishment happens in 4 punctuated steps. Another way we would express it would be 'a progressive punishment.' It ends in the destruction of Jerusalem in the history of Zedekiah. We know that there are not multiple destructions but just the destruction of a singular city. Destruction take times to happen - much longer than you might think. It happens in discrete steps but it is a singular punishment.



(Daniel) What is the punishment in the Judge's time?

If you were to read 15-17 it begins to lay out what that punishment is. You could go into those words and draw out the history. I'll give you a simple example - vs. 16

Lev 26:16 ...and ye shall sow your seed in vain, for your enemies shall eat it.

The story of Gideon - they have become the slaves of the Midianites. The Midianites used to let them sow their seeds and allow them to grow and at harvest time what would they do? They would invade the country and take all the crops. That is why when Gideon is introduced, where is he?

Jdg 6:11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon **threshed wheat by the winepress**, to hide it from the Midianites.

Where do you thresh wheat according to Dan 2? On the threshing-floor. But where is Gideon doing it? By the winepress. The winepress is not used for threshing but for getting juice from grapes. That happens at a different time of the year. He is hiding from the Midianites.

That was a long explanation to the question "what does the punishment look like." In the history of Gideon they are stealing all their food. God is not protecting them. Gideon is raised and destroys the Midianites and everything is good.

(Q) so it is a singular punishment in 4 steps. Isn't it limiting the possibility of each of these steps being conditional? I have understood that each of those steps are to test them.

I'm saying that this is 1 punishment. That would mean that once you get to vs 18, vs 28 is going to happen because it has just begun and it will go to the end. But if you read the words... Go to vs 21 and see the "And IF." If you go to 18 and see that it is a condition and vs 21... if you go vs 27 where the conditional clause is (It isn't in 24) you see "IF" again. Once you get to vs. 28 there are no more "ifs". What you are highlighting is are things conditional or are they inevitable. We could describe this history in another way which would say that once this punishment happens at 18 the rest is inevitable and can't be undone.

I don't have an answer to that question - conditional or inevitable. Could Jesus have come a little after 1844... EW says yes. After 1844 there is a big "If." But there are so many lines of evidence to show that that wasn't going to happen - for 1 thing the way that Daniel 11:40 was written but we had other lines of argument and one of them being the whole principle of line upon line. In the story of Moses the fathers can't go into the Promised Land then the Millerites could never have entered in either. To do it another way - you have Moses and then you have Christ. They are the same person. You can see that in the first few ch. of Hebrews. Paul compares these 2 people. This is the beginning and end of the Jewish nation. Ephesus and Laodicea... so shouldn't we have a similar dynamic in our history. We do because we have the Millerites and we have us or the 144' - Ephesus and Laodicea - the beginning and ending of God's church.

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people should they continue impenitent**, the Lord permitted their king to be captured by a band of Assyrian soldiers, who "bound him with fetters, and carried him to Babylon," their temporary capital. This affliction brought the king to his senses; "he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God." 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise. {PK 382.3}

This word "earnest" can be explained in different ways, but I want to explain it as a deposit or a down-payment - or if you shake someone's hand if you are going to do a deal with them. You could say "earnest" or "type" and then you must have an "anti-type." Remember we said that anti-type means first. The type comes first and the anti-type comes second, even though it means first, and the reason we said it comes second is because 'anti' means in prominence not

in sequence. It is more significant than the type. That is how we can use type and anti-type this way. So the anti-type is that you are going to go from Jerusalem and Babylon. Therefore the type would have to be identical. So if you buy a car and the care cost 10,000 then the type you would say was \$100. They are both the same thing. Whether you think about it as a deposit or down payment or agreement or guarantee or type, it works the same way. You don't say 'I'll give you a chicken' people wouldn't accept that. They want money because that is how you purchase cars. Once you put down your deposit there is a guarantee that you will buy it.

(Gabriel) In Germany a handshake is legally binding if you are going to buy something.

That is why I'm saying it is a guarantee that you will do something. I don't know if you've heard the term 'my word is my bond.' The Bible says 'let your yag be yay.' It is the same principle.

You can read this in 2 Kings 22

Through Huldah the Lord sent Josiah word that Jerusalem's ruin could not be averted. Even should the people now humble themselves before God, they could not escape their punishment. So long had their senses been deadened by wrongdoing that, if judgment should not come upon them, they would soon return to the same sinful course. "Tell the man that sent you to me," the prophetess declared, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken Me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be kindled against this place, and shall not be quenched." Verses 15-17. {PK 399.1}

It is quite clear that even if the people now repented they could not stop the punishment. I want to say that is between 18 and 21 (Josiah). Verse 21 says "If" and Huldah says 'no; it is too late and the punishment won't stop' but you have 2 "if's" after it. We have seen this concept repeatedly now in our studies. God frames it as if a thing is possible yet we see that it is inevitable. We have discussed this a few times now. This is why I'm saying that this is a singular punishment that is going to be progressively delivered to the people.

If you go the story of Pharaoh and Moses - when Aaron and Moses meet Pharaoh and Janice and Jambories stand against them and they have a fight over the snakes, the Bible says what about Pharaoh? He hardens his heart. The question the next day is the river is about to be turned to blood and Moses says 'stop your rebellion.' Was it possible for Pharaoh to back out? It is written as if it would be. 'If turning the river into blood wasn't enough punishment I'll give you another one.' And Pharaoh actually repents doesn't it - it works. Until the punishment stops and he goes back to his old ways. 1 Version says that it is too late, but the way it is written is as if it is possible for it to be prevented. We see that over and over again. It is inevitable but it is written as if there is a possibility.

Back to our story:

In Leviticus we are saying that there is a period between the 1st set of punishments and the 2nd. I'm using the 490 as a symbol of probation. Where do we get the concept that it is a symbol of probationary time?

(S) Daniel 9

The 70 weeks or 490 years 'are determined upon God's people'

There is going to be this testing time. We end up focusing on the last week of that history. 70 weeks -  $7 \times 70 = 490$  - and we know this is a testing time for God's people. Another 49?

(S) Matt 18:21-22

Peter says that if someone sins against me I'll forgive them. How does it say that?

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till **seven times**?

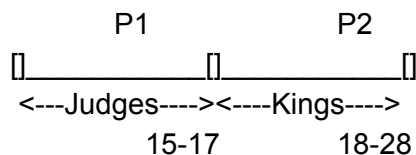
Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Jesus says not 'seven times' but  $70 \times 7 = 490$

If you do that morally what would that be saying? Always - because no-one can count out 490 times. You would never stop. But prophetically what does it mean? It means after you have gotten to 490 times God will never forgive again.

We have these witnesses to explain what 490 is.

Summary: Lev 26 is talking about a punishment that is going to come upon God's people because they have broken the covenant with God. It happens in 2 phases - phase 1 is the initial or immature punishment. phase 2 is the complete or perfect or mature punishment. The number 7 that is in each of these 4 verses is indicating that. Yesterday we looked at the characteristics of the number 7 - complete. It begins with the Judges and is complete with the Kings.



7 = Complete / Oath / Perfect / Rest

When we start looking at these punishments we see that it is progressive and it results in the history that is connected to vs. 28. In-between each of these punishments...

(19-20, 22-23...)

These vs. explain what this punishment looks like. I want to focus on the last one.

Lev 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

33 shows them scattered among their enemies. We will read vs. 33...

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

35 takes you back to ch. 25 which we didn't discuss today - the subject of time and the land Sabbaths. Vs 34 says that the land will rest when the people are taken out.

Summary:

The model that we saw in ch. 25 showed that every 7 years there would be a rest. Rest for year 7.. 14.. 21.....49 years you come to a Jubilee cycle. If you carried on counting and did 7 cycles you would get 49 years. How many years would 10 cycles be? 70

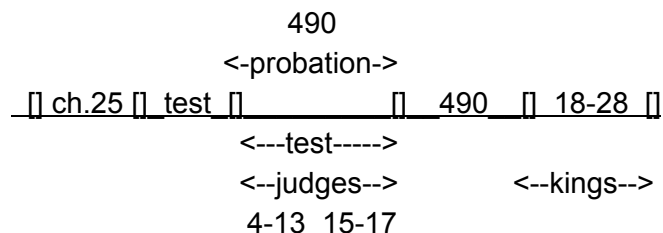
So what would happen if you did 70 cycles? 490

So this 490 years is just 70 cycles of this Sabbath rest. In this history when they are supposed to be letting the land rest, they don't. So what God is going to do is say that what you stole from Him He will take back from you. He is going to count up all of these years missed - all the Sabbath rests that were stolen for 490 years - and it comes to the 70 the cycle. This = 70 years - each one of the 7th is what kind of a year? A Sabbath year

70 Sabbath years were stolen from God. The punishment is all about time when you get past vs. 28. It is based upon Lev 25 and it is how long you are going to go into your enemy's country.

2Ch 36:21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Ch. 36 lays out the final history of God's people. It is nice reading from vs. 17. Lev 26 is all about time - you can't disconnect it from ch. 25 which is all about time. If you had ch. 25 it is about time and these 7 year cycles. When you get to ch. 26 it is about the blessings and the cursings if you obey or disobey and we have laid out that structure here.



I would suggest that in Lev 26 is not time with the 7 but a progressive punishment or a progressive intensity of pain. What we can do is go into each of these histories and we can see

what was going on in Judea at that time. When we looked at PK we spoke of the history of Manasseh - which was what brother Lucas mentioned yesterday.

<-----INTENSITY----->  
Vs.    18                    21                    24                    28  
      Manasseh        Josiah                Jehoiakim        Zedekiah

Moses is showing us the history of Israel and these 7 times are not connected to time but it is about intensity.

My understanding is that the Millerites took this story and they made an application because they saw light in what was being portrayed here. I want to explain a little bit more about that tomorrow because when they don't take this passage and read it plainly - what we might call a "thus saith the Lord" - it could appear random: that they just changed intensity into time. They did some maths calculations and got some dates and made it all up. I'm saying it is more precise than that. But nevertheless it is an application.