

# Brazil SotP 2019 Notes:

## 20. 2520 - (22-01-19)

We were considering yesterday the concepts that bring us to 1844.

2300 - Original intent or application?

(A) Original

So we looked at Dan 8:14 and Br. Heber linked it to Hab 2:3. It picks up the tarrying time and also that the vision will come.

April and October of 1844... and in Hab. 2 the way we understand that vs. it says that the vision will be fulfilled at its appropriate time. The Millerites think that is April. When it comes and goes, the Millerites say that there is a delay. The promise is that even though it appears to delay or fail it won't but will speak at the right time. Is that original intent or application?

(A) Application

I think we have realised more and more as we discuss outside of class that sometimes it isn't that straight forward. Especially when you take a comment from EW that says 'these prophets wrote more for us...' and someone might argue that there is no original intent; or the original intent of Hab. was for us and not for himself.

But I want to use it in a common sense way - historical way and how we do line upon line and how a parable works. If we weren't doing that then we couldn't say that the Baptism of Christ could be lined up with 9/11 because they would be the same event in real life. But because we say that the Baptism was a real event for that generation we can go into that history and we can make a secondary application - 9/11. That is how I'm using this concept of application and original intent.

Jesus triumphal entry had meaning and relevance to the generation in which he lived. We could argue that it had some relevance to us but none of us experienced it. But we can take that event and see what application we can make for that event in our history - the MC.

2520 - Lev. 26

When Moses wrote Lev 26 did he really mean 2520 years?

(A) Application

So what are we saying the original intent is?

I think the movement has for over 10 years has pushed the idea that this isn't an application but Moses original intent. We have fought against the understanding that it is an application.

Lev 26:18,21,24,28

When it says "times" that word was added in. If you went to other time prophecies and it says ex. 3 1/2 times, that word times is actually there. So when we say that = 3 1/2 times that word is there and means a year or a period of time. So when we do a calculation with 1 day for 1 year it is a valid calculation. But when we come to Lev 26 there is no 'time' and it is not a valid time period.

So it just says 7, and 7 is a noun. So you have the ability to see that this "7" becomes a symbol of something.

(Brother Gabriel) I think we make a strong point about the previous ch. talking about years. When I learned about the 2520 it was the argument that most convinced me that there wasn't original a ch. division and with the same line of thought it is talking about years.

So the concept of Lev 25 is talking of the Sabbath - but not the 7th day but the 7th year. Then you need to add in the concept of 7. The problem with that kind of argument is that it is self-circular. The properties of the number 7 were created by the connection with the Sabbath. You don't get the number 7 as an independent number and see its symbology. Most of its symbology is taken with its association with the Sabbath - but that wasn't his argument. That was that ch. 25 brings in yearly cycles and when we get those yearly cycles and you do that 7 times you get this jubilee cycle. And the Lev 26 starts talking about the consequences of breaking these cycles.

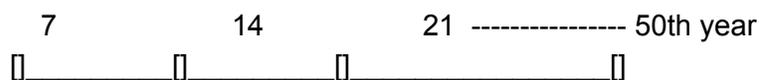
(Brother) I am inclined to think it is the original intent

So this ch. has troubled the movement for a long time. If you have seen papers written against us you will know that people just say that what we teach about the 2520 is completely wrong. What we have had to do is try to defend what we teach about this subject.

If we turn to the ch. its connection to ch. 25 is obvious. You see the yearly Sabbaths in 25:2. He says 7 years of work and 1 year of rest.

Lev 25:8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

So it counts 7 of these Sabbaths



So it is all about time but that time is connected with Sabbaths. So if these were Sabbaths by the time you do that 7 times it becomes a jubilee or a Sabbath of a Sabbath. That is the 49th that brings you into the 50th.

Lev 26:1 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.

Lev 26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

This has to be the same Sabbath in ch. 25.

So it gives blessings until vs. 13 and then from vs. 14 it is talking about what will happen if you don't keep the commandments.

Vs 3 --> 4-13 (Good = blessings)

Vs 14--> 15-17 (bad = cursings)

These blessings and cursings contextually are connected to those yearly Sabbaths if we are going to take vs. 2 and connect it to ch. 25. Maybe it is a more general idea as it mentions the Sanctuary and could be talking about obeying God in a more general sense.

Vs 18 takes you to a new section.

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.

Vs 18 says that if 15-17 isn't enough there will be more. So that which was given in 15-17 will be escalated in vs. 18 if they won't listen to Him after He has punished you there.

So we have to consider the concept that when we start considering the 7 times and we go back to Lev 25 which is about time, does that mean that the times should be connected? Or do we connect vs 15 to vs 17?

So is the relationship from curse 17 and curse 18 is from ch. 25 or are we going to connect it to the nature of the 1st punishment? So when we start talking about context we need to be careful how we create that. In the past we have seen that 25 is all about time and then we develop an argument to show that it is all about time or duration. If that is the case, then why don't we do the same to 15-17 or 4-13. Why aren't they blessed for a certain period of time or cursed for a certain period of time?

I would suggest that you keep '7' as a noun, and say that if the 1st is not enough they will get a 2nd. And then you compare the 2 punishments... and maybe that is the context we should be looking at. What kind of punishment is the 2nd? It's a "7" kind of a punishment. So what does the number of 7 mean? It has a few and we pick most of these as an association with the Sabbath. How long does it take to create? Some say 6 and some say 7. So what is the 7? Some kind of completion even though the work itself was finished on the 6th day. So when we talk about completion we don't mean that the creative work takes 7 days but it teaches you more than that. What are you supposed to do on the 7th day? Complete creation - by enjoying creation. So the purpose was to step back and contemplate what you had just done. It is a part of the creation purpose. The contemplation of it is part of that creative work.

7 =

- completion
- perfection --- maturity
- oath / promise

They are almost the same thing. Another one when you start thinking about 7 is a promise or an oath. It is in the definition of the word itself.

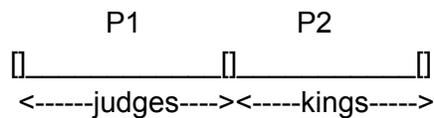
So I'm suggesting that the 2nd punishment is going to be inflicted because the 1st is not enough. What kind of punishment is it? A complete punishment that brings something to perfection and is an oath or a promise. I want to change perfection to maturity.

So the first immature punishment is going to be brought to maturity, meaning completion. And there is a promise or an oath that it will happen - not an idle threat. So what I've done is I've completely changed what that 7 times in symbolising. If it is a noun you try to understand what the symbol of that 7 is.

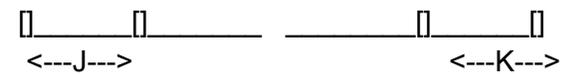
This process of completion is designed to happen in 4 steps. Which is why you see it in 4 verses. It's a progressive punishment but all of this progressive punishment which takes 4 steps is actually the completion of the previous immature punishment.

I'm going to give you some context and some clue as to why I'm saying this.

I'm saying that the first punishment is in a certain dispensation - the history of the Judges.



So the ch. is saying that if the punishment in the history of the judges isn't enough there will be more. 1 more piece of information - if you know your history well you will notice there is a problem. There is a history between the judges and the kings. There is a large gap between them - vs. 17 and vs. 18.



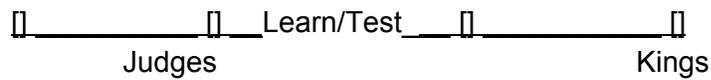
Each vs. has this progressive nature to it, which we haven't read. By the time we get to vs. 28 there is no conditional clause. If you read vs. 27 you'll see that there is some conditionality. If there is an "if" there is an option. From vs. 28 the 'if' gets taken out. What basically happens is this: 19-20 explain vs 18. Vs 18 says there is a punishment and 19-20 explain what it looks like. Same with vs. 21 and vs. 22-23. Same with 25-27. After 28 there will be vs. here what show what 28 looks like. In 29 they eat their children. Vs. 30 show their worship places being destroyed. 31 their cities are destroyed. 32 shows the land is destroyed and the destruction will come as a surprise. 33 shows they will be scattered to the heathen.

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.

So what you see is the subject of these Sabbaths being brought back into the story. 34 and 35 talk exactly about the subject of ch. 25. So this final and complete punishment rounds off the subject began in ch. 25. The punishment was designed to allow the land to keep Sabbath. So

they are given an opportunity to have another go. This is all given by Moses before they even enter into the Promised Land.



The end result of all this punishment is vs 34 and 35 which is that they will be taken into the land of their enemies for how long? Until the land has enjoyed her Sabbaths. We will find that it turns out to be 70 years. I noticed that people were saying whether it was 7 or 70 because they are trying to bring it into this 7 times and I'm suggesting that the structure of the passage doesn't allow you to do that. The nature or symbol of what that 7 is trying to teach us doesn't allow that. When you start thinking about learning your lesson or being tested, what period are we tested in? What word do we associate with test? Probation

There is a government department called the Probation Department and it means the testing department. When you go to prison, often they want to let you out early. If you are sentenced to 10 they break it up and say you must serve 8, and if you are good they will let you out early. In those 2 years you aren't free but are being tested. The department that tests you is the Probation Department. People turn the word department into Grace. And it has some connection, but not what the word is about which is why we say that we have a 3-step prophetic test. Because that is probationary time = test. So probationary time = 490 years. We can pick them up in a couple of different stories.

When we start thinking of Lev 26 we have taught that it is about time. I'm saying that it is about punishment. If you break God's law He will punish you. He punished his people in the history of the judges because they didn't keep the land Sabbaths before. After that punishment they will have probationary time or be tested to see if they learnt their lesson. If they haven't learnt then there will be more punishment. It will be perfect/complete. God's promises it. And it will bring the 1st to maturity. It is a singular punishment in 4 steps. At the end everything is destroyed - there is no mercy.

Tomorrow we will recap and think about the implications.