

The Seventh Month Movement, The Midnight Cry and the Karaite Calendar

Presented by Adrian Ebens, June 24, 2018

Father in heaven, we thank you for this time that we can spend together. And just as I was walking in the forest with you and thinking about all the things that we have looked at together, my heart is full of joy. And I just pray that the seeds that have been planted will grow to the unexpected. Bless us as we share together now the next stage in Jesus name, amen.

The Seventh Month Movement, the Midnight Cry and the Karaite Calendar.

One of the presentations we looked at yesterday was in reference to the Sabbath, the New Moon and the Feast Days three times in the year. And of course, the question that comes up is, once you step into a space, where you see that the festivals are valid as I did, you can make a concrete decision as when I was in Roan Mountain, Tennessee.

And it was put to me, "You keep the Sabbath on an exact time. But the festivals, you say, don't really matter. Well, it doesn't make any sense." Well, it didn't make any sense in the divine pattern. Source- channel, I thought, "You're absolutely right." They thought by saying that to me that I would give up this notion of the feasts. But I said, "I've just got to find the right calendar now."

And one of the brothers there said something that made a lot of sense. And that was, "Well, whatever calendar they used to get October 22, 1844, has to be the right calendar." And it's brilliant, isn't it? It's completely obvious. Because using the calendar that they used to find October 22, 1844 would make a lot of sense. I've got some quotes in here in reference to the Seventh Month Movement. What is the Seventh Month Movement? Well, let's do a little bit of history.

What about the tenth day of the seventh month? Now, all of this is in this booklet called *The Seventh Month Movement, The Midnight Cry and the Karaite Calendar*. So I'm just going to give you a quick synopsis on this idea. In 1818 William Miller comes to the conclusion that the end of the 2300 days, which is days for years, culminates in 1843. And so he begins to preach this message, and there is a tremendous movement that erupts in response to William Miller's message. And he first calculates that from his understanding, sometime between the vernal equinox of 1843 and the vernal equinox of 1844 Jesus would come. Now, what is the vernal equinox? It's when day and night are approximately the same, are equal.

Sir Isaac Newton, through his careful calculation process was able, through the new Gregorian calendar, to fix it at March 21 or March 22 every year. And so Miller's understanding of the Israelite calendar was that it was an ancient calendar, and that the coming of Jesus would be within that time frame. And as they're going through 1843, and some of their opponents are challenging them on this timing, Joshua V. Himes is doing research on how the Jews used the calendar, how they understood the calendar and he's starting to uncover some information.

He became aware of the Rabbinic Jews and the Karaite Jews. And I've got some of the quotes in here from 1843. He became aware that there had been tampering with the calendar, that when the Israelites went into Babylon, and at that time period, their process of calendation became a little bit influenced by the Greeks and the Romans. But nothing significant came about ... Not that I'm aware of. There were influences, but it wasn't until the 4th century that major changes really came about in terms of the effect on the calendar. But all this was unknown.

So we come up to April of 1844, after March 21, 1844 comes and goes, "And Jesus hasn't come. What do we do now?" That's when there was a great disappointment and many people fell away from Adventism because it didn't happen as Miller said it would. But some were convicted through their own research; and this first disappointment was sifting out those who were "me-

tooers," that were joining in, not because they had studied it carefully themselves, but because they were caught up in the fervour and the excitement and the spirit of other people.

And the shaking would shake out these people because after the disappointment of April of 1844, those who had not done the research were sifted out. That's a lesson for us, isn't it? You've got to do the research, you've got to be convicted, because there's going to be tests that come to see whether you really have studied and believe what you have studied. So they continued to study.

Now, a little bit of history. The New Moon that began the new year of 1844 was April 21 when the first sliver arrived. The conjunction was probably 19th and the first sliver I think was April 21. And the Millerites were using a day for year principle.

The equinox is in March, so in the day for year principle, if April is 6:00 PM, by the time we get through to April of 1845, we're back to 6:00 PM in terms of the day for year principle. From 6:00 PM, we count three months to July 21, from 6:00 PM, which would be one quarter of the year. So a quarter of a 24-hour period is six hours. So six hours from 6:00 PM, we come to midnight on July 21, right on the day for year principal and Samuel Snow hears the true Midnight Cry for the first time right on prophetic midnight. And that's why it's called the Midnight Cry. You'll find it in the publications as July 21. The movement doesn't pick it up until they get to Exeter, New Hampshire on August 11.

Joseph Bates is trying to calm everybody, because Jesus hasn't come and they can't work it out. Samuel Snow's sister tugs Joseph Bates by the arm and says, "My brother's got something to share." And Samuel Snow begins to preach that which he had published on July 21. And what does Samuel Snow present? He presents the Karaite calendar. This is part of his article that he printed in July 21.

"The word Karaite signifies one perfect in the law. These accused the Rebbens of having departed from the law, Rebbens being the rabbis who had conformed to the customs of the heathen. And the charge is that they regulate their year by the vernal equinox in imitation of the Romans, whereas the law says nothing of vernal equinox". So this is the Midnight Cry and Samuel Snow is saying, "The law says nothing of vernal equinox."

And he says in other places that the vernal equinox is a pagan system. This is the Midnight Cry, and the biblical system that should be followed is the Karaite system. And why did he say the Karaites? Because the Karaites had a method of Old Testament interpretation that was the same as the Millerites in their Bible interpretation, to take the literal meaning of the text. They were not followers of the Talmud. They were not followers of these other extra biblical documents and they were not spiritualising interpretation, but they were using a literal rule of interpretation.

And that's why he said, "These must have the correct understanding of the calendar," and also that, "The law says nothing about vernal equinox." And this is what he preached in Exeter, New Hampshire which sparked a tremendous movement; the Seventh Month Movement took off at that particular point. And we have a statement in Great Controversy p.402. You will want to take note of this because it was based on this document, The True Midnight Cry.

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than that of the autumn of 1844." And the Seventh Month Movement was sparked from that document that Samuel Snow brought to the Adventists at the prophetic midnight July 21, 1844, but then preached on August 11. And it sparked a tremendous outpouring of the Holy Spirit, which she says, "Since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than that of the autumn of 1844."

And I remind you that this is the testimony of whom? Jesus Christ. This is His testimony through His mouthpiece Ellen White, none more free from human error. We need to pay attention to this. It is quite serious that we understand this. And so in that context, the Karaite system for determining the calendar is a Lunisolar calendar. It is based on months. The Hebrew year has approximately 354 days, which means it is about 11 days short of a solar year, so approximately every third year it is 33 days short.

So there is a need to insert a 13th month, which they would call Second Adar to bring the calendar back in line with the solar. It is approximately every third year. And in the Bible, Exodus 12, Moses is told in verse two, "This month shall be unto you the beginning of months, it shall be the first month of the year to you." So at the time of the Exodus, God tells Moses, "This will be your first month." Then in Exodus chapter 13:4, it says, "This day came we out in the month Abib or Aviv." The month Abib is the month when the green shoots of the barley crop begin to ripen, the very beginning of the ripening.

And Psalms 104:19 He appointed the moon for seasons: the sun knoweth his going down. And of course, all of the festivals are determined by the 10th or the 14th day of the first 'moonths', the 10th day of the seventh 'moonths', the 15th day of the seventh 'moonth'. They are all connected to the moon, like counting the moons. And so the Torah is what the Karaites teach, which is in accordance with Samuel Snow who said that the Karaites are correct. And when he preached this, the Holy Spirit was poured out in great power, because he determined that the 10th day of the seventh month would be October 22, 1844.

Now, whether he predicted that precisely in August, I'm still not 100% sure. He might have said the 10th day of the seventh month would be in October. But until you get to the new moon of the seventh month, you can't know exactly the day. But in any case, Samuel Snow said the Karaites have the correct calendar.

So what happens is that just before the new moon in late March, or if there's a new moon around late March, the Karaites will go out and check the moisture content of the barley to see if it's nearly ready, just about ripe and they test it. And then Passover will be 14 days later, which by 14 days later, the barley becomes ripe and they wave the Wave Sheaf during the feast of the Passover. And if it's ready, they strike the New Year.

Now, if it is not ripe, they go to the next new moon and check it. And in most cases, it will be the next new moon. If it was not the new moon in late March, it will be the new moon in April. So the Karaite's system teaches us that the beginning of the year is the first new moon after the barley becomes Abib. It becomes just about ready and 14 days later it will be ready. This is the Karaite's system.

Now, that is the system that we would understand was used in 457 BC to determine the calendar. So with your 2300 year prophecy, if they are using this method in 457 BC, what method would you be using in 1844? Would you use a different method? You would be using the same method, which is what we call the Barley Method to determine the New Year. The other thing is that it wasn't until the time of Sir Isaac Newton that they could actually accurately predict the vernal equinox because it was shifting around.

So the other thing that I found interesting is that while I was sitting in an airport in Denver, Colorado, I was reading a document about the calendar. And if you go to Genesis chapter 1:14, it says, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." These two are for days and for years. Now, that word years in the Hebrew is the word "shanah", from which we get three Hebrew letters.

The first Hebrew letter the 's' is represented in the Paleo-Hebrew as a seed, a seed. The second letter is representative of a set of teeth. And the third letter in the Paleo-Hebrew is the hey, which is someone waving. He takes the seed, he tests it in his mouth to see whether it's ready. And when it's ready,

he waves. It's in the very word itself. It's in the word "year" to tell you how to calculate the year. When I was sitting in the airport in Denver, Colorado, I did another little dance. It's so easy. I mean, that's so simple, isn't it? It's right there in the text, just as another confirmation of how to work out the calendar.

Now, in everything that we've been sharing in terms of our understanding of the calendar, is that the gift of the Holy Spirit is being poured out during these appointments which are symbolized by bread. The agricultural element of this is not divorced from the astronomical element. They're always together. The three main feasts during the year are based on three harvests. The barley harvest is first at Passover, the wheat harvest which is at Pentecost and the general harvest at Tabernacles. It's all connected to the agricultural calendars. It's tying them all together. So to make a calendar that divorces itself from the agricultural calendar completely destroys the meaning of the festivals.

There we have it. The other thing that is of interest to me is the fact that when Joseph had a dream, the sun, moon and the stars made obeisance to him. And his father interpreted the dream. And what was the interpretation? Shall your father, and your mother and your brethren make obeisance to you? But the dream was not alone. He had another dream. And what was that dream? The sheaves of wheat bowed down to Joseph. So you have an astronomical dream and you have an agricultural dream, and the two dreams are one. Does that make sense? It comes together beautifully.

The other thing that's interesting to me is the outpouring of the Holy Spirit, as we said, for the bread of the earth to come forth, the calendar involves not only the readiness of heaven, but the readiness of the wheat in order that we can be one together. So to have a calendar without the wheat or the agriculture involved, is a subtle form of saying the wheat doesn't have to be ready. We don't have to be brought to maturity or we don't have to come to perfection of character because the heavens have perfection.

And why is it that so many people do not wish to follow the barley calendar? Because it is a nuisance to have to wait and it is imperfect to human thinking.

But with the vernal equinox system, I can predict the calendar hundreds of years into the future because of its perfection. But the whole point of the calendar is to bring humanity to perfection. That's the point. So of course the heavens have perfection. We know this, but this is to bring us to perfection. And that's why when Samuel Snow gave the Karaite system, he launched one of the ... What does it say? "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and wiles of Satan than that of the autumn of 1844." There for me is the sealing of this calendar. The seal is on that calendar.

So with the final movement, why would it be any different? If this is how it began in 1844, why would it move off of that platform? It's going to continue.

So the feasts are tracking the harvests. They're all connected to the harvests. This is the way it's going. So the feast must be connected to the agricultural calendar. And that's what we see here in so many ways. Now, a little bit more history on this. I was reading in the Ante-Nicene Fathers that any Christians participating in the festivals and following the Jewish calendar ought to be removed from office. In the latest edition on page 13, Ante-Nicene Fathers, "There's evidence that the Ante-Nicene Fathers wrote to the Christians that they were not to engage in the feast with the Jews. They also were disciplined if they partook in the Jewish feasts that were calculated before the vernal equinox." And it says, "To observe the days of the Passover exactly with all the care after the vernal equinox." The Ante-Nicene Fathers are saying it has to be after the vernal equinox because that was their focus.

And, "And when the Jews are feasting, do your fast because, on the day of their feast, they crucified Christ. And while they are lamenting and eating unleavened bread in bitterness, do you feast. But no longer be careful to keep the feast with the Jews, for we have now no communion with them. But they have been led astray in regard to the calculation itself, which they

think they accomplished perfectly that they must be led astray on every hand and be fenced off from the truth. But do you observe carefully the vernal equinox which occurs on the 22nd of the 12th month."

They're being told, don't follow the Jews. When they feast, you fast. And when they fast, you feast. Do everything opposite to the Jews. And over the page, "If a bishop, or presbyter or deacons shall celebrate the holiday of the Passover before the vernal equinox with the Jews, let him be deprived." It's interesting, isn't it? There is a considered effort to avoid a great amount of Holy Spirit being poured out at the calendar that God has appointed and Satan is in earnest to think to "change times and laws" to prevent that spirit from being poured out.

And we have a statement by Constantine on page 15. "But Constantius followed the Tairanius precedents of Hadrian, prohibited the holding of such meetings as well as the vending of articles for distinctly Jewish purposes. How difficult the fixing of the annual calendar consequently became may be judged from the enigmatic letter addressed to Rabbi, the principal of the Academy of Medusa and preserved in the Talmud."

So the Jews were being suppressed in their ability to celebrate the feasts. Now in short Constantine said, "Because the Christians are going to the Jews to work out how to do the calendar, we can't trust these Christ killers to tell us how to do the calendar. We need to work out our own calendar." So that's what they did.

So Sunday, Trinity and pagan feasts all came in around the same time and by changing the feasts to Easter and Christmas all of these festivals were locked into the Christian program at this time. They were probably celebrating these things before that; Sunday, Trinity and pagan feasts based on a different calendar. Now, the rabbi at time, Hillel II, had to find a way to come up with a calendar that Rome would be happy with, so that they could keep doing their calculations and celebrate their feasts. So he developed a calendar

based on the first new moon after the vernal equinox to keep Rome happy, so they wouldn't die, or be suppressed or all of those things.

So that became the rabbinic system to satisfy Constantine and the Romans. Anyone who would keep the Abib Barley calendar would be put to death. It's obvious that that's what Satan would do. And so I simply ask the question of my feast opposing friends, "Why would Satan bother using Constantine to put people to death who used a calendar, if Jesus had already nailed the feasts to the cross?" I rest my case.

So that started the rabbinic system of first new moon after the vernal equinox. And by the time Samuel Snow and Joshua V. Himes came along they realized the rabbinics had abandoned the Torah principle of calculation of the festivals so they turned to the Karaites to come back to the biblical method of calculating the calendar.

And it was on this Karaite calendar that Samuel Snow determined the date October 22nd, 1844 which is written by Ellen White, to be the 10th day of the seventh month of that year. Now, there are those who say that, "Well, the vernal equinox method can't be used to get October 22nd for that year as well." That point is immaterial, because that is not the method that our pioneers used to calculate that date. I've got all of the detail in this booklet to show that they used the Karaite calendar system to get the date October 22nd, 1844.

Now, I would still like to see the evidence that that is the case, because we have an interesting piece of history in 1844. Because if you go to the currently existing Karaites and ask them, "Well, did you keep the Yom Kippur on October 22nd in 1844?" And Nehemiah Gordon in Israel will tell you, "Well, no, we didn't. We kept it in September." They kept it in September there because the Karaites had to abandon their own method of calculation because it was difficult. So they stopped using this method of calculation and used the rabbinic method of calculation, so that in 1844 they would keep the

Day of Atonement in September. And that tells me that the rabbinics were celebrating their Yom Kippur in September, not in October in 1844.

Audience: That's what Nehemiah Gordon admits on his website. Yeah, they kept it in September 23, 1844 because of all those reasons. They have a different rule. Their rule was not the first new moon after the vernal equinox. It was the nearest new moon to the vernal equinox. And in 1844, it was just hours before. So they kept it in the March era and that put them in September. But after the equinox, he had to be into April and that pushed you down to October. But the crop reports for 1844, that's the difficult thing to try to find.

The crop reports for 1844 are the difficult thing to try to find and we are reliant upon our Adventist pioneers for that information. And for me personally, that's just the way I like it.

The pioneers were getting the new moon report from Israel so someone must have been using the correct calendar. And it shows you the lengths the pioneers went to, and the lengths of the journals, and where they dug to find this type of information and how the Lord led them because they were in earnest to discover this information. And so with this understanding, we now need to give a brief summary of what was in the document that Samuel Snow gave.

Well, in the Midnight Cry, Samuel Snow mentions four points:

- That the earth is 6000 years old.
 - Then the second is the 2520 years.
 - The third is the 2300 years ending in 1843 or 44 by this stage.
 - And the fourth is the fact that the year of the crucifixion is AD 31.
- Now, while they used vernal equinox ideas, most of them thought that the

death of Christ was in AD 33. But when they shifted to the calendar of the Karaites, it brought them to AD 31 for the crucifixion which is validated by the Spirit of Prophecy as correct.

And the Karaite calendar leads us to October 22nd, 1844.

With that in mind, we now need to read a statement in Early Writings which records the very first vision of Ellen White. On page 14, is the vision of the narrow way and it says, "On this path, the Advent people were traveling to the City of God which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the Midnight Cry." The Midnight Cry is: 6000 year history of the earth, the 2520 years, the 2300 years ending in 1844, the crucifixion of Christ in AD 31 and the Karaite calendar which uses the barley method leading to October 22nd, 1844.

This information will light the path all the way to the City of God. That's what the angels are saying is the Midnight Cry. This is the Midnight Cry which was the freest from human error since the time of the apostles. And of course the Midnight Cry also taps into Matthew 25, the Parable of the 10 Virgins in Matthew 25:6, it says, "And at midnight, there was a cry made, behold the bridegroom cometh, go ye out to meet him." Now, with all that we have been sharing about the Festivals, the Sabbath, the New Moon, and the increase of bread which is a symbol of the Spirit of Christ which is also symbolized by oil, we see the difference between the wise virgins and the foolish virgins is the oil. So the Midnight Cry responding to the correct calendar is going to give you the oil in order to have oil in your vessels with your lamps, that you might be prepared for the coming of Christ. So the calendar is important if you want oil in your vessels. Now, in terms of participating in gatherings, we can gather at any time, any day, because there's a daily sacrifice every day. There's always some blessing, some light, some bread that's going to be available. But if you want to gather the greater amounts of oil and bread, you need to come to the calendar that has been appointed of our Father.

And my observation has been that in anchoring yourself in the Midnight Cry, which is to follow the Karaite calendar, you anchor yourself in Adventism. Now, many people who become involved in the festivals, who do not anchor themselves in the Midnight Cry, anchor themselves in Judaism and many of them begin to lose their Adventist identity. That's one of the many reasons why I'm saying, it has to be this because it is anchored in our foundation. So from the birth of the Adventist movement the calendar was given, that would show us when the rain forecast would be every year that we might receive the Latter Rain.

But the church has never taken it up, even though it was given to us from the very beginning and would light the path all the way to the City. Now, in my own experience, as I look at the timing of this calendar, the messages that have come to me in terms of the material of Identity Wars, in terms of the Divine Pattern, in terms of the instruction to go to the whole world, the reason why I travel to places is because I was under conviction that God had told me to do this. It was a voice in my head and whether you believe it or not is immaterial to me. My Father told me to do this. All of these things happened in connection with the festival calendar. The beginning of my preaching of this message was in the end of September of 2001. It was the Sabbath after the Day of Atonement when I first began to preach the Identity Wars message. As I looked at all the messages that I've been sharing and looked at the major shifting points, they were all connected to the festivals. So when I looked at this, it was undeniable evidence to me that my message should be based on the festivals. It was unmistakable evidence to me. How can I deny this?

And that's where the Spirit is coming from. That helps me to explain where the information that I've written has come from. It's not just because I was clever. No, I opened myself up to receive His spirit and I didn't even know. It actually proves that I'm quite dumb because I didn't know. But He gave it to me anyway. So I should be grateful. I didn't even know about the festivals

until 2013. I had no idea that this was relevant. And yet at these appointed times and during the very day of the Feast of Trumpets in 2011, I started to write the book Divine Pattern and it just happened to be on a feast!

So again, I'm just putting that out there for you to see, it makes sense that during these times these things are running and coming. So I'm always looking forward to the festivals and the new moons because I'm expecting new light, I'm expecting more light to come as a result of these festivals. And in the time we've spent together here, a lot of this is a combination of light coming at the appointed times. This has been a tremendous blessing. So it was important for me to lay out for you my rationale, my understanding of why the Karaite calendar and the Abib Barley calendar is so critical to moving into the festivals.

If we're going to move into the festivals, we should anchor it in the Torah because the Torah speaks nothing of vernal equinox. Our forefathers said it's pagan. It has no connection to the agricultural calendar. And Constantine outlawed it on pain of death. All these things should be telling you something and people say to me, "Well, what are you going to do when you run to the hills and you can't find out when the barley crop reports are going to be in Israel?" That's my Father's problem. It's not my problem. Maybe that's why he announces the day and the hour of Christ coming in the final year when we're all running to the hills.

He will come on time whether you know it or not, within the minute.

When I first started looking at the festivals and I was going to other people's camps, it didn't matter to me what time the feasts were. I was just investigating them. But when I actually had to start to run these things, I had to have a biblical basis for why I was doing it. And so that's when I began to study and as it all came together, I realised, "This is actually pretty simple. It's not really that hard." And the reason why people would use another calendar is a mystery to me.

If you don't want to anchor yourself on the pioneers, if you don't want to anchor yourself on the Midnight Cry, if you don't want access to the Holy Spirit, that's suicide as far as I'm concerned. So I don't condemn anybody else. I'm just happy that people are interested in the festivals. But considering the fact that there was a war in heaven by Satan "to think to change times and laws", I thought this was going to be far more complex than it is. But it's not, it's really simple. And the pioneers have laid it down, and I've done my best to put it in this booklet. And so this booklet stands as a testimony for everybody who wants to look into this subject.

This book stands as a witness, both for and against those who would choose to keep the festivals the way they choose to keep them. And I believe it's very important because when we are in the final year of Earth's history, and we are in need of that full ripening experience of the Holy Spirit, we're going to need to know the calendar because we will be placed in situations of extreme difficulty. That calendar is what will bring us to the fullness and completion so you will need to know the time. 'You have no need that I write unto you, brethren, for you yourselves know perfectly the times and the seasons.' 1 Thess 5:1.

And as it says in Acts 3:19, it says, "Repent ye therefore and be converted, that your sins may be blotted out, when the times ..." plural, "... of refreshing." Now, if we were just living in a dispensational system, it would just say, "The time of refreshing from the time of Pentecost right through". But it's times of refreshing and that word times, the equivalent of the Greek is moedim. The moedim of refreshing from the presence of the Lord ... And what does it say?

"And He shall send Jesus Christ which before was preached unto you." So in each of the festivals, the moedim, the Sabbath, the New Moon, and the feast times three times in the year, God is sending Jesus Christ to us with times of refreshing. It is so very clear.

Ben Kramlich:

Becoming an Adventist, the idea of camp meetings was new to me. I mean in my brief Christian experience, I didn't know of other denominations that did that. But just the whole idea of this assembling at certain times made me wonder, "Where did that come from?" Well, we know in Spirit of Prophecy, she says, "Well would it be that we have a Feast of Tabernacles?"

Adrian

So in light of that information, and I pray that I say it with all grace, that to resist this information and to choose to follow the first new moon after the vernal equinox is rebellion against our Father in heaven. That's the only way I can read it. Now, I don't condemn anybody else. If I did that, I would be rebelling. And I don't want to rebel against my Father in heaven. So that's very important once we step onto that platform to get an understanding of these things. And I pray that you study it carefully. This book goes through the quotes so you can look at the information.

I've tried to put it together very carefully so we have an understanding of these things. And of course, if other people are doing it differently, I'm happy to go to a festival anytime except Christmas and Easter. But even then, I would be happy to go with my family if they invited me for a gathering. I don't mind meeting with my family while I eat food offered to idols. It's nothing to me; it has no value for me. But for myself, this is what I believe my Father has given and so this is what I'm sharing in my testimony. So are there any other points?

Jim: I know that there's a link with the 2520. I know that there are a lot of people out there that are almost afraid of the prophecy of the 2520. But what is the actual link with the 2520 and with the covenants? Don't they go back into the other side of the cross and destroy the dispensational concept, because they go back into the Jewish era?

Adrian: Did you come to this conclusion yourself?

Jim: Well, I know I've studied this before. Yes. But I'm sure we'd studied too.

Adrian: I need to give you a hug. That's exactly what the 2520 is about.

Jim: Why we have taken that out of our heritage as a whole, as a church?

Adrian: Let me give you an answer to that one.

I did a presentation on this to show that the the figures on the 1843 chart were just as God wanted them. In Early Writings p.74 she said there was a mistake in some of the figures, which was the zero year calculation which means that the 2520 was just as God wanted. And it was in the Midnight Cry, which means that it is part of our message. So in the original Millerite calculation, Israel was taken into captivity in 677. And according to Leviticus chapter 26, there are four times that it mentions that Israel would be scattered, and so from 677BC, we count 2520 years down to 1844AD.

This was the apostasy of the Jewish nation, Judah and Benjamin in 677 down to 1844. Now, this is where Ellen White talks about the gathering. So there was a scattering in 677 and there was a gathering here in 1844. And so what the 2520 does is puts Adventist heritage in Israel and it straddles the cross, which means if we are directly linked into Israel, coming over here to 1844, it smashes the dispensational covenant system of Old Covenant and New Covenant. The 2520 explodes this as you see.

Now, the 2300 days would also explode the dispensational covenant system, except for a very deceptive teaching that was introduced to the church by L.R. Conradi concerning the daily. He introduced that the daily was the ministration of Christ in the heavenly sanctuary from this point forward here." How long should be the vision concerning the daily in the transgression of desolation?" Well, from 457 BC, but if you take the heavenly view of the daily, the ' how long' part before the cross disappears. So the heavenly view of the daily and the elimination of the 2520 was critical for Satan to maintain a dispensational covenant system.

And so why did Uriah Smith rub out the 2520? Because people started teaching that if literal Israel was scattered here, then at the end of the 2520 there had to be a literal Israel gathering here. And if you study the Pioneer's CD ROM, it talks about the Age to Come Theory. So what Uriah Smith did in order to deal with the Age to Come Theory, was he just wiped out the 2520 and said, "Well, it's written four times in Leviticus 26 and that would be 10,500 years, and that's ridiculous...." And he just wiped it out. And he was the one that started to introduce the phrase that the 2300 year prophecy is the longest time prophecy. GC p.88

Uriah Smith was a strong dispensationalist so that's why he rejected the 2520. And that's what kept Adventism locked in the dispensational system, but the 2520 and the pagan view of the daily smashes it. Because how long shall be the vision concerning what? I'm going to read it. Daniel 8:13, "Then I heard one saint speaking to another saint, which said unto that certain saint, which spoke, how long shall be the vision concerning the daily and the transgression of desolation to give both the sanctuary...?" Now, that word sanctuary, which sanctuary is that referring to?

The Heavenly?

So this is the difficulty. How long should be the vision about the sanctuary and the host to be trampled underfoot? And it has only mentioned one sanctuary. The earthly sanctuary, of course, ends at the time of the cross, but the heavenly sanctuary in the everlasting covenant goes all the way across. But it only mentions one sanctuary, not two sanctuaries. So this sanctuary is to be trodden underfoot, the heavenly sanctuary. Uriah Smith's comment in Daniel and the Revelation is very interesting on this particular point.

And so with the heavenly view of the daily, this component of the prophecy before the cross is taken out and it is moved to the other side of the cross.

So the point we're making here is that the 2520 is the longest time prophecy in the Bible, and we can look at Great Controversy page 351.2 "Like the first

disciples, William Miller and his associates did not themselves fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at the correct interpretation. In explaining Daniel 8:14 'Unto 2300 days, then shall the sanctuary be cleansed', Miller had adopted the general view received that the earth is the sanctuary."

She talks here about the longest time period that William Miller preached. In Great Controversy p. 351.1 she says, ' "The time is fulfilled; the kingdom of God is at hand," so the longest and last prophetic period brought to view in the Bible was about to expire...."' Now, the longest time period that Miller and his associates preached was the 2520.

But a lot of people refer to this quote in Great Controversy using that as proof that the 2300 days is the longest time prophecy. But if you look carefully and closely, this is not the case because Miller did not preach the 2300 as the longest time prophecy. He preached the 2520. So as a long answer to your short question, yes. The 2520 is critical to understanding the covenants along with the daily. You've got to combine those two to get the covenants correct.

The 2520 also decimates LeRoy Froom's claim that we are anchored in the Reformation. We're not. We're anchored in the gathering of Israel. All right. Some of you are looking extremely tired so I hope I didn't wear out the patience of the saints.

And here, I was pointing to the Protestant Reformation, as LeRoy Froom was claiming that this is the anchor point. But God never builds His church based on the Sunday and the Trinity. It's just not possible.

So shall we close?

Father in heaven, thank you for this opportunity to look at some material on the calendar, and the 2520 and how this all connects into the covenants. Help us Father to be diligent and to stay on that pathway that is lit all the way with the Midnight Cry. It was given by Samuel Snow right on July 21, the prophetic

midnight of 1844. And we pray that as we compare the scripture piece by piece, that we will come in harmony with your calendar, then we can inherit this calendar from our pioneers without fear or concern that we have the truth. We thank you in Jesus name, amen.

Download the booklet

<https://maranathamedia.com/book/view/the-seventh-month-movement-the-midnight-cry-and-the-karaite-calendar>