

IN THE TIME OF HARVEST

The Everlasting Gospel in Prophecy

Throughout the entire history of this old world since the fall of man, the Everlasting Gospel has been inseparably linked with Prophecy. Those who are trying to present a Gospel Message that is not woven through and through with the Golden Thread of Prophecy, will find their preaching degenerate into sentimental foolishness. God Himself states His claim to Godhood is based on the fact that He alone can tell the End from the Beginning. Here we wish to echo the very first words that Jesus preached when He began His ministry: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel!"

**The Covenant—Scattering and Gathering
#19 in Time of Harvest Series
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Turn in your Bibles to Exodus 19:1. Tonight we are going to be looking at the Covenant, and what God designed to do with His people, and what Satan accomplished through those people.

- “Exodus 19:1 “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.”

When we take a close look at what God desired for Israel when He brought them out of Egypt, it lays for us an understanding of what He had desired to do with man from the beginning. God has always desired to dwell with His created beings—with man. He has always wanted to be close to man. And we know that because of sin, that could not be accomplished.

As God began to develop His people on earth and He gave the promise of Genesis 3:15, that there would be enmity placed between the seed of the woman and the seed of the serpent, He was giving an understanding that there would be two classes of men upon the earth.

That began to be demonstrated very early on earth with Cain and Abel. Cain and Abel were two classes of men. Cain slew Abel because of Abel's righteousness and then we have Seth and when Seth was born, the Bible says, 'then men began to be called by the name of the Lord'. So you have the children of men and the sons of God—two classes of men.

These began to intermingle one with another and God had to separate them again and so He sent the Flood. After the flood there were eight souls that were to replenish the earth. As these began to replenish the earth they began to intermingle and for whatever reason, the nature and foolishness of sin was still in them and as they multiplied, people began to get into sin again and we see Nimrod and the tower of Babel and all these things.

Finally, you come down in the ages to Abram; God calls Abram out of Ur of the Chaldees and He brings him to Canaan; He tells Abram that He is going to give that land to his seed but He promised that there would be 400 years captivity. After the 400 years captivity—we know the Exodus—He brought a people out again, but He did something special with these people. Notice what Sister White says in Patriarchs and Prophets 303:

“Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High--to be incorporated as a church and a nation under the government of God.” PP 303:

He brought a people out of Egypt and incorporated them as a church and a nation. That is an interesting thing, because if you are incorporated with God that means you become God's denominated people. God placed His name on this group of people. This was something that He was trying to do from the beginning, to really dwell with mankind, but sin separated. So He came to this people and He pronounced His Law from Sinai with smoke and fire. With this whole ordeal the purpose was to bring again a nation unto Himself.

We read there in Exodus 19, how He brought them out of Egypt and brought them unto Himself. I want you to place in your mind the reason for giving the Law to His people—the reason for the whole ordeal of bringing them out of Egypt, bringing them to Mount Sinai was to incorporate a people unto Himself, to place His people into a Covenant relationship. The Bible says in Deuteronomy 33:

- Deuteronomy 33:2 “And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. 3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.”

When He was giving the Law to the people, I want you to understand that it wasn't that He was trying to scare the people, why there was smoke and flame and fire. Why there was rumbling; why He spoke with such power; it wasn't to

frighten them. But they had come out of so many years of idolatry that He had to show them His power.

We are told that when He gave the Law, it was a law of Love. It was Love that He was giving to the people. Notice even in the New Testament for an example in 1 John 2: Again we are dealing with the Law showing indeed that this is the Law of Love and the relationship He wanted with His people was based on Love.

- 1 John 2:4 “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.”

The Bible says here that he that claims to know God and does not keep His Commandments is a liar, but he that keeps His commandments, the Love of God is perfected in Him. The Commandments from Sinai were a Law of Love. The Covenant was based on Love.

Notice what Sister White says in Mount of Blessing:

“It was Christ who, amid thunder and flame, had proclaimed the law upon Mount Sinai. The glory of God, like devouring fire, rested upon its summit, and the mountain quaked at the presence of the Lord. The hosts of Israel, lying prostrate upon the earth, had listened in awe to the sacred precepts of the law. What a contrast to the scene upon the mount of the Beatitudes! Under the summer sky, with no sound to break the stillness but the song of birds, Jesus unfolded the principles of His kingdom. Yet He who spoke to the people that day in accents of love, was opening to them the principles of the law proclaimed upon Sinai.

“When the law was given, Israel, degraded by the long bondage in Egypt, had need to be impressed with the power and majesty of God; yet He revealed Himself to them no less as a God of love.” MB 45

A lot of us don't realize that it was Jesus; Jesus came down on Mount Sinai and gave the Law to Moses, He had incorporated Israel as His nation and His church. He has always desired to be with His people.

“It was to Moses that God revealed His glory in those wonderful words that have been the treasured heritage of the ages: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7.

“The law given upon Sinai was the enunciation of the principle of love, a revelation to earth of the law of heaven. It was ordained in the hand of a Mediator--spoken by Him through whose power the hearts of men could be brought into harmony with its principles. God had revealed the purpose of the law when He declared to Israel, "Ye shall be holy men unto Me." Exodus 22:31.” {MB 46.2}

God was trying to bring His people not only into a relationship with Himself built on love, but was trying to designate them as different from every other nation—a nation of kings and priests.

Moses began talking with the people and he laid down for them in Leviticus 26:2, that if they would just keep the Covenant, if they would keep His Law, all these beautiful blessings would be theirs.

- Leviticus 26:2 “Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. 3 If ye walk in my statutes, and keep my commandments, and do them; 4 Then 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. 5 And 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. 6 And 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. 7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 And 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. 9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. 10 And ye shall eat old store, and bring forth the old because of the new. 11 And I will set my tabernacle among you: and my soul shall not abhor you. 12 And I will walk among you, and will be your God, and ye shall be my people.”

These were the blessings based upon obedience to the Covenant. God wanted to walk in the midst of His people. He wanted to come close to His people. Moses was trying to make them understand that if they would keep the Covenant—these would be the blessings. Then he goes on and shows the penalties for disobedience.

- Leviticus 26:14 “But if ye will not hearken unto me, and will not do all these commandments; 15 And 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; 16 I 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. 17 And 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. 18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.”
- 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.”
- 24 “Then will I also walk contrary unto you, and will punish you yet seven times for your sins.”
- 28 “Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.”

Over and over again Moses began laying before the people the punishment of breaking the Covenant. The punishment was 'Seven Times', Seven Times punishment for your sins.

A 'Time' in the Bible is one year; a Biblical 'Time' is 360 days. Seven Times is seven times 360—2520 years was the punishment for breaking the Covenant. Moses began laying this out for the people.

It was right here that two stories begin to unfold. We are going to take time to look at the two stories because the basis of the 2520 teaches two principles; it teaches a scattering of a people and a gathering of a people. When those people would be gathered again, God would re-establish His Covenant again with them.

God first established His Covenant with Israel at Sinai. When the people were gathered again, then that Covenant would be re-established.

I want to read a statement from Miller's Works Volume 2, pg. 261. I am reading this only to show you that this is not some new thing, but this is the principle and basis of Adventism.

"Seven times," in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years;"

The Millerites understood the 2520 in part; let's go through the things that the pioneers understood. Turn to 1 Kings 11, we are going to read through some history, you've gone through these stories before, but it brings new life into these stories as we understand them as they are directly connected with the 2520.

- 1 King 11:9 "And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore 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. 12 Notwithstanding 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. 13 Howbeit 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."
- 11:29 "And 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: 30 And Ahijah caught the new

garment that was on him, and rent it in twelve pieces: 31 And 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:) 33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the 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. 34 Howbeit 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: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there. 37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And 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. 39 And I will for this afflict the seed of David, but not for ever.”

Here is the story, Solomon became too wicked—Solomon became so wicked that as God tried to bring him back unto Himself, Solomon only got worse and worse, and so God finally came and said, “Solomon, because of your wickedness, I’m going to rend the kingdom from you. But I’m not going to do it when you are alive, I’ll do it when your son is alive.”

Then in time, God came to Jeroboam through the prophet Ahijah, who tore a garment into twelve pieces and gave ten unto Jeroboam and told him that God said, “I am going to establish you with ten tribes, but I am going to give one unto the seed of Solomon.”

There were twelve tribes in Israel, so ten were given to Jeroboam and two remained with the seed of David. Israel was divided because of Solomon’s sins, to the Northern and Southern tribes. The Northern tribes had ten; the Southern were the two leftover tribes.

When you look at what was said in verse 37 onward, God was saying through the prophet, “If you harken unto My Commandments, if you do the things that I am telling you to do, if you keep My Covenant—then I will establish your kingdom.”

But the reverse is also true because when you break the Covenant, Seven Times judgment comes upon you for disobedience. Because two nations now were made out of Israel—the Seven Times or the 2520 was applied to both. Depending on when these tribes went into their disobedience, the 2520 would start for those tribes. This is easy to see.

One thing that William Miller believed was that the 2520 began in 677 BC when the Southern Tribes went into captivity under Babylon. Miller believed the 2520 years prophecy was fulfilled with the scattering of Judah the southern tribe in B.C. 677.

“Seven prophetic years would be seven times 360, equal to 2520 years. This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and exercise authority upon them...

“When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. In the twenty-second year of Manasseh's reign, in the year before Christ 677, the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy...” A Trilogy, 20-22

Now if you take 677 and you add 2520 years, you get 1844—remembering to add 1 for the absence of the year 0. Miller failed to do this and so he thought it came to 1843. Now as Miller began breaking down these things that pointed to the end—all the time prophecies were coming together.

There was another pioneer of Adventism, Hiram Edson. Hiram Edson was the one who while walking through the cornfield on October 23, 1844 saw the vision and was shown the Sanctuary in heaven. You can look at it this way—Adventism was born in a cornfield. That is where it started—he had this experience where he understood what was really transpiring on the 22nd, the day before.

Later he wrote a series of articles on the 2520, ‘Times of the Gentiles’, published in Review and Herald January 10, 1856

“...Verse 24. "And the king of Assyria brought men from Babylon, and from Cutha, 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." In verses 22, 23, it is written, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until 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." Thus in 2 Kings xvii, is found the inspired record of the fulfillment of what God has said by his servant Isaiah, Chap.x,5,6, and by Moses in Lev.xxvi, and by David in Ps.lxxviii,59-62, and 1Kings xiv,15,16. It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets."

“The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point. This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to reckon the 2520 years captivity. Instead of reckoning from the taking of Manasseh, the King of Judah to Babylon in the year 677 BC., we reckon from the shutting up and binding in prison Hoshea, the king of Israel, which was 723 BC... From whatever point in the year 723 BC we must 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 BC and ending in the Fall of 1844 AD. The year 723 BC is the true

beginning, and 1798 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 answer the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.” THE TIMES OF THE GENTILES. RH January 10, 1856.

William Miller said 677 BC; Hiram Edson said no, it was 723 BC. But they are both correct, because Israel was split into 2—and whoever disobeyed the Covenant would receive Seven Times chastisement for sin. So when we look at these two histories, we find in Jeremiah 50 that both of these individuals were correct. Our pioneers laid down a very firm platform for us on which to build at the end of the world. The reason they didn’t understand all of the 2520 was because much of that was sealed up to them. The things we went over regarding the Seven Thunders, they had no understanding of it. But the correct understanding of this time period is found in the Bible in very clear terms; Jeremiah tells us that both North and South went into captivity—therefore they both have a 2520 prophecy applied to them.

- Jeremiah 50:17 “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.

In 723 BC the Northern Tribes went into captivity with Assyria; then in 677 BC the Southern Tribes followed with Babylon. 2520 added to both of those dates have very bold and important time periods. 723 brings you to 1798; 677 brings you to 1844.

- Jeremiah 50:18 “Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.”

We see something here; God has always divided His people into two classes and the 2520 establishes this fact; one group of people were scattered—never to be gathered again; then there was a group of people who were scattered, but later they were to be gathered. When they were gathered, the covenant was established again and the promise is that the sins of that group of people would not be found.

Let’s look at the first punishment;

- 2 Kings 17:1 “In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. 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. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6 In 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 of Gozan, and in the cities of the Medes.”

The Bible says here that Assyria came and took Israel captive. Notice what happens:

- 2 Kings 17:7 “For 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, 8 And 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.
- 2 Kings 17:13 “Yet the LORD testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.
- 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.
- 16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. 18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

Israel, the first ten tribes, went into captivity because they broke the covenant. Not only did they break the covenant, but the Bible says that they despised it. They put it away and began serving other gods; they got so bad that they put their daughters and sons passing through the fire. They began to do all these terrible things.

When you look at what Sister White says about this passing through the fire; the whole principle of this was that if you put your son through the fire and if he came out unharmed—he was worshiped as a god. He was allowed to do anything he wanted to do; if he sinned—the mother and father would not chastise him—they were looked upon as the greatest in society. But if they got burned and they died in the fire—well they just died in the fire.

It is interesting that Sister White says that when God's people had their children pass through the fire—not one of them came out unharmed. You know what passing through the fire is for us today? We put our sons and our daughters through the systems of the world and when they come out of those systems—they are the greatest in the church; they can do no wrong; they have doctorates behind their name; they do all things well. But according to the prophecy—not one of God's people would ever come out of those systems unharmed.

I do believe that going to universities and things is an individual decision between you and God; but we are living in a time period where we need to make sure. You see, some people try to use the examples of Daniel and the three Hebrew boys. They say, "Well, they were in Babylon and they did a good work there", but they didn't choose to go into Babylon. They didn't make a decision to go into Babylon. If God places you in an area or a situation it is different than choosing to go. We need to make some proper decisions in our lives.

These individuals put their sons and daughters through the fire and the Bible says that the only one that was left was the tribe of Judah.

- 2 Kings 17:23 "Until 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."

We are going to see that the first line of prophecy dealing with the 2520 in the Northern kingdom, 723-1798 represents a group of people that were scattered and never gathered again. When it comes to the Northern Tribes this area represents the scattering and no gathering.

God is making up two groups of people and one group of people is going to be gathered. This group of people the Covenant will be established with them again. God says that their sins would not be found or remembered. That other group of people will be scattered and never gathered again.

The story of the 2520 is the story of us at the end of the world and it's laid out all throughout the Bible. Let's look at the second punishment of the southern tribes before we tie the two together. Let's look at 2 Chronicles 33: in 2 Kings we saw that the tribe of Judah was left only. In 723 the Northern tribes were scattered and never to be gathered.

- 2 Chronicles 33:9 "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. 10 And the LORD spake to Manasseh, and to his people: but they would not hearken. 11 Wherefore 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. 12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 13 And 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."

One thing you read about in the taking of the Southern tribe into captivity that you don't read about the Northern tribe, you read about repentance, you read about the humbling of themselves. That is not something you read about the Northern tribes. When the King of the Southern tribe was in captivity, the Bible says in affliction he sought the Lord his God and humbled himself before the God of his fathers. The second line of prophecy of the 2520 represents a people that will be gathered again.

Now let's tie the two together because these are not just separate time prophecies, they go together in very intricate ways. Notice Isaiah 7:1-9.

- Isaiah 7:1 “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. 2 And 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. 3 Then 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; 4 And say unto 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. 5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 6 Let 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: 7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass. 8 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. 9 And 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.”

Here was this war against Jerusalem; the two divisions of the tribes are fighting against each other. The Southern tribes are being subjugated by the Northern tribes and God told Isaiah to tell the king that this was not going to take place. It's not going to work—if you believe what I am telling you, you'll be established; if you don't believe—you won't be established; because what I am going to do is break the Northern kingdom which is Ephraim, within threescore and five years they are to be broken.

This prophecy can be shown historically to be in 742 BC, when this vision was given to Isaiah, and within sixty-five years they were broken in 723 BC. From 742, Sixty-five years gets you to 677 BC when the Southern tribe finally went into captivity. Within the sixty-five years, 19 years later, they went into captivity.

The way you can tie these two together is not by the corresponding lines but the very vision of Isaiah gives you the time when the 2520 would happen with the Northern kingdom and also the Southern kingdom.

The Bible teaches that both of them would go into captivity and both had time prophecies connected with this. Notice Millers Works Volume 1:

“Isaiah prophesied that within sixty-five years Ephraim should be broken and be not a people. Is.vii.8. This was in the days of Pekah and Rezin, 742 years before Christ.

Sixty-five years afterwards, B.C. 677, Esarhaddon, king of Assyria and Babylon, came with a large army into the land of Israel and Judah, carried away the last remnant of Israel, and they have not been a nation since.* (the scattering) Then he also made war against Jerusalem, took Manasseh and carried him to Babylon; which begins the "seven times" Judah was to be in bondage to the kings of the earth, and also the "seven years" Israel should be a captive, robbed and spoiled people; both beginning and ending at one time, 2520 years, beginning B.C. 677, ending A.D. 1843. To 1843 add 677, and the sum equals 2520." Miller's Works, vol. 1, 80

Then we read Hiram Edson:

"Instead of reckoning from the taking of Mennasseh 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 three-score and five years." The Times of the Gentiles, RH January 10, 1856

Both of our pioneers understood it but couldn't put the two together. The two stories that they are telling are the two stories that were taking place in the 1840-1844 time period. Two groups of men were being made up, one to be scattered—the foolish virgins, and one to be gathered and when they were gathered, the Covenant was re-established. When the Covenant was re-established, God would be making up a special people to be a nation of kings and priests and during that time, Bible prophecy says their sins would not be remembered.

That took place in 1844 and we are in the time period of the gathering time. Sister White tells us in Early Writings;

"September 23, 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."

We are in the Gathering time. The truth was not spread during the time of the scattering. During that time period we have the Dark Ages, truth was suppressed. Now in the gathering time, which we are in, the truth will have its effect. It will go out and accomplish that which God will cause it to do. This truth that is being proclaimed at the end—at this gathering time is the very thing we have been studying. Let's look at a few beautiful principles in regards to the 2520.

- Leviticus 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.

- Leviticus 26:40 “If 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; 41 And 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 they then accept of the punishment of their iniquity: 42 Then 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.”
- 44 “And 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. 45 But 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.”

God promises that when His people would humble themselves—seek to keep the covenant—follow after the truth, that He would gather them to Himself again.

- Deuteronomy 29:27 “And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: 28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.”

This Great Indignation that God would bring upon His people was the 2520 years of punishment.

- 29:29 “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”

The ‘secret things’ are connected with that Great Indignation. The understanding of the secret things is the understanding of the 2520, and the understanding of the 2520 brings us into a relationship with God where we would keep all the words of the law. When you read it in context, those secrets are not just the prophecies of the entire Bible, but specific to the 2520.

- Deuteronomy 30:1 “And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, 2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: 5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.”

- 6 “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.”

The gathering, you can see there, is connected with the New Covenant Promise, which was not established until after Christ and is not established in reality in His people until this time period of 1844. The whole period of 1840-1844 was the invitation to accept the covenant again; the invitation to have the New Covenant Promises and blessings upon His people.

This is the time period we are in, where God is gathering a people and the invitation is the same. Two classes are represented even in the time prophecy. One group will be scattered because they forsake the Covenant—they don’t want the circumcision of the heart. They don’t want God’s law written there, they don’t want His Spirit within them. They don’t want a new heart and a right Spirit—they don’t want it—so they are scattered.

Then there is a group who desire that Covenant and they humble themselves. They see the afflictions; they see the trials and in humility come back to God and remember what He promised to Abraham, to Isaac, and to Jacob. And they are established as a nation of kings and priests and not only that, just like upon Mount Sinai when they were incorporated as a church and a nation, it begins again.

In 1844 God began to denominate a people again—there are only two denominated peoples in the history of the world and that was Israel and Seventh-day Adventists.

In Seventh-day Adventism, God desires to bring His wishes to reality. You have an opportunity to make His wishes reality. Think about that. An opportunity to do what God has wanted to do since the days of Adam. He can do it in you.

Turn to Daniel 5; the story of the 2520 represents the scattering and the gathering, and this theme is so intricately placed within Daniel—in reality it permeates all of Bible Prophecy—but God has placed it in the book of Daniel in two stories and these stories actually tell of a kingdom that was scattered and a kingdom that was gathered. When you understand how it was gathered and what happened when the kingdom was gathered again, it helps you understand what God is trying to do with you.

- Daniel 5:17 “Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: 19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: 21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it

whomsoever he will. 22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;”

Daniel is there called to interpret this writing on the wall. And he comes on in and says, “Yes, let me explain something to you.” And you see the boldness that Daniel came with—notice that Daniel didn’t shrink from explaining to him what was on the wall. But when you look at the story where Nebuchadnezzar had his second dream, Daniel was almost reluctant. But here he comes to Belshazzar and he rattles off what transpired with his father—in reality his grandfather. He begins to show the king; “all these things happened and you knew these things, but you didn’t humble your heart.”

- Daniel 5:23 “But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: 24 Then was the part of the hand sent from him; and this writing was written.
- 25 “And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Now every time we hear that, we read the interpretation of Daniel, and we pass over exactly what God is trying to show. Mene, Mene, Tekel, Upharsin, Each of the words the fingers inscribed on the wall is a measure of weight (like our ounce, pound, and ton, or milligram, gram, and kilogram)—they are measurements. When the King saw this on the wall he saw and understood the measurement but had no understanding of its meaning.

This is what Mene, Mene, Tekel, Upharsin is in weights and measurements. The basic Babylonian unit of weight was the gold shekel (tekel in this verse). The mena equalled 50 shekels; the upharsin (half a mena) equaled 25.

The four words, therefore, stood for: mena, 50 shekels; mena, 50 shekels; tekem, 1 shekel; upharsin, 25 shekels. The total equaled 126 shekels. Keep this in mind and turn to Ezekiel 45:12

- Ezekiel 45:12 “And the shekel shall be twenty gerahs:”

In addition, each shekel can be divided into even smaller units (as a pound can be divided into ounces, for example). The shekel was equal to 20 gerahs. The 126 shekels of Daniel 5:25 is equivalent to 2,520 gerahs.

When God wrote that 2520 on the wall, it wasn’t so much for Belshazzar to understand that, it wasn’t for him—it was for us. It represented a nation that was to be scattered and never gathered again. That very night Belshazzar died, his nation was scattered to the Medes and the Persians never to be gathered again. But that is the first story.

That story is connected with the story of Nebuchadnezzar in chapter 4. I want you to see that the 2520 is all over in Bible Prophecy. God doesn’t mention

things over and over again if they are of no consequence or point to Him. If it is important to God, He illustrates it time and time again.

Just like we saw so many places in the Bible that illustrate the 1840-1844 time period; that time period is so important to God that He shows it over and over again, and so is the 2520 because it is intricately connected.

- Daniel 4:10 “Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great. 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: 12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. 13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 15 Nevertheless leave the stump of his roots 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 in the grass of the earth: 16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.”

Iron in the Bible represents severe servitude, the Spirit of Prophecy also uses it in this way.

Iron: Severe Servitude

- Deuteronomy 28:45-48. 45 “Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: 46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. 47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; 48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.”
- Jeremiah 28:13, 14; 13 “Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. 14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.
- Leviticus 26:19 “And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:”

“God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their servitude was represented by a yoke of wood, which was easily borne; but resistance would be met with

corresponding severity, represented by the yoke of iron. God designed to hold the king of Babylon in check, that there should be no loss of life nor galling oppression; but by scorning His warning and commands they brought upon themselves the full rigor of bondage.” {4T 172}

Brass in the Bible represents Affliction and Judgment.

Brass: Affliction and Judgment

- Deuteronomy 28:23 “And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.”
- Judges 16:21 “But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.”

“The king and the prophet stand face to face. Though Ahab is filled with passionate hatred, yet in the presence of Elijah he seems unmanned, powerless. In his first faltering words, "Art thou he that troubleth Israel?" he unconsciously reveals the inmost feelings of his heart. Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land.” {PK 139}

Sister White always equates Brass to Affliction and Judgment; Iron to severe servitude. The Bible says that this tree stump was to be bound with a band of Iron and Brass.

- Daniel 4:15 “Nevertheless leave the stump of his roots 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 in the grass of the earth: 16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.”

Now we know that this was seven literal years, but it teaches us a specific point about the prophecy. Notice its fulfillment:

- Daniel 4:26 “And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.”

If you want to kill a tree, you don't cut off its branches, shake its leaves and throw its fruit; you cut it out from the root. The very prophecy of leaving the stump and having a band of brass and iron around it, meant that he was going to go through trials and affliction; he was going to have judgments—but his kingdom will be given back to him after the Seven Times were past.

- Daniel 4:34 “And 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, and I

praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.”

What kind of a God, takes a heathen king, humbles him to the dirt—gives him back his kingdom, and not just gives him back his kingdom—but adds excellent majesty to that kingdom?

The 2520 and its two stories can be seen in the story of Nebuchadnezzar and Belshazzar. When God scattered Belshazzar’s kingdom represented by the scattering of the Northern kingdom, 723-1798, it was never gathered again. He had cut himself off from Christ—never was gathered.

But when you look at the Southern kingdom, the tribes of Judah, 677-1844, this time period represents not only a gathering of a people again, but when His people would be gathered, excellent majesty would be added unto those people. We are living in a time when that excellent majesty is being fulfilled.

This is something that boggles your mind when you understand that God is taking the worst of the worst; represented as a heathen king eating grass in a field like a beast and giving them back the kingdom, but not just the same things that they had before—but excellent majesty!

God wants to establish this Covenant with us; this Covenant is a Covenant of love; it shows what kind of relationship He wants with His people, and this Covenant began to be established again in 1844 and it’s going to be established with us—will you be one that will have excellent majesty added unto you? To be placed above angels who have never fallen? To receive all the things that Lucifer sinned for—you get those things! When you go through Isaiah 14 and you look at all the things that Lucifer wanted so much that he was willing to sin for—to loose everything for—God gives it to you—if you are on this side!

May this be to you not just an interesting story, that you can look at like a novel or a movie and it touches your feelings, but it is soon forgotten. May you not be recognized as those, who although you know the story, although you see the prophecies, although you’ve heard about what’s happening—will be one who will spurn it like Belshazzar and be scattered never to be gathered again. The choice is yours.