

# Abomination Anti Venom Series

## 5. The Abomination, the 2520 and the Indignation

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So, now that we've done a bit of an introduction, I was partway through explaining about there would have been no need for the speaking of the Ten Commandments. I often wondered about that. No need to speak the Ten Commandments and notice what it says, "And had the people practiced the principles of the Ten Commandments, they would have been no need of the additional directions given to Moses."

This is *Patriarchs and Prophets* page 364 or page 25 of the book, *Key to Empowering the Third Angel's Message*. And that's quite, quite profound when we think about it. But it tells you of where God wanted things to go, but where it actually went.

We've been looking at the abomination that has come from heaven with Lucifer down into the human race and then into Israel, and now we want to see what happened with the transition from Israel into Babylon and the other great nations.

And first, we want to look at is Ezekiel. Well, let's come to 1 Samuel 8:1. This is important because God has been working. After the time of the Judges where Israel has gone repeatedly into apostasy after coming into the promised land, there is a revival that takes place through the faith, essentially, of one woman, Hannah, who brings a revival to Israel by giving her son to Eli, the priest and a great revival is brought about in Israel.

But sadly, it says in 1 Samuel 8, "And it came to pass, when Samuel was old, that he made his sons judges over Israel." And of course, his sons were not quite the same as Samuel. Verse 5,

"And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed until the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected [who?] me."

So they rejected God, they rejected Him. This would have serious consequences for Israel as a nation, wouldn't it? And of course, Saul was an absolute disaster as a king. David brings some relief to Israel. But what did God say to David when he wanted to build the house of God? You cannot build My house because you are a man of blood. It's interesting, isn't it? But wasn't God with David? David was honest in heart and God led him where he was. And he loved God with all his heart. And yet he still had a misunderstanding.

And as we have read in *Desire of Ages*, like the Saviour's disciples, John the Baptist did not understand the nature of God's kingdom. Is it possible that David didn't understand the nature of God's kingdom? Well, I guess he's putting the spears through all these people. Then there's possibly he didn't understand.

When we consider the dowry price that he was asked for his first wife, that's pretty full on for all those poor Philistines. So obviously, there was a problem there.

But we see that Israel essentially rejected God, Solomon becomes the pinnacle of the Israel experience and, of course, in the peace and prosperity that Solomon is able to enjoy there's a great falling away that takes place and the kingdom is split. How many of the kings of Israel were known as good kings? The kings of Judah, there was a few. The kings of Israel? None, none. None of the kings of Israel were good. None of the kings are mentioned. But there were a few good kings in Judah this time. Josiah, Hezekiah, Asa. There were a number of them that were called good and yet when we look at their lives, there were still so challenges. Not that we would be pointing fingers at them, but the Bible makes mention that these men were good.

Invariably Israel rejects God and so we come to Ezekiel. Ezekiel is down around similar time to Daniel. This is just before their captivity. We'll look at Ezekiel 21:24 and it says,

“Therefore thus said the Lord GOD; Because ye have made your iniquity to be remembered”, [that word “remembered” is the same as, out of, visiting the iniquities of the fathers upon the children] “You have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that you are come to remembrance, ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*.”

So who is the one that is low that will be exalted? The Gentiles. God had said that He would make a man more precious than a golden wedge of Ophir like pure gold, but who becomes the Golden Kingdom? Babylon becomes the Golden Kingdom because, as I said, later we'll look at Daniel 4 a little bit later on. He sets over the kingdoms, the basest of men. That's what it says in Daniel 4. So here he is saying the one that was exalted is going to be a abased, and the one that was abused is going to be lifted up. The one that was meant to be the head will become the tail. And the one that should have been the tail will become the head.

So notice what it says,

“Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.”

So the kingdoms we have are Babylon, Medo Persia, Greece and Rome. So God says he will overturn, overturn, overturn. This is what AT Jones says in reference to this particular verse. Overturn, overturn, overturn, by the time he takes off the royal diadem of Israel, it's given to another and then he will overturn, overturn, overturn it until he comes to whose right it is to rule which is Christ, the Son of God.

So we see this overturning where it is given to the Gentiles. The Gentiles are now going to rule because Israel had refused. Up until this time, there had been no universal empire had there. There

had been different nations, different elements. But after Israel finally refuses, God allows a universal empire to arise and Babylon is the first of the universal empires to rule in this world, age of empire.

We add to that. I want to show you some other verses. It's important for us to understand, because we are going to be addressing elements of the 2,520 years tonight and we just want to set some of that up for you. So come to Isaiah 10:5, it says,

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.” [That's an important word, “mine indignation”.] “I will send him against an hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.”

So the Assyrian nation took Israel. When was Israel taken? 677. That was before Babylon. They were taken in 677. This is the southern kingdom. The northern kingdom was taken in 723-722. We come over to Isaiah 11:11-12,

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

So they're going to be scattered to the four corners of the Earth and God is going to overturn, overturn, overturn. And this is going to be quite a lengthy period of time, isn't it, that this is going to happen.

So we now come to Leviticus 26 and we see in the beginning of Leviticus 26, God says you shall not make unto you any graven images, any idols, no idolatry in verse 1. Verse 2, keep my Sabbath, reverence my sanctuary. Then it goes on. It says, I will give you peace in the land and all these good things will happen. But if you walk contrary to me, it says in verse 21,

“if you walk contrary unto me and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.”

And notice, it says, I will also do what? “Send wild beasts.” What about a lion? What about a bear? What about a leopard? They are wild beasts that God is sending. This is the wild beast that God releases. He releases unto the people. So just making some connections here. Seven times. And when you study the Midnight Cry, the first period that is mentioned is the 2520, which goes from 677 this was on the 1843 chart. 677 through to 1844. 2520 years where the indignation, because Israel failed to allow the glory of the Lord to shine upon them and to rise in them, it would take 2520 years before another opportunity would be given.

This then brings us to the Daniel Chapter 8 and we need to look at some aspects of this, because this period from 677 through to 1844 is the period of the indignation. It's the period of the scattering

that has taken place for Israel and then there is a gathering that happens in 1844. This is all part of the prophecy that is occurring in Leviticus 26 and the indignation.

Another piece, we now come to Daniel 8. We need to spend a little bit of time here where we introduce another time period, 2300. But notice something else of interest. Daniel 8 and it says. In the first part of Daniel 8 we have the ram, we have the goat and the goat comes into the ram and then out of one of the four winds comes a little horn where it is speaking about there. Now, notice, while he's watching all these things and this little horn is speaking great things against the Most High, I want you to notice verse 17, it says,

“So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision that has been described here.”

And then he lifts him up and then the verse 19, he said, “Behold, I will make you know what shall happen in the last end of the” what? Indignation. Is that an important word? “The last end of the indignation.”

What is the indignation? God said the Assyrian will be the wrath of my indignation and that he would scatter .... What did it say? Let's have a look at Isaiah 11 again. What did he say he would do?

“And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

Yeah, they will gather the remnant a second time. There'll be an indignation, a period of indignation and in Leviticus 26, I think, I'm just trying to remember. I think it uses the word indignation. Does it? If you can check. It doesn't use it Leviticus 26. Alright. That was a study that I did some time ago. But this is what the pioneers were teaching in terms of this failure of Israel to present the truth and so there would be this period of 2520 years.

Now, when we come back to Daniel 8, this question comes up. Of course, Daniel sees this little horn speaking great things, and we look from verse 10,

“And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.”

This is all because Israel refused to allow the glory of the Lord to fill them and so this gentile nation is going to persecute them, trample them down, cast them to the ground.

“Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint

said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

And so for those who are familiar, this is the 2300 year prophecy and we see from the 457BC until 1844, we have twenty three hundred years and the question is asked, how long should be the vision concerning the daily and the transgression of desolation to give both the, what does it say, sanctuary and the host to be trodden under foot. So if it says how long to be between concerning the daily and the transgression of desolation to tread down the sanctuary and the host, then the daily is treading down the sanctuary and the host and the transgression of desolation is treading down the sanctuary in the host.

The host is God's people. It is a multitude. It is an army. So the host is God's people that are being trodden down by this persecuting power. Greece and Rome, Medo-Persia, Babylon, they have trampled God's people down, subjugated them, made them tributary to their power. It trod down the host, but also the sanctuary. OK, and so you have this this period of the daily from 457BC that is treading down God's people. And it magnifies itself even to the Prince of the host, which is Christ when He was crucified on the cross. But then the daily is replaced by 508.

Let's have a look. Daniel 12. Doing a little bit. If you are not getting all this, it's OK. Some of this is full on. Daniel 12:11-12,

*"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty five days."*

[00:22:43] So 508, the daily is taken away and the abomination that makes desolate is set up and it goes to 1798 which is 1290 and blessed is he that comes to the 1335 which is 1843 to 1844. It's in there. So the point we're picking up here is that the daily and the transgression of desolation. They are making up this period in which God's people are being trodden underfoot, OK, and this is connected to the 2520 where there is a scattering of God's people in indignation because they refused to walk in His commandments, statutes and judgments. Does that make sense?

*Congregation: How do we fit into here the Assyrians in 723 attacking Israel with the 2520 coming in 1798?*

How do we fit 723? Well, the northern tribes were taken in 723.

*Congregation: Because the children of Israel had broken into two kingdoms. So there's two applications in the 2520.*

The northern and the southern tribes. So the northern tribes have taken in 723 and come through to 1798.

*Congregation: And the 1260 goes to 538.*

The main point that we want to present, the overarching view of this is that because the character of God message was not picked up by Israel, God tried with them for a long, long time for them to pick this up and to respond. But finally, they rejected God refused and it passed into the hands of the pagan nations for a period which started here in 677 when they first taken away and it would continue.

But when Daniel is in Babylon and more details given from 457 BC, but it's essentially saying the same thing, that there would be an extended period of time because of Israel's failure in which God's character would not able to be surfaced and a group of people could embrace it and bring everything to a close.

So the point we're making here is essentially the 2520 and the 2300 are directly related to the issue of the character of God. Does that make sense. Because of Israel's failure, that meant that things are going to continue a lot, lot longer as a result.

Now, obviously, Christ manifested the character of God completely and fully. Right in the middle of this abomination in the valley of the shadow of death, Christ manifests the character of God right in the middle of this abomination. But because of all the other aspects of history, of the rejection of God, that seed that is planted does not find a full manifestation until 1844 which is amazing, isn't it?

Another thing that's interesting to me is that, in this little book that Craig had printed, *Antiochus or Rome*, I think it's in here, I think F L Sharp actually mentions that the sun and the moon with the location of where it is in the sky, it's in there, isn't it? A bit. I think it mentions it that it takes for the sun in the moon to get back to exactly the same place in the sky, takes 2300 years. That's amazing.

So the sun and the moon, if we would say the two great lights representing the Father and the Son, their true character, moved out of their position and it takes 2,300 years of revolutions to get back to the same position.

*Congregation: In the position you started.*

From wherever you're starting, it takes 2,300 years to get back to that exact same position. That's the cycle. And so that's telling us again that once God and His Son were moved from their position, it was going to take all of this time for humanity to be in a mindset to be able to receive the truth of the character of God.

This is the big take home point for those of us who've looked at these figures of the 2300 days, because up until this time, in my understanding, they are just figures that God said, they are just said, they don't have context. In terms of the reason why it's taken this long is because of a failure of God's people to accept the truth of the character of God. That's what those figures are all about.

That gives you a much greater context. Otherwise, they just. Oh, God, the wonderful numberer, He's just made these numbers and it's going to take this long. No, God doesn't want to take this long. He wanted this to end way back here. It could have ended. And that's what Waggoner said.

Waggoner said it all could have ended before Israel went into Babylon, because if the Israelites never needed to go into the bondage of Egypt, did they need to go into the bondage of Babylon? If they had of responded to the truth that God was giving them, it could have ended thousands of years ago. That's something that's very important to me. Because it's not like God's arbitrarily said, okay, you're going to suffer for 6000 years, I've determined it. That's not my Father. He's not like that. He wanted this to end as soon as possible. Of course He does.

*Congregation: And He foresaw it and made provision for it. But He foresaw it.*

Of course and that the constant dilemma that He wants it to end and He made provision for it to end, even though He foresaw.

*Congregation: When you look at the comparison with Daniel 8 and the Daniel prophecies which is after the captivity and you compare it back to Leviticus 26, Leviticus 26 is a prophecy which comes with conditions and Daniel 8 doesn't. It just says it is going to happen because they are already in captivity.*

So I guess we see in Leviticus 26, we see God can see where it's going to go, but it's conditionally still hoping. I've made all the provision for it to go this way, but it didn't go that way. And it's not until Daniel Chapter 8 that we get a locked-in prophecy, which is non-conditional, which means that human history from the time when Daniel had this vision at around 555 BC, we were locked into 1844. There was nothing going to break that cycle because it was going to take 2300 revolutions going around for that to come back. And this is because of a failure for God's people to break out of this appeasement based system.

Israel could have shown the rest of the world a different system, a different way of approaching God if they had responded to the statutes and judgments that God has set them out. They didn't which means that the pagan nations were locked into their appeasement based thinking, justice, false justice system, all of those types of things and there was no way of getting out of that until 1844 because of man's thinking, because a man's understanding.

That's why, in this context, the daily and the transgression of desolation, these are the consequences of rejecting the truth of the character of God. This is the big context that we're putting it in now.

And so, of course, it's in Satan's interest to mess this up and to take this daily and make it a daily ministration of Jesus Christ in the heavenly sanctuary that butchers this whole process. It messes the whole prophecy up. Yet most people in Adventism reject the pioneer view of the daily. They accept the modern view of the daily, LR Conradi's view of the daily, which is the ministration of Christ, which begins essentially around 508, that this is when the daily ministration of Christ is obscured by the transgression of desolation and you've got all this stuff over here that's just hanging out in the air. It had no relevance.

This is why, as Desmond Ford looked at the new view of the daily and understood, he said, well, there's no relevance to it. And so that's why he gave up 1844. So if you give up the pagan view of the daily, your intellectual grip on 1844 completely loses its footing. And you're believing on 1844

based on icing sugar, nothing else is just a surface layer of sweet nothing. But anyway, that's another whole subject and we won't go into that tonight.

The point we wanted to make is that these time periods are directly related to a consequence of a failure to accept the truth of the character of God. That's the main point that we want to get across.

And the transgression of desolation and the daily abomination is the outworking of this justice system that's at war with God.

So I want to show you a few other things that I think you will find quite interesting when we come to Daniel 4. This is Nebuchadnezzar's second vision, and again, the wise men of Babylon are not able to interpret the dream. Finally, Daniel comes in and he's able to interpret the dream. It's the dream of a great tree. It's a fair tree and then the watches cut down the tree. You can you can read through this. We won't go through all of this now. Let's start from verse 22:

“It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it;”

So when the watcher says come down and hew down the tree and destroy it, how was Babylon destroyed? By an angel from heaven? No, by Medo Persia. Just to we have got that clear. It says:

“yet leave the stump of the roots thereof in the earth, even with a band of” [what? “Iron and brass.” Now isn't that significant. Isn't that significant.] “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 of the field, till seven times pass over him?

This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and give it to whosoever he will.

And what Deyan suggests in the book, *Key to Empowering the Third Angel's Message*, is that, in the great original of this great statue of Daniel 2, within the life of its first king, is a prophecy that is given. Because Nebuchadnezzar has seven times pass over him and seven times is 2520 days that pass over him. And during that 2520 days, what happens to his nature? What does he become like? A beast. What does that suggest to you? The beast will rule. That he is survival and survival for himself and attacking and destroying and cares nothing. He does not have any sense of humanity left in him. Can't be reached. This is what the whole 2520 is about. For 2520 years. Humanity cannot be reached.

And Nebuchadnezzar in this this prophecy of Daniel 4 is an embryonic prophecy of what is about to come upon the world in the year-day principle. Does that make sense. Nebuchadnezzar is the type. It's the typology that we see here.

*Congregation: When you are saying “can’t be reached”, Christ came and he did reach.*

Yes, certainly he did reach, but it could not produce the outcome that would close out human history as we know it.

*Congregation: So at Pentecost, not a complete work.*

It wasn't a complete work, I mean, otherwise it would have finished, would have gone home. So there were those who came into knowledge and understanding of this, but in the elements of the great controversy, not all the questions were resolved and answered in regard to these principles that Satan had set up in the beginning of his justice system, the concepts of justice.

The angels were satisfied with the cross, but where do we see in Christian history, where do we see this ever before that this counterfeit concept of justice that men become to realize that God's character is not what with thought. Where do we see this? One person here and there that will pick up an element.

*Congregation: Christ demonstrated His Father's character and planted the seed here in man.*

He planted a seed in the human experience and some went a long way in that experience. But as we see, like in the life of Moses, as we're beginning to see more of these men that were great men of God, they still did not fully understand the nature of His kingdom. They didn't have an understanding and so this is the point.

Now, notice, as we continue down here, I want you to notice. Now notice what Daniel, he appeals to Nebuchadnezzar in versed 27.

“Wherefore O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by” [what?] “shewing mercy to the poor;”.

Is that a big clue? By “shewing mercy to the poor.” This is the element. This would have been the antidote to this whole problem. The element of mercy being injected. Show mercy to the poor and this will not happen to you.

But of course, Nebuchadnezzar doesn't listen and he goes through this protracted prophecy of 2520 days which is interesting, isn't it? Very, very interesting.

*Congregation: Could refer also maybe to the fact that Jesus came. Israel wasn't gathering. It says in verse 36, he says, “my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned to me.” So that's high. Seems to reference gathering. So maybe Nebuchadnezzar was in that state for seven years. Literal years, 2520 day is seven years. There are 30 days in a month, prophetic months. 360 days in a year, on that principle.*

So we need to go to Deuteronomy 28. This is important, too, because in Deuteronomy 28, God tells them that this is the chapter on blessings and cursing, and He tells them here that if you keep my

commandments and observe them, that you will be the head and not the tail. It says if you don't do these things, what happens in verse 23 of Deuteronomy 28?

“Thy heaven that *is* over thy head shall be brass and the earth that is under thee *shall be* iron.”

So what were the two things around the base of the tree? Brass and iron. We spent some time looking at the brass mirror. Very interesting thing about brass is that, if you come to Genesis 4, it tells you who invented brass. Tubalcain. Who was Tubalcain the son of? Lamech, the first man who had two wives and he was the son of Enoch, not the Enoch that went to heaven, but the other Enoch. Lamech killed a man.

I was just saying that to someone this afternoon, when he came home and he told his wives, I've killed a man, and I just thought, I wonder if that's what inspired Freddie Mercury to write Bohemian Rhapsody. That's another story. If you've got the lyrics of that song where you killed a man and very weird, really weird stuff.

Anyway, this man, he's on Cain's line and he's the one that produces the brass. It an alloy. Do you want to go over that again? What is brass an alloy of? Copper and zinc and when they're operating within the body, they have an inverse relationship. When one is going up, the other is going down. So they have an open oppositional principle within the body. We've made the point and I talk about that in *Natural Justice and Atonement*, that God's mercy and Satan's justice, which are in an oppositional state, are fused together and that creates brass. The whole principle of brass.

Now it's interesting that when you look at the sanctuary, when you're moving through the sanctuary service inside all the elements, all the items in the sanctuary are made of what? Gold. And the fixtures that are holding all the boards are made of silver. So you've got gold and silver in the sanctuary itself. Where is the brass? The brass is out here. This is brass.

Is there any iron in the sanctuary? So there's no iron here. Iron is completely outside the jurisdiction of the sanctuary. Iron is out here. Which is interesting, and if you are operating within the sanctuary system, then within, brass still has the capacity to be interceded for but iron does not.

Now it's interesting and Ruben did some study on this in the book of Job, that Job's three friends, there's a correlation between Job's three friends who were challenging him and these three kingdoms of Babylon, Medo Persia and Greece. But the fourth kingdom, the youngest kingdom, there was a correlation between Elihu and the little horned power because he was the son of Ram.

And what's interesting is, when you come to the end of the book of Job, Job is told to pray for how many of those men. The first three, the last one is not even mentioned. It's outside because it's completely hardened and has no capacity to respond.

So if you're outside and you're moving towards God, you are coming up through brass, through silver, through gold. But when you look at the image in Daniel 2, what's happening? You're going the other way until you turn to dust, the clay. So it starts with gold and it's going so it's providing a

symbol of moving away from God, moving further and further and further and further away from God until you return to the dust. That's an interesting point, isn't it?

*Congregation: So you'll be in the same tree but you'll have your back to God and you're pushing away.*

Yes. Ezekiel 8, with the 25 men with their backs to the Ark, they are going in this direction, moving out in this direction (away). And so when you have brass and iron, the heaven is brass and the earth is iron, you are moving away from the truth of God's character. These are just some of the interesting elements that we find interesting here.

So what we see then is Satan's justice system of every sin must be punished. It was part of the pagan world that every sin must be punished, everything must be brought to justice in an appeasement based system and that has remained enthroned within the world right up until 1844.

That's the key point that we're trying to present here, that this abomination that makes desolate that Israel participated in and started from the war in heaven, came into the human race, went into Israel, as well as through Cain and through the other pagan nations. They all were participating in this and it was moving us further and further and further and further away from God.

OK. What is it that is going to unmask this system? That's where we're going to go next. It's the Three Angels Messages. When did the Three Angels Messages start? In 1844 at the end of the indignation. I want you to look at something in *Early Writings*, page 74, some interesting language here.

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of his people [that's Isaiah 11:11] and that efforts must be redoubled in this gathering time.” [It's a gathering after 1844. There's a gathering that's taking place.]  
“In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people.”

Now, when Ellen White wrote this, I don't think she was fully aware of the deeper implications in what is being written here, but there's a double layer in this.

*Congregation: I was just going to tell you that in that statement where it says that the means that we utilise in this gathering will not be utilised in the gathering time.*

Well, let's keep reading and let's see what it says.

“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 little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have the designed effect.”

*Congregation: There were two different methods of being used in the scattering as to the gathering unlike a pattern system.*

So during all this, obviously, Christ, when he came to the earth with the cross there, He planted that seed. Unless a corn of wheat fall into the ground and die, I cannot bring forth newness of life. A seed was planted, but it was during the scattering time. There certainly were successes, but it wasn't enough to bring human history to a close.

It says,

“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 been gathered.” [Notice the connection, because this is really interesting. This is when she goes on to say,] “I have seen that the 1843 chart was directed by the hand of the Lord.”

So the concept of the scattering and the gathering is then directly connected to the 1843 chart, which talks about the end of the indignation. Gabriel showed Daniel what shall be the end of the indignation. And why did the indignation come? Because they rejected the character of God and they remained within the false justice system, the abomination of desolation, the daily and the abomination of desolation and it took until 1843 for the gathering to begin. We made this point a couple of years ago that the 2520 and the 2300 connects us directly back into Israel.

This is why it says,

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake.” [What was the mistake? Zero year which caused a mistake in some of the figures. Because it says here,] “so that none could see it until His hand was removed. Then I saw in relation to the ‘daily’ that the word ‘sacrifice’ was supplied by man’s wisdom.”

You see this is all relevant. This is all connected together.

“The word ‘sacrifice’ was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry.”

Now, what was the view of the “daily” that all of the parties believed in 1844? It’s paganism? So a lot of the prophetic material that is being presented within Adventism and is being swallowed by God's people is based on a view of the “daily” that is not based on the pioneers and that's going to cause problems. It's going to work for scattering, not for gathering.

This is this is the concern that I have had on that particular point.

“When union existed before 1844, nearly all were united on the correct view of the ‘daily’, but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.”

So when you put all these pieces together, you can see what God said of Israel, that they had failed to come into a knowledge of God's character because they stayed in the old covenant, they didn't produce, and so that's why we had to go through this big detour of 2520 years. The other thing that's interesting is that there was a compacted prophecy in the life of Nebuchadnezzar at the beginning of Babylon, at the end of Babylon.

I want you to notice something very interesting. In Daniel 5, there's Belshazzar, and notice Belshazzar, he's toasting the gods of what? Gold and brass and wood. Anything else? Iron. Verse 4,

“They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.”

That's interesting isn't it. And, of course, the bloodless hand comes and writes on the wall, and what does it write? MENE, MENE, TEKEL, UPHARSIN. When you put that into a numerical value, it's 2520. It is, isn't it? It's in the book. 2520.

Well, the gods of gold and power, position, performance, putting their trust in material things, in power, things of the earth, material elements, rulership of the earth. Men create this value system under Satan's guidance.

So you have the 2520 in Nebuchadnezzar, you have the 2520 in Belshazzar. When Babylon's kingdom was ended, it was 2520. There's going to be a scattering that is going to take place.

Now just as an aside, it's very, very interesting that in the final week, in the 70<sup>th</sup> week which is split into two, how many years was the final week. 2520 days. From the ministry of Jesus when he began his ministry in 27 AD and then He dies in the middle in 31 AD and then to 34 AD you have Christ in the flesh. You have Christ in the Spirit 1260 days.

Twelve hundred and sixty days and then that's the final rejection. At the 34 AD there is the final rejection by God's people that were chosen and then it goes to the Gentiles, goes out to all nations after that. So it was a final there. But it's just interesting that this whole 1260 days, 1260 days, Christ in the flesh, Christ and the spirit, which is interesting isn't it? What are the implications that it has on the daily and the transgression of desolation? I'm just throwing some things out there.

*Congregation: You can't say there was a scattering and a gathering in that time.*

Not in a corporate sense, but there is like Nebuchadnezzar, there was a prophecy within his own person over a period of seven years, the same thing. And this is watch this space. This is what we need to look more of this. This is very interesting as to what this what this means.

*Congregation: But you still like paganism in crucifying Christ in the flesh and Roman Catholicism in spirit, like in the spirit.*

That's one of the elements that could be applied here. Paganism in the flesh. Catholicism dealing in the spirit, taking in the spirit realm. Yeah, so but that's just another element. I haven't fully worked

through all those elements. I just wanted to throw that out for you as a point of interest. I thought you would find that interesting.

The take home point for tonight is that these time periods are directly related to the subject of the character of God, and the reason that these time periods exist is because of the rejection of the truth of the character of God, and therefore a scattering would take place over a period of 2520 years until the conditions within human history would be such that there could be a re-entry into the Most Holy Place.

The Most Holy Place did not become open until 1844 and the opening of the Most Holy Place is the opportunity for humanity to see God as He is again, that the sanctuary might be restored to its rightful place. Isn't that's what it says in Daniel 8:14 until the Sanctuary be restored, justified, made right. That's what all these things are talking about. So hopefully that will give you some more to think about.

*Congregation: God gave the children of Israel an opportunity with the seven times showing the everlasting covenant. Exodus 19 He does it again. So that's two times they have received an opportunity and did they receive opportunities after that for accepting the lasting covenant instead of saying everything you said we will do. They didn't harken, they didn't listen in Exodus 12. In Exodus 12, they said everything you said we will do and they repeat that two more times.*

Right up until the time they were taken into captivity. The word was today, if you will hear his voice, harden not your heart. Every day was an opportunity for them to receive the covenant up until Ezekiel 21:27 where it says take off the royal diadem, overturn, overturn, overturn. They have rejected it now. It's done now. It's going to take another 2520 years. And as it says in *Great Controversy*, page 351 that the 2300 years and the 490 years are two elements of a greater prophetic period, which was the 2520.

*Congregation: Humanity's conception of the nature of God probably consisted of only a very small period of time at the very beginning.*

And I have a sense that around the time of Christ, there were a few who understood it at that time.

*Congregation: That's why they just let the Romans kill them.*

So you have these little beacons of light here and there where this truth is.

The other thing I forgot to mention is that William Miller actually wrote a paper on the Jubilee's typology, and he said that, from 607 BC, he talked about the Jubilee, something that Jubilees and he actually mentions 50 Jubilees, which is 50 times 49, which is 2450. But he said they had to go into captivity because of their failure. They went into captivity for 70 years, which equals 2520. And he actually developed the principle of the Jubilees not based on, well he did use Leviticus 26, but he also based it on the Jubilees plus the captivity of Israel.

He mentioned this. It's quite an interesting document that he wrote here, but connecting the 2520 to a principle of jubilees rather than Leviticus 26. Because Leviticus 26, the seven times ... Uriah

Smith had a problem with the way that was written and so he dumped it and that's why he dropped out of Adventism.

*Congregation: So there is your second witness for the 2520. 2520 itself would be to split between the northern kingdom and the southern kingdom, gives you your second witness for 538.*

Again, the key point is that this is all related to the failure to accept the truth in the character of God. This is the overarching framework that I had missing in my mind. They were just figures but these figures are related to the rejection of the character of God and the fact that it would take all this time to bring us back to a point in human history where God could say to the church in Philadelphia, I set before you an open door, the door could be open again for people to see into the Most Holy Place and come into the presence of God for the first time and that in itself is quite frightening, isn't it.

When you go down a rabbit hole a long time before you come out. And the only reason we come out is because Christ came to earth and replanted the seed that could get us out. Otherwise we would have never got out. It's only because of the revelation of the character of Jesus Christ that we're even where we are. And it's an amazing thing to me that so many people, even with that revelation turned around and said, well, that's only part of God's character. There's all the other parts as well. It's quite astounding.

I just finished reading a book recently. A friend of mine gave it to me, a gentleman. It's printed by Zondervan and it's showing the complete non violent character of God. It's showing the sufferings of Christ over 6000 year period. It's just amazing what this guy is writing. J A Schulberg and it was a delightful read, even though his understanding of the Godhead is a bit different obviously, the rest is just beautiful. Beautiful. Can any good thing come out of Babylon? Apparently. Putting to shame those who should have known these things like a Roman centurion having much greater faith? It's amazing.

He wrote that book, he released that book about 10 months before *Agape* was released. So I was just thrilled to see this other witness. And of course, there are other voices. There's another gentleman, Troy Edwards, he's the son of a Sunday keeper who's preaching the nonviolent character of God. Lovely man. Beautiful man. Beautiful. So it's certainly there. Let's pray.

Father, we just thank you that we could study these things. Some of them, some points are a little technical, but the overarching picture is these dates, the 2520, is all pointing to an indignation that has come about because of a failure to come into the truth of the character of God and that Satan's abomination from the beginning was made to rule in the hearts of men so that men would live like beasts for seven times until there would be a gathering in 1844. We thank you that we can be called to be part of that. We thank you for your mercy, Father towards us. And we pray that we would hear the admonition of Daniel to Nebuchadnezzar, show mercy to the poor, that this may not come upon you. And I thank you in Jesus name. Amen.