

## The Scattering and Gathering of Leviticus 26

By Bud Alavezos

**“Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:”** Isa. 28:9, 10

**Prophecy** is sometimes difficult to understand, but **very important**:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts**: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.” 2 Pet. 1:19-21

**Leviticus 26:1** commences with God admonishing His people to **refrain from idolatry**; which is a subject involving much more than many realize. Verse 2 commands his people to **keep His Sabbaths, including the Sabbath rest of the land** and to **revere His sanctuary**. If you think about it, these two verses pretty much encompass the whole Law and the Prophets. In verses 3-8, God explains the blessings that will follow if the statutes are kept. Verse 9 states that **if Israel would keep those statutes**, He will have respect for them, multiply them, and **establish His covenant with them**.

In verse 12 God states:

**“And I will walk among you, and will be your God, and ye shall be my people.”** Lev. 26:12

In verses 14-39 God identifies the curses that would follow disobedience.

In verses 40-46 God states:

**“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**; 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: 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**. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.” Lev. 26:40-43

The above confession was prayed by Daniel in his prayer in chapter 9 verses 4-19. Nehemiah prayed a very similar prayer in Neh. 1:5-11. Both prayers are obviously referencing Leviticus 26:40-45 and the **oath of Moses**. Daniel recognized that the curse of Moses had come upon Judah because they and their fathers had rejected the covenant. **Nehemiah adds**:

“We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, **[If] ye transgress, I will scatter you abroad among the nations:**” Neh. 1:7, 8.

Four times in Leviticus 26 God states, “If ye will not harken” ... “I will punish you seven times”.

#### **#1—first mention of the curse of the seven times in Leviticus 26:**

“And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.” Lev. 26:18, 19

Israel rejected God’s theocracy under Samuel and desired a king in order to be like the other nations. And, **their king was the pride of their power. In 723 B.C. Hoshea**, the final king of the northern 10 tribes was attacked by Esar-Haddon (Assyria) and scattered among the nations; no longer to be a people. This was a fulfillment of Isa. 7:8 as well as Jeremiah 50:17 (to be addressed later) and chronicled in 2 Kings.

#### **Note—first scattering:**

“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.” 2 Ki. 17:22, 23

#### **Second scattering:**

In 677 B.C. **Manasseh was captured by the Assyrians and taken to Babylon**. At that time **Judah lost the pride of its power** in fulfillment of Leviticus 26:19 as well as 2 kings 21:13 and Isa. 7:8 (to be addressed later also). It was largely **because of Manasseh** that the curse was placed on **the southern tribes** and they **were scattered**.

“And I will cause them to be removed into all kingdoms of the earth, **because of Manasseh** the son of Hezekiah king of Judah, **for [that] which he did in Jerusalem.**” Jer. 15:4

The 1843 chart references 2 Chron. 33:11 as justification for the beginning date of the **scattering/2520** of Judah.

“**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.**” 2 Chron. 33:11.

#### **#2—Second mention of the curse of the seven times in Leviticus 26:**

“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.” Lev. 26:21

#### **#3—Third mention:**

“And if ye **will not be reformed** by me by these things, but will **walk contrary** unto me; Then will I also walk contrary unto you, and **will punish you yet seven times** for your sins.” Lev. 26:23, 24

#### **#4—Fourth mention:**

“And if ye will **not** for all this **hearken** unto me, but **walk contrary** unto me; Then I will walk contrary unto you also in fury; and **I, even I, will chastise you seven times for your sins.**” Lev. 26:27, 28

After declaring several punishments, God states:

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

Nehemiah noted the scattering and prayed the prayer of Lev. 26:40-43 in his prayer in Neh. 1:8 (above).

**The seven times has been repeated four times in this chapter.**

Also note:

**“Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.”** Ms 107, 1897, pp. 1, 2 8MR 413.2

Keeping the above thought in mind, consider what God’s Word has to say concerning the seven times or 2520 curse of Moses.

It has previously been presented that Daniel, in his prayer had referenced the “curse” and the “oath” in the law of Moses. Though hidden, Daniel also addresses it in the two most significant verses in Adventism.

**“Then I heard one saint speaking, and another saint said unto that certain [saint] (margin—Palmoni or the Wonderful numberer/Numberer of secrets) 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 he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”** Dan. 8:13, 14

**Jesus is that Certain saint, the Wonderful numberer, the Numberer of secrets.**

In chapter 8, Daniel uses two different words that have been translated as “vision”. The first word is “chazon”, which is the vision that **he saw**. To be specific; the vision/chazon of the ram (Medo-Persia), the he goat with the notable horn (Greece), and the little horn (Rome pagan followed by papal). The second word translated vision is “mareh” and is a **snapshot** or an **appearance**. It is **very important to distinguish between these two visions; chazon and mareh**. This will be explained as we proceed.

The question Daniel **heard** (mareh) in Dan. 8:13 was, **“How long [shall be] the vision (chazon/verses 1-12) [concerning] the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”**

Adventist pioneers recognized in this verse, two **desolating powers treading down both God’s people and his sanctuary**.

Daniel desired to understand what he had seen (chazon), however **the immediate answer was directed at the conclusion of what he heard**.

**“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”** Dan 8:14

Notice, the answer **excluded** the 70 year **treading down** by the Babylonians as well as the loss of the pride of Judah’s power when Manasseh was taken captive to Babylon. The 2300 days begins in 457 B.C. and ends on Oct 22, 1844. The point is that Daniel wanted to understand the chazon vision that he had seen, but Jesus wanted him to understand the mareh vision, the cleansing of the sanctuary first. What

Daniel had seen, (chazon) in chapter 8, beginning with Medo-Persia, was only a portion of the seven times curse. Assyria and Babylon no longer impacted God's people.

Daniel hears a voice saying:

**"Gabriel, make this [man] to understand the vision (mareh)." Dan. 8:16** (end of the 2300 days to the opening of the Judgment in the Most Holy place.)

Then in verse 19 Gabriel tells Daniel:

"And he said, Behold, I will make thee know what shall be in **the last end of the indignation**: for at the time appointed the end [shall be]." Dan. 8:19

**After explaining the vision (mareh) of the evening and morning, Gabriel explained the chazon in verses 20-25.**

Gabriel then states:

"And the vision (**mareh**) of the evening and the morning which was told [is] true: wherefore shut thou up the vision (chazon); for it [shall be] for **many days**" Dan. 8:27

All three verses above (Dan. 8:14, Dan. 8:19, and Dan. 8:27) are addressing Oct 22, 1844 or the end of the treading down of the sanctuary and host; two questions arise:

#### **#1—What is God's indignation?**

Isaiah explains:

**"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation."** Isa. 10:5

**#2—What is the last end of the indignation?** As stated previously, Gabriel was addressing the cleansing of the sanctuary, the last end of the indignation must therefore be Oct 22, 1844. Remarkably, 2520 years prior to 1844 leads one to the very year 677 B.C.. In that year historians state that Manasseh was carried captive into Babylon. Judah, with the exception of a short period under Medo-Persia, was essentially a vassal nation from that time onward. Again, the **last indignation** in which the sanctuary and the host was to be **trodden down** was **2520 years** from 677 B.C. to 1844 A.D.!

**Furthermore, If there is a last end of the indignation, there must be a first end of the indignation.**

Fortunately Daniel, in his passage addressing the transition from pagan to papal Rome, speaks to the first indignation also:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits]. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white, **[even] to the time of the end**: because [it is] yet for a time appointed. **And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God**

**of gods, and shall prosper till the indignation be accomplished:** for that that is determined shall be done.” Dan. 11:31-36

Though some scholars (Uriah Smith and many of his followers) believe that verse 36 is addressing a new entity (France) **many Adventist scholars agree that the entire above passage is addressing 1798 and the end of the 1260 years of papal abomination/rule.** Those believing verse 36 is addressing France, are in opposition to inspiration. Paul, in 2 Thess. 2 references the phrases in Dan. 11:36 to the man of sin, the son of perdition. Ellen white, in GC 49.1 referencing both 2 Thess. 2 and Dan. 11:36, calls it the papal power and the mystery of iniquity.

What is **not seen** by most scholars, is that **the 1260 years** from 538-1798 **was preceded by 1260 years of pagan dominion (or treading down)** of God’s people. Yes, almost unbelievably, 1260 years prior to 538 A.D. leads back to 723 B.C.; the year Samaria (capitol of Israel) was taken by the Assyrians and scattered throughout the nations. Therefore, the **first indignation of 2520 years** consisted of **1260 years of pagan treading down of God’s people**, beginning in 723 B.C. and ending in 538 A.D., **followed by 1260 years of papal treading down** from 538 A.D. to 1798 A.D.!

Notice this passage where Isaiah is addressing the Elijah message:

**“Comfort ye, comfort ye my people,** saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare (margin—**time appointed**) is accomplished, that her iniquity is pardoned: for **she hath received of the LORD's hand double for all her sins.**” Isa. 40:1, 2

1260 years from **723 B.C.** to 538 A.D followed by 1260 years from 538 A.D. to **1798** = 2520. Hiram Edson’s 1856 articles on the **“Times of the Gentiles”** understood that the **treading down** of God’s people **ended in 1798.**

**Revelation 11 addresses the opening of the judgment on Oct 22, 1844:**

**“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.** Rev. 11:1, 2

Luke, quoting Jesus, also addresses the **treading down** of Jerusalem by the Gentiles and places it in the **plural:**

**“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down (Dan 8:13) of the Gentiles, until the times of the Gentiles be fulfilled.”** Lk. 21:24

Again we see the times of the Gentiles treading down God’s host and sanctuary are the first indignation of 2520 years from 723 B.C. to 1798 A.D., and last indignation which commenced in 677 B.C. and ended in 1844 A.D..

Jeremiah references both indignations/**scatterings** as well:

**“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.” Jer. 50:17

The author of the Book of the Kings, addresses the “times of the Gentiles” also:

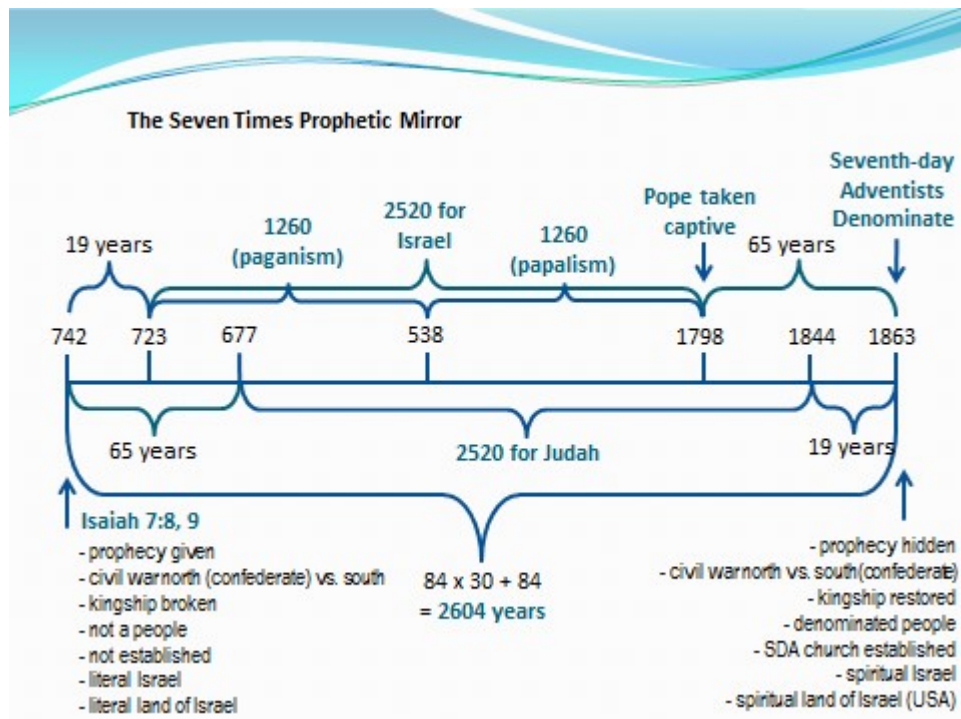
“And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as [a man] wipeth a dish, wiping [it], and turning [it] upside down.” 2 ki. 21:13

This prophecy from Isaiah adds more specific detail:

“For the head of Syria [is] Damascus, and the head of Damascus [is] Rezin; and **within threescore and five (65) years shall Ephraim be broken, that it be not a people.**” Isa. 7:8

According to bishop Ussher, Isa. 7:8 was proclaimed in 742 B.C.. The prophecy met a partial fulfillment 19 years later in 723 B.C. when Samaria/Israel was taken by Assyria and **scattered** among the nations; no longer to be a nation. The prophecy ended in 677 B.C., 65 years after 742 B.C.. At the same time Manasseh was captured and carried to Babylon. Judah had lost the pride of its power (Lev. 26:19).

Theodore Turner has published a chart placing the 65 year prophecy of Isaiah 7:8 on a line. God said, “I will stretch over Jerusalem the line of Samaria...” (2 Ki. 21:13). **Theodore’s chart is that line of the 2520 for both Israel and Judah.**



God told Habakkuk to, “...Write the vision, and make [it] plain upon tables, that he may run that readeth it.” (Hab. 2:2)

A careful examination of the illustration above leads to only one conclusion. **The probability of these events on Theodore’s “The Seven Times Prophetic Mirror” chart being just chance, is about as likely as the theory that a big explosion millions of years ago produced this world and all that is contained therein.**

Dan 8:13 (margin) states that Jesus is Palmoni, the Wonderful Numberer, the Numberer of secrets. Amen and Amen. We see the Wonderful Numberer working in the above chart.

Furthermore, notice what Isaiah 7 verse 9 states:

**“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.”** Isa. 7:9

Believe what?

Answer---That both Israel and Judah were about to be scattered and receive the punishment of the curse of Moses' (seven times) as a result of their idolatry and desecration of the Sabbath as well as the Sabbath rest for the land.

**Nebuchadnezzar experienced the curse** of the “seven times” and at the conclusion was converted, , and praised God. (was gathered):

**“And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.** The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws]. **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:** 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? 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. **Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works [are] truth, and his ways judgment: and those that walk in pride he is able to abase.”** Dan. 4:31-37

Belshazzar also experienced the “seven times” curse of Moses:

**“O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:** 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. **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: **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. And thou his son, **O Belshazzar, hast not humbled thine heart, though thou knewest all this;** 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: Then

was the part of the hand sent from him; and this writing was written. And this [is] the writing that was written, **MENE, MENE, TEKEL, UPHARSIN**. This [is] the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; **Thou art weighed in the balances, and art found wanting**. PERES; **Thy kingdom is divided, and given to the Medes and Persians**. Then commanded Belshazzar, and they clothed Daniel with scarlet, and [put] a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In **that night was Belshazzar the king of the Chaldeans slain.**" Dan. 5:19-30

A mini is 50 shekels; therefore 50 +50= 100 shekels

A tekell is-----1 shekel

Upharsin is -----25 shekels

Total-----126 shekels

Eze. 45:12 states: "And the shekel [shall be] twenty gerahs..."

**126 shekels x 20 gerahs=2520 gerahs**. Belshazzar saw the handwriting on the wall, experienced the curse, **was scattered**, and lost his kingdom and life that very night.

The author of Chronicles addresses the curse of Moses, connecting it to Leviticus 25:

"And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths**: [for] as long as she lay desolate she kept sabbath, **to fulfil threescore and ten years.**" 2 Chron. 36:19-21

Ezra, as did Daniel and Nehemiah recognized the curse of Moses in his prayer in which he acknowledged the curse remained on Judah, even after the 70 years of Babylonian captivity:

"And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for **our iniquities are increased over [our] head**, and our trespass is grown up unto the heavens. **Since the days of our fathers [have] we [been] in a great trespass unto this day**; and for our iniquities have we, our kings, [and] our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as [it is] this day." Ezra 9:6, 7

**In conclusion, consider these 9 solid reasons to accept and believe the 2520/scattering/gathering:**

**#1—First and foremost, the 2520 is on the 1843 and 1850 charts and supported by the spirit of prophecy.**

**"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them.** That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed." {RH, November 1, 1850 par. 10}



God's prophet does address the mistake.

"I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. **I saw that the old chart (1843) was directed by the Lord, and that not a figure of it should be altered except by inspiration.** I saw that **the figures of the chart were as God would have them,** and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." {SpM 1.3}

The above quote was written specifically to address the 1850 chart and the change of the year 1843 to 1844. Unfortunately, some have used that above quote to justify the 1863 chart, and reject the 2520. First, the mistake was corrected **by inspiration** on the 1850 chart. Secondly, multiple quotes have been presented in support of all the truths presented from 1840 to 1844. Thirdly, for God's prophet to not address the lack of the 2520 on the 1863 chart, is **not** inspiration supporting its rejection. **See 21 MR 437.1 at bottom of page 10 in this article.**

Regarding the 1850 chart, Ellen White states:

**"I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible** (Hab. 2:2) and if this chart is designed for God's people, if it [is] sufficient for one it is for another...." {13MR 359.1}

**#2—It is impossible that the historical events and dates on Theodore's "The Seven Times Prophet Mirror" chart above, are an accident.**

**#3—The "2520" supports Adventism as God's only denominated people;** after He had rejected literal Israel:

**"September 23rd, 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 time** Israel was smitten and torn; but now in the gathering time God will heal and bind up his people..." {RH, November 1, 1850 par. 9}

"Christ has said of His people, "Ye are the light of the world." **We are the Lord's denominated people,** to proclaim the truths of heavenly origin. **The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angel's messages to our world.** In our large cities there should be health institutes to care for the sick, and to teach the grand principles of health reform." {TSDF 88.8}

**"The Lord would now have a straight-forward, decided testimony borne regarding every point of present truth.** We are a denominated people, and we are not to yield up our faith to the science of human sophistry." {SpTB07 61.4}

**46 years---**After the cleansing the temple for the second time:

"Then answered the Jews and said unto him, **What sign showest thou unto us, seeing that thou doest these things?** Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up.** Then said the Jews, **Forty and six years was this temple in building,** and wilt thou rear it up in three days? But he spake of the temple of his body." Jn. 2:18-21

The Jews were unable to distinguish between the spiritual and literal applications of truth. Are we?

**In the 46 years between the ending of the 1<sup>st</sup> indignation in 1798 A.D. and 1844, the ending of the 2<sup>nd</sup> indignation, God was raising up His spiritual temple, the Seventh-day Adventist church.**

Why would any Seventh-day Adventist want to reject this truth?

**#4—It was an important part of the Midnight Cry:**

Samuel Snow's support for Oct 22, 1844 were: {April 3, 1844 JVHe, HST 68.26}

a—6000 years to end on Oct 22, 1844

b—The seven times/2520 end on Oct 22, 1844

c—The 2300 days would end on Oct 22, 1844

**Note**—According to God's Word, "in the mouth of two or three witnesses shall a thing be established":

"But if he will not hear [thee, then] take with thee one or two more, that **in the mouth of two or three witnesses every word may be established.**" Mat. 18:16

"This [is] the third [time] I am coming to you. **In the mouth of two or three witnesses shall every word be established.**" 2 Cor. 13:1

**#5—The 2520 was Wm Miller's first prophecy pointing to 1844.** And we are told:

**"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe."** {EW 229.1}

The 2520 is the commencement in the chain of truth; given by Gabriel.

**#6—All the messages from 1840-1844 are still valid and to be proclaimed now.**

"The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as **at the appointed time they give the loud cry.**" {21MR 436.6}

**"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches."** {21MR 437.1}

**"Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844."** {21MR 437.2}

Undeniably, the **2520 was on the 1843 and 1850 charts**. Both charts were the fulfillment of Hab. 2:2 and printed in order to facilitate presenting the three angels' message.

**#7—The truths on those charts are the three angels' messages.**

“On our return to Brother Nichols, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for **the truth by the third angel's message with the two former being made plain upon tables**. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go.” 5 MR 203.1

**#8—The 70 weeks and the 2300 days are part of a larger prophecy:**

“**The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent**. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on **the seventy weeks of Daniel 9**. The message given by Miller and his associates announced the termination **of the 2300 days of Daniel 8:14**, of which the seventy weeks form a part. **The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.**” {GC 351.1}

It should be understood the 2300 days can not be a portion of itself; therefore **both the seventy weeks and the 2300 days must be a portion of the commencement of the chain of truth or the seven times of Leviticus 26/2520**.

**#9—Once you have eyes to see, the entire Bible addresses the scattering and gathering (2520) of God's covenant people.**

“For I will have respect unto you, and make you fruitful, and multiply you, and **establish my covenant with you**. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. **And I will walk among you, and will be your God, and ye shall be my people.**” Lev. 26:9-12

Ellen White tells us that, “Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us...” 3 SM 338 Therefore, Jeremiah is speaking of **the final gathering from Babylon**:

“Therefore, behold, **the days come**, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, **The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them**: and I will bring them again into their land that I gave unto their fathers (the heavenly Canaan).” Jer. 16:14, 15