

# Defending the 2520

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“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. **Many a star that we have admired for its brilliancy will then go out in darkness.** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.” *Testimonies to the Church, vol. 5 page 81*

The above warning should weigh heavily on our minds during these final hours we spend here on this earth. We are called over and over again, in the Bible and the inspired writings of Ellen G. White, to study the word of God for ourselves but sadly we live in a world of ease and entertainment and little time is devoted to personal study.

“We are to receive the word of God as supreme authority. We must accept its truths for ourselves, as our own individual act. And we shall be able to appreciate the truth only as we shall search it out for ourselves, by personal study of the word of God” *The Home Missionary, November 1, 1893*

Our Laodicean church condition has us used to pre-digested baby food and milk; we lap up the words of charismatic leaders as they explain to us what the word of God says, accepting their labours as our own. These spiritual celebrities that we trust our salvation to, when allowed at the helm of a person's soul, will always steer a course contrary to God's true course. We must recognize that both sides are guilty of breaking the Ten Commandments when this takes place.

Recently an elder in the faith wrote “an in-depth study” attacking one of the very fundamental beliefs of the Seventh-day Adventist Church. The following is an item by item response to this study; the Elder's comments will be preceded by (E.):

## **THE 2300 YEAR “FACT”**

**(E.) “The longest Bible prophecy– It is a remarkable fact that the 2300 year prophecy is the longest time prophecy in the Bible.** It is of interest that far more careful prophetic expositors than you or I have searched the Bible and also discovered that fact. **One of them was William Miller and the other was the author of the following quotation:” [Elder quotes Great Controversy, 351]**

The Elder right at the very start asserts as a fact that the 2300 year prophecy is the longest time prophecy in the Bible. He then states that William Miller discovered this fact along with Ellen G. White. He also subtly refers to Ellen G. White as a careful prophetic expositor which undermines her authority as a prophet; a prophet's words are not their own, but directed by God, making the prophet His conduit by which He communicates to mankind. For instance, both the 1843 and 1850 Prophecy Charts were endorsed by God through Ellen G. White:

“**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}

“**I saw** that God was in the publishment of the chart by Brother Nichols\*. **I saw** that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people...” {13MR 359.1}

“On our return to Brother Nichol's\*, **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.” {5MR 203.1}

As you can see from the above quotes, that as a prophet of God, Ellen G. White was shown that the charts were as God wanted them. It was not her opinion; she did not have to study it out, her words were not her own, they were His words shared with us through her. It is also a fact that the 2520 or ‘seven times’ is prominently placed on both the 1843 and 1850 Prophecy Charts referred to above.

\*Brother Nichols was the man responsible for the publishing of the 1850 Prophecy Chart.

### **THE 2520 AND THE GREAT CONTROVERSY**

#### Quote from Great Controversy, 351

In his first reference he added quite a bit of his own words to it steering his reader right away onto his own path:

**(E.)** “As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand’ [the 70 weeks prophecy of Daniel 9:24-27], 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 [490 years] 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 [the 70 weeks and the 2300 year prophecy] was based upon the fulfillment of a different portion [457 B.C.-A.D. 34 and the longer 457 B.C. - A.D. 1844] of the same great prophetic period [the 2300 year prophecy].** “-Great Controversy, 351. (Italics and brackets are mine.)”

Here is that paragraph from *Great Controversy, 351* in its fullness, **un-edited**:

“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.” *The Great Controversy, page 351*

God’s messenger says in the above quote “...so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire...”

What was the longest prophetic period taught by Miller and his associates?

“One of Miller's prepared addresses was likewise on prophetic chronology, dealing not only with the 2300 years, but the 1260 years of papal domination (538-1798), and the "seven times," or 2520 years (677 B.C.-A.D. 1843), the 1290 years (508-1798), and the 1335 years (508-1843)” *The PROPHETIC FAITH OF OUR FATHERS, The Historical Development of Prophetic Interpretation, by LEROY EDWIN FROM, VOLUME IV*

According to Adventist Historian Leroy Froom, the longest prophetic period William Miller taught was the “seven times” or 2520 years.

William Miller himself wrote:

“From a farther study of the Scriptures, I concluded that the **seven times of Gentile supremacy** must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to **B. C. 677**; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan.xii.11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate **together**, about A. D. 1843” *1845 William Miller’s Apology and Defence, August 1 page 11*

A further review of William Miller and his associates’ work will confirm that indeed the 2520 was widely taught and accepted as being the longest prophetic time period and a key witness to Christ’s second advent in 1843 / 1844.

Taking a further look at the quote from “The Great Controversy” page 351 one will notice that the term 2300 days is not found in the same sentence as the term “longest and last prophetic time period”. In fact you will notice that these terms are separated by a sentence about the 70 weeks:

“...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.”

Notice the final sentence:

“The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.”

The term “The preaching of each” is referring to the Millerites who preached the 2300 days and the disciples who preached the 70 weeks. Ellen G. White states that the preaching of 2300 days and 70 weeks are “based upon the fulfillment of a different portion of the same great prophetic period.” “Each” shows us there is more than one portion as well, and portion means a part of a larger amount. If the 2300 days is a portion of a larger amount, then it would stand to reason that it would have to be a portion of the 2520 since it is found on both the 1843 and 1850 Prophecy Charts and Ellen G. White endorsed both charts through inspiration from God.

As proper prophetic study procedures dictate, we need at least a second witness from Ellen G. White as proof that she agrees that the 2520 is a valid prophecy.

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered **a mistake** [singular] in the reckoning of the **prophetic periods**. [plural] Those who were looking for their Lord did not discover **this mistake**, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were

pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the **prophetic periods**. The hand of the Lord was removed from the **figures**, and **the mistake** was explained. They saw that the **prophetic periods** reached to 1844, and that the same evidence which they had presented to show that the **prophetic periods** closed in 1843, proved that **they** would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time--"Though it [the vision] tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings* 235 - 236

Now if indeed the 2520 ending in 1844 was a mistake as some modern theologians would have us believe, would not the prophet of God truthfully use the term mistakes? But she does not. The terms used are “a mistake” and “the mistake”. Moreover, if indeed the 2300-day prophecy was the only true prophetic period that ended in 1844 would she not use the term prophetic period? Yet she uses the terms “the figures” and “prophetic periods” and “they”. Given that the 1335 prophecy decidedly ends in 1843 that leaves but one great prophetic period that can be added to the 2300-day/year prophecy that would allow her to use the plural terms she does, and that is most assuredly the 2520.

***“Not one of which is the 2520 prophecy” Miller didn’t mention the 2520?***

Back to the Elder’s study we find this paragraph:

**(E.) “The description of William Miller's time prophecies, given in the book, *Great Controversy*, are highly significant: *First*, on page 323:2, we are told of eleven time prophecies which he was concerned with (not one of which is the 2520 prophecy). All of these were fulfilled by the time of the Apostles in the first century A.D.”**

On investigation of *Great Controversy* page 323 paragraph 2 we find that it is actually an excerpt of a paragraph from Sylvester Bliss’ book *Memoirs of William Miller*:

““Another kind of evidence that vitally affected my mind," he says, "was the chronology of the Scriptures. . . . I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Genesis 6:3); the seven days that were to precede it, with forty days of predicted rain (Genesis 7:4); the four hundred years of the sojourn of Abraham's seed (Genesis 15:13); the three days of the butler's and baker's dreams (Genesis 40:12-20); the seven years of Pharaoh's (Genesis 41:28-54); the forty years in the wilderness (Numbers 14:34); the three and a half years of famine (1 Kings 17:1) [see Luke 4:25;] . . . the seventy years' captivity (Jeremiah 25:11); Nebuchadnezzar's seven times (Daniel 4:13-16); and the seven weeks, threescore and two weeks,

and the one week, making seventy weeks, determined upon the Jews (Daniel 9:24-27),--the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions."--Bliss, pages 74, 75."

The Elder would have us understand that in the above paragraph lays out all of the prophecies that William Miller was concerned with, but this is clearly not the case. Miller was giving his interviewer a list of fulfilled prophecies which showed a pattern of occurring within a given time. These prophecies merely trained Miller's mind to properly understand time prophecies. There is no mention of a single prophecy that ends in 1843 or 1844, so if this was all Miller was concerned with; there would have been no advent movement in the first place.

Here is the start of the next paragraph from the *Great Controversy*, page 323:

"When, therefore, **he found, in his study of the Bible, various chronological periods** that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as **the "times before appointed," which God had revealed unto His servants.**"

What were the various chronological periods which God revealed unto His servants? How can we find out? Let's refer back to William Miller's interview by Bliss again and read the very next paragraph:

"When, therefore, I found **the 2300 prophetic days**, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, **the seven times' continuance of the dispersion of God's people**, and **the 1335 prophetic days** to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as '**the times before appointed,**' which God had revealed 'unto his servants the prophets."

In the words of the prophet herself, not a quote from William Miller, she says that the various chronological periods were revealed unto His servants by God Himself and William Miller identified those periods as the 2300, the '**seven times**' and the 1335. And who does Ellen G. White say was directing William Miller?

"Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller** to the prophecies and gave him great light upon the book of Revelation." *Early Writings*, 231

"**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." *Early Writings*, 229

One question that may come to mind is why was Bliss' paragraph reworded? Why did Sister White not just leave it as is? If an author introduces something commonly unknown into his or her writing, it is poor practice not to give the reader any background information. It would seem that Sister White (Ellen G. White) was directed to be more concerned in the relating William Miller's history than expounding the time prophecies; therefore in order to maintain simplicity she was directed to generalize. The White Trustees write this:

"IN SOME CASES SHE ADDED MATTER AND IN OTHERS DELETED THAT WHICH WAS LESS APPROPRIATE FOR THE GENERAL READER."

One thing is for certain, she did not solely exclude the 2520 or 'seven times' prophecy. The 1335 and the 2300 were excluded also; therefore it cannot be said that she excluded the 2520 because it was not valid unless your argument is that all are invalid which is beyond the scope of this study.

### *Is the 2520 Mentioned in Ellen White's Writings?*

Continuing, the Elder says:

**(E.)** "Then, **second**, beginning on the next page **we are told about Miller's careful study of just one prophecy (and only one) which extended down to 1844** (GC 324-329). No time prophecies longer than the 2300 year prophecy are mentioned in *Great Controversy*. No mention is made in those pages of a 2520 year prophecy. Why? Because God revealed, to the author of *Great Controversy*, that there is no time prophecy longer than 2300 years; therefore, the 2520 theory was never valid. In fact, the Spirit of Prophecy never mentions the 2520 time prophecy anywhere in those writings."

With that thought in mind, here are sections of the *Great Controversy* where we can clearly see the 2520:

"As I was fully convinced," says Miller, "that all Scripture given by inspiration of God is profitable (2 Timothy 3:16); that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost (2 Peter 1:21), and was written 'for our learning, that we through patience and comfort of the Scriptures might have hope' (Romans 15:4), I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the **prophetic periods**."--Bliss, page 75." {GC 324.2}

**"The prophecy which seemed most clearly to reveal the time of the second advent was that of Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."** Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be destroyed that destroy the earth."--Bliss, page 76." {GC 324.3}

Notice that William Miller speaks of "prophetic periods", which we know has reference to the 2520, 2300, and 1335 specifically; and Sister White mentions that it was the 2300 days that "seemed" most clearly to reveal the time of the second coming. This would not only explain why she only focuses on the 2300 days in the *Great Controversy* but also acknowledges that there is indeed more than one prophetic period that reaches to 1844. The following chapters in the *Great Controversy* after this one, deal with the sanctuary in detail, which is what the 2300 days points to. The 2520 however points to the covenant keeping people of God, who by faith entered into the most holy place in 1844, which were the

people who later became Seventh-day Adventists. Because her book, *Great Controversy*, is primarily a book to share with the world (non-Adventists), Sister White never mentions the name "Seventh-day Adventist", which would most likely be the reason she never specifically mentions the 2520. She never mentions some other time prophecies in the *Great Controversy* either, yet this obviously does not mean that the 1290 and 1335, etc., are not valid. Here are some other quotes from *Great Controversy* where she again mentions "prophetic periods" (plural):

“As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the **prophetic periods** to the **second appearing** of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words.” {GC 331.1}

“As the arguments from the **prophetic periods were found to be impregnable**, opposers endeavored to discourage investigation of the subject by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible (see Appendix) from the people, Protestant churches claimed that an important part of the Sacred Word--and that the part which brings to view truths specially applicable to our time--could not be understood.” {GC 340.2}

“Wolff believed the coming of the Lord to be at hand, his interpretation of the **prophetic periods** placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, "Of that day and hour knoweth no man," that men are to know nothing concerning the nearness of the advent, Wolff replied: "Did our Lord say that that day and hour should never be known? Did He not give us signs of the times, in order that we may know at least the approach of His coming, as one knows the approach of the summer by the fig tree putting forth its leaves? Matthew 24:32. Are we never to know that period, whilst He Himself exhorteth us not only to read Daniel the prophet, but to understand it? and in that very Daniel, where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), 'and knowledge' (regarding that time) 'shall be increased.' Daniel 12:4. Besides this, our Lord does not intend to say by this, that the approach of the time shall not be known, but that the exact 'day and hour knoweth no man.' Enough, He does say, shall be known by the signs of the times, to induce us to prepare for His coming, as Noah prepared the ark."--Wolff, *Researches and Missionary Labors*, pages 404, 405.” {GC 359.2}

“The testimony of the **prophecies which seemed to point to the coming of Christ in the spring of 1844** took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the **prophetic periods were correct**, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.” {GC 368.2}



“God designed to prove His people. His hand covered **a mistake** in the reckoning of the **prophetic periods**. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: "Your reckoning of the **prophetic periods is correct**. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.” {GC 373.2}

“But the churches generally did not accept the warning. Their ministers, who, as watchmen "unto the house of Israel," should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an instrument against it. As of old, the plain testimony of God's word was met with the inquiry: "Have any of the rulers or of the Pharisees believed?" And finding how difficult a task it was to refute the arguments drawn from the **prophetic periods**, many discouraged the study of the prophecies, teaching that the prophetic books were sealed and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be "put out of the synagogue." The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.” {GC 380.1}

“The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. **They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power;** positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base.” {GC 405.3}

“**But God had led His people** in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. Though many abandoned their former reckoning of the **prophetic periods** and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. **As they could see no error in their**



**reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.”** {GC 410.3}

“Both the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to Him; for the hour of His judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. **The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days.** Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.” {GC 424.1}

“The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the **prophetic periods** and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God they saw that their great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.” {GC 431.3}

“The preaching of a definite time for the judgment, in the giving of the first message, **was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment.** The repeated efforts to find new dates for the beginning and close of the **prophetic periods**, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.” {GC 457.1}

In reading the above quotes from the *Great Controversy*, you would have noticed that Sister White consistently references there being more than one prophetic period, she even uses this term when speaking of the autumn of 1844 which excludes the 1335 leaving the 2520 alone to accompany the 2300 in order to make the term “prophetic periods” grammatically correct. We can also see that the Elder’s assertion that “therefore, the 2520 theory was never valid” is highly inaccurate considering how many times, in reference to the prophetic periods that were believed to lead to the second advent, the terms “God had led His people”, “God had revealed” and “the power of the Holy Spirit” were used.

The Elder asks the question why is no mention made in those pages of a 2520 year prophecy?

From Sister White’s introduction to the *Great Controversy* we read:

"The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. **This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject.** In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works." {GC xi.4}

In other words, she selected quotations in order to best illustrate the point which she was led to make. This does not deny the rest of the history which the various quotations may reference; but, as a prophetess, she was bidden to make known to different people different truths specifically adapted for their needs at that particular time. Sister White's burden in her book, *Great Controversy*, was not to explain each and every one of our peculiar doctrines as a people, nor to even mention us by name as "Seventh-day Adventists", but rather to make known to the world (that is, to a non-Adventist audience) the basic truths of Bible prophecy: the Sabbath, the state of the dead, the 2300 days and the sanctuary, etc. It is foolish to dismiss everything that is not found within the pages of the *Great Controversy* as being "never valid", inasmuch as it would cause one to dismiss the 1290 prophecy, the General Conference, Seventh-day Adventist Church, and even the person by the name Ellen G. White!

### **THE THIRTEEN THEORIZED REASONS THE 2520 CANNOT BE CORRECT**

**(E.) "1 - According to GC 351, quoted above, William Miller and his associates proclaimed that "the longest and last prophetic period" which was "brought to view in the Bible was "the 2300 days of Daniel 8:14." So the 2300 year prophecy must be the "longest and last prophetic period . . . in the Bible."**

Addressed above, see heading "Quote from Great Controversy, 351"

**(E.) "2 - In that same paragraph, the author of *Great Controversy* also clearly supports the fact that the 2300 year prophecy is the "longest and last."**

Addressed above, see heading "Quote from Great Controversy, 351"

**(E.) "3 - The 2520 prophecy is not mentioned anywhere in *Great Controversy*, nor in any other book by that author."**

Addressed above, see heading "Is the 2520 Mentioned in Ellen White's Writings?"

**(E.) "4 - If the 2520 was a correct time prophecy, the number of this lengthy time prophecy should be mentioned somewhere in Scripture.** Unlike the genuine, lengthy time prophecies (2300 [Dan. 8:14], 1260 [Rev. 11:3; 12:6], 1290 [Dan. 12:11 ], and 1335 [Dan. 12:12]), the number 2520 is not found anywhere in the Bible."

The term 2520 comes from the Biblical phrase "seven times" found on *Leviticus 26*. Just as *Daniel 12:7* and *Revelation 12:14* use the word 'time(s)' to denote 360 multiplied by 3 ½ which gives us 1260, (which this prophecy specifically shows us the connection between "time(s)" and a year or 360 days through the various ways it is mentioned in *Daniel* and *Revelation*) and *Daniel 11:24* uses the phrase 'even for a time' to denote 360 years alone (and you will not find this prophecy denoted in

in the Bible any other way but “time”), so too does the phrase ‘seven times’ denote a multiple of 360. 360 multiplied by 7 gives us 2520. You will commonly see the ‘seven times’ used in *Leviticus 26* and *Daniel 4*. *Daniel 4* spells out the ‘seven times’ clearly for the student of prophecy while *Leviticus 26* defines the blessings and curses associated with the covenant. As you become more familiar with the 2520 you will start to see it throughout the entire Bible.

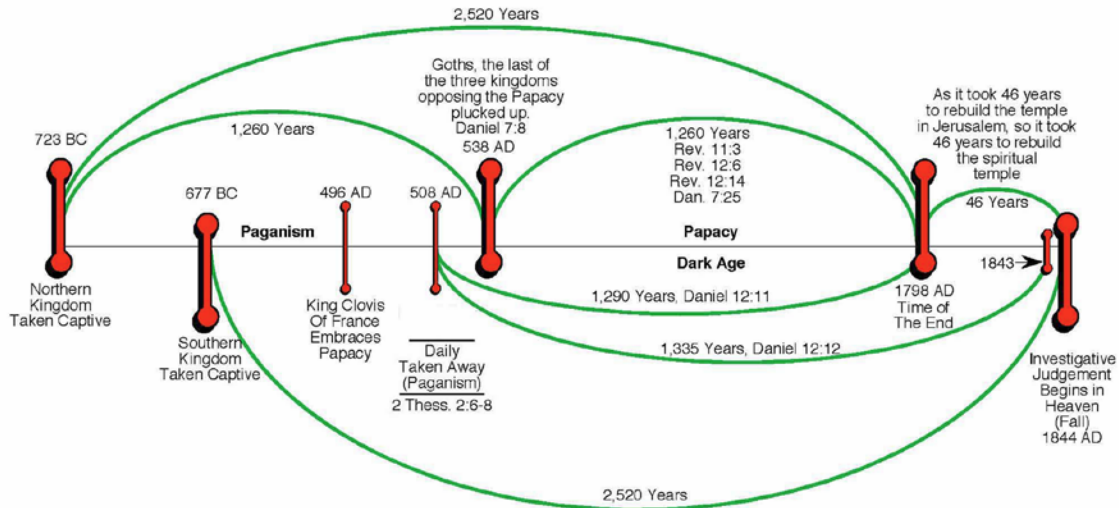
**(E.) “5** - Strangely enough, to add to the confusion, **two different hypothetical time span applications (two different time charts) of this theoretical 2520 have been devised. Yet, when we compare each with actual historical facts, both have serious dating problems. Let us carefully consider each one of them:”**

The Elder leads his reader to believe that the 2520 is confusing, it has to be shown by the use of two time charts, and that they were both “devised”. Remember, in the words of the prophet, that “God directed the mind of William Miller”. Nowhere does Sister White say that William Miller devised anything, yet Miller taught both lines of the 2520.

"It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv.4, - "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," - tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, **722 B. C., and from that time to 1798 after Christ, is exactly 2520 years**, or the seven prophetic years. How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period. **Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843.** Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, until the year 1843, will be the end of the seven years, when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in *Leviticus xxvi.*, and *Jeremiah xv.*; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release." *1842 A Lecture on the Typical Sabbaths and Great Jubile* by William Miller

On the top of the next page is a simple time chart where not only are both the 2520 timelines are displayed, but five other prophetic timelines are displayed as well in a very simple fashion.

# 2520 Year Prophecy



Lev. 26:18, 21, 24, 28 Seven Times . . . . . 2,520 Years  
 Dan. 9:11-13 Seven Times . . . . . 2,520 Years  
 Dan. 5 Mene, Tekel, Upharsin . . . . . 2,520 Years

**(E.) “6 - The first of the two 2520 time span charts is said to run from 723 B.C. to A.D. 1798 –Yet that time span is incorrect because 722 or 721 B.C. would have to be the correct date. This flaw makes the chart end in 1799, instead of 1798.** (Some scholars place it in 721 B.C., which would cause the theorized chart to end in 1800.) This first chart places the conquest of the northern kingdom of Israel (Samaria) by Assyria as occurring in 723 B.C. Yet this event did not occur until at least a full year later, in 722 or possibly in 721 B.C.”

In reason six, the Elder continues on this subject adding confusion upon confusion for almost two pages over this one point. Granted, this has been a question that has been brought up before, but rest assured it has a correct answer. What we admittedly have to see is the dates lining up correctly so that there are 2520 years between them in order for the 2520 that spans from 723BC to 1798AD to be valid.

First, historians do point out rather consistently that the siege started in 725 BC, so three years from 725 takes us to 722.

Then, there this passage in *2 Kings 17:4-6*:

“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. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 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.”

Based on the above verse it seems that King Hoshea went into captivity in 725 or 726 BC. 725 is when the siege of Samaria started this date is pretty well documented by History. We know from scripture that it was three full years before Samaria fell:

*2 Kings 18:10* “And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.”

So how does this line up with what modern references say?

“Shalmaneser V invaded Israel in the days of Hoshea, and reduced it to vassalage. He laid siege to Samaria (723 BCE), which held out for three years, and was at length captured by Sargon II, who completed the conquest Shalmaneser had begun (2 Kings 18:9-12; 17:3), and removed vast numbers of the tribes into captivity. 1913 Encyclopaedia Britannica states that the battle actually started in 724BC but that may not be the absolute date that the siege began against Samaria. So the war began in 724, came to the siege in 723 and finalized in 722 when the outlying towns and villages were scattered as well.” *WebBible Encyclopedia*

“In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on the 19th of February 1797; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the 13th of February 1798, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certisa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacenza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799.” *Encyclopedia Britannica, 1913*

So the end of the first 2520 actually runs during the course of 4 years, from 1796 to 1799, which parallels the Assyrian / Samaria 725 – 721BC time line divided perfectly by the span of 2520 years. Furthermore, it perfectly parallels the account of the two Assyrian generals / kings that attacked Samaria.

As a third witness, Rome, in 70AD – the time of Jerusalem’s desolation, under Cestius came against Jerusalem but left suddenly in 68 AD. It was not until 2 years later that Titus came against Jerusalem and finished the job. This of course is the Abomination of Desolation.

We have a consistent pattern: In the fall of Samaria Shalmaneser V started against Samaria and Sargon II finished it off two years later. In the fall of Jerusalem Cestius starts the siege and two years later Titus finishes it. The fall of Rome in we see Duphot starting the siege and two years later we see Berthier finishing it.

Finally, we always have to look at the fullness of the year; meaning that you can find references in the Bible that give the casual reader the idea that something was 2 years in length yet it was merely a year plus a day. Just like a 2 year old baby is considered to be one year old until its 2nd birthday. As another example, the dates 725 to 721BC **could** span a mere 37 months.

**(E.) “7 - The second of the two problematic 2520 time span charts runs from 677 B.C. to A.D. 1844. This time span cannot be correct because, at worst, 677 is an imaginary starting number; and, at best, it marks the date of the conversion to God of a very wicked king of Judea—and that event could not mark the beginning of Heaven's curse on the nation. Here are the historical facts about this:**

**(E.)** “This second time chart is said to cover the captivity of the Southern Kingdom of Judea. **In reality, the captivity of Judea began in 605 B.C.;** and, based on inclusive reckoning and in accordance with the prophecy of Jeremiah (Jer. 25:11-12; 29:10), **it continued for 70 years, until 536 B.C.** At this time King Cyrus permitted the Jews to return to Jerusalem in order to begin rebuilding it.

**(E.)** “**As shown on this second 2520 chart, the captivity of Judea did not continue until 1844!**

**(E.)** “But, let us ignore that fact and focus on the starting date of this second 2520 prophecy (677 B.C. to A.D. 1844):

**(E.)** “**First, we must find a recorded event in Judea which occurred in 677 B.C.** But there is no way, anywhere in Biblical or historical sources, to find one! None exists.

**(E.)** “Checking further, we find in a complete Judean king list (*SDA Bible Dictionary*, pp. 206-207) that one king of Judea, Manasseh, reigned at that time (696-641 B.C.).

**(E.)** “**But we have no dates for any event that occurred during those 55 years of Manasseh's reign, not one.** Not in the Bible, and not in secular records.

**(E.)** “So someone decided to pluck one event out of Manasseh's life and say that it occurred in the year 677 B.C.! How is that for clever guessing! But genuine Bible prophecy is never based on clever guesswork!

**(E.)** “What was this event? **It was the year that Manasseh was taken to Babylon by an Assyrian king; there he immediately repented and was fully converted—and, because of that remarkable change, was quickly permitted to return to Judea. Arriving there, he immediately set to work to lead the entire nation back to God!** He spent the next 36 years doing it! Manasseh had the godly example of his deceased father, Hezekiah (729-686 B.C.), who, when Manasseh was growing up, had been one of the best kings that the Southern Kingdom ever had.”

So, if Manasseh reigned from **696 to 641 B.C.**, and he spent the last **36 years** of his reign leading the entire nation back to God, would it not then stand to reason, when you add **36 years to 641 B.C.**, that his captivity was indeed in **677 B.C.?**

Continuing:

**(E.)** “Unfortunately, we have no way to date this year of Manasseh's captivity, repentance, and return.

**(E.)** “A non-Biblical record of Manasseh's captivity has not yet been found in cuneiform sources.”—*SDA Bible Dictionary*, p. 682.

**(E.)** “-But we do know that it could not have happened in 677 B.C. *Here is the evidence:*

**(E.)** “**This captivity of Manasseh could not have occurred in 677 B.C.!** According to 2 Chronicles 33:11, Manasseh was taken captive to Babylon by an unnamed king of Assyria. We know that there were three different Assyrian kings reigning during Manasseh's rule (696-641 B.C.). These were Sennacherib (705-681 B.C.), Esarhaddon (681-669 B.C.), and Ashurbanipal (669-627 B.C.). **Although we are not told the year of Manasseh's captivity, repentance, and return to Judea, we know it had to happen during the reign of Esarhaddon (681-669 B.C.), or Ashurbanipal (669-627 B.C.). —And each of those Assyrian kings ruled long after 677 B.C.!**

**(E.)** “We know this to be true because historical records only list Manasseh as being a vassal king, not to Sennacherib, but to Esarhaddon and Ashurbanipal and neither of those latter kings reigned in 677 B.C.!”

So, if Manasseh was “a vassal king, not to Sennacherib, but to Esarhaddon and Ashurbanipal, and Esarhaddon reigned between **681 and 669 B.C.**, would it not then stand to reason yet again, when you consider that **677 B.C.** does in fact fall between **681 and 669 B.C.**, that Manasseh’s captivity could easily have been **677 B.C.**?

The Elder continues to apply his logic against the 677 B.C. date of Manasseh’s captivity beyond this, but we will address the issue from here:

A common problem when studying the 2520 seems to be the tendency to rush over certain details and miss the entire message of the 2520. The most significant lesson that the discernment of the 2520 exposes is the importance of repentance. In *Jeremiah 3:12-14* we read:

“Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:”

King Manasseh was 12 years old when his reign began and as the Bible says he:

“...did that which was evil in the sight of the LORD...” *2 Chronicles 33:2*.

We then read in verses 10 and 11:

“And the LORD spake to Manasseh, and to his people: but they **would not hearken**. 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.” *2Chronicles 33:10, 11*

This statement brings us directly to *Leviticus 26 verses 18, 19 and 21*:

“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. ...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.”

Sister White comments on this passage as follows:

“He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.

“The prophet made plain the fact that our heavenly Father allows His judgments to fall, “that the nations may know themselves to be but men.” Psalm 9:20. “If ye walk contrary unto Me, and **will not hearken** unto Me,” the Lord had forewarned His people, “I, even 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 26:21, 28, 33.*” *Prophets and Kings 428*

Manasseh was brought low by God’s providence, he realized he was in a situation caused by his own wilful disobedience, and his pride and arrogance gave way to repentance. 2



*Chronicles 33:12-13* states:

“And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 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.”

This fits directly within the seal or signature of Leviticus 26’s covenant found in verses 40-45:

“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. 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. 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.” *Leviticus 26:40-45*

God is not a god that closes the door on those who are truly repentant. Here is an example of true repentance is found in *2 Kings 20:15-19*:

“And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?”

Hezekiah did not argue with Isaiah, he did not make excuses; he faced the pronouncement and accepted it as being just.

Many more examples of true repentance can be found in the Bible and upon studying the 2520 you will gain an understanding of God’s dealings with His people as to when He will be merciful and when mercy can no longer be extended.

The Elder casts doubt on 677 BC as a provable date that Manasseh was captured and whether, given its nature, it was conclusive enough. Let’s see what the pioneer historian Apollo Hale had to say on this subject:

“Why commence the seven times at the captivity of Manasseh, B. C. 677?”

"1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is, - "And I will break the pride of your power." If their kingly form of civil government is here referred to, it was never "broken" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings 17:1-18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their "power," as an independent people, was gone. **Manasseh was the pride** and the ruin of the Jews.

"Again; the prediction specifies the particular sins on account of which this evil should befall them.

"Some of these sins are as specifically charged upon Manasseh and the Jews as the direct cause of their calamity. Compare Lev. 26:14, 18, 27, with 2 Kings 21:9-13; and Lev. 26:1, 2, with 2 Kings 21:2-8; 2 Chron. 33:2-11.

"2. Those texts which speak of the instruments of Providence in effecting this judgment, all point to his captivity as the time for the commencement of the period. Compare Isaiah 10:5, 6, with 2 Kings 21:10-14. 2 Chron 33:10, 11. Neh. 9:32.

"3. The sacred historians refer to Manasseh's sins as the cause of their captivity and sufferings long after his captivity. 2 Kings 23:26, 27; 24:1-4; Jer. 15:1-7.

"4. **Although Manasseh was restored to his throne, and there were a few other kings of the Jewish nation after him, they have never been an independent people "from the day of the kings of Assyria unto this day."** [AUTHOR'S NOTE: It was also argued by the Elder that after Manasseh was restored that there was no way to commence the 2520 from 677 because the nation was restored but Apollo Hale shows otherwise here.] Neh. 9:32. Nebuchadnezzar brought the kingdom, in its subjected form, to an end; when Babylon was conquered by Cyrus, the Jews passed under the power of the Medes and Persians; then under that of the Greeks; in the division of Greece, they were connected with Egypt; as a part of Egypt, were conquered by Syria; they prospered awhile under the Maccabees, and the protection of **the Romans**, who eventually **"took away their place and nation."** Since the destruction of their city, they have been **"wanderers among the nations,"** -a hissing and a by-word, -pitying none, pitied by none.

"5. The prophets, who lived long before the captivity of Manasseh, point to that event as the time of the passing away of the Jewish independence, by connecting it with other events. One of them gives the date. Hosea, more than a hundred years before, had said, - "And the pride of Israel (the ten tribes) doth testify to his face: therefore shall Israel and Ephraim (the principal tribe of the ten) fall in their iniquity; Judah (the other division) shall also fall with them." Hosea 5:5. **Isaiah, in the year 742 B. C.**, according to date in the margin, had said, - "And within **three-score and five years** shall Ephraim be broken that it be not a people." Isa 7:8.

"From 742 deduct 65 leaves B. C. 677, -the only date ever given, I believe, for the captivity of Manasseh.

“For an explanation of the quotations from Hosea and Isaiah, and for the most authentic history of the period before us, we add the following:

#### “HISTORY

“Prideaux's Con., vol. 1, pp. 149-131. "In the eleventh year of Manasseh, B. C. 688, died Tirhakah, {Africans and Cyncellum, p. 74} king of Egypt, after he had reigned there eighteen years, who was the last of the Ethiopian kings that reigned in that country.

"The same year that this happened in Egypt, by the death of Tirhakah, the like happened in Babylon, by the death of Mesessimordacus. For, he leaving no son behind him to inherit the kingdom, an interregnum of anarchy and confusion followed there for eight years together, {Canon Ptolemaei} of which Esarhaddon, king of Assyria, taking the advantage, seized Babylon, and, adding it to his former empire, thenceforth reigned over both for thirteen years; {Canon Ptolemaei} he is, in the canon of Ptolemy, called Assar-Adinus. And in the scriptures he is spoken of as king of Babylon and Assyria jointly together. {He is said, as king of Assyria, to have brought a colony out of Babylon into Samaria, 2 Kings 27:24. Ezra 4:9, 10, which he could not have done, if he had not been king of Babylon, as well as of Assyria, at that time. And in 2 Chron. 33:11, he is said, as king of Assyria, to have taken Manasseh prisoner, and to have carried him to Babylon, which argues him, at that time, to have been king of Babylon also.

"In the 22nd year of Manasseh, B. C. 677, Esarhaddon, after he had now entered on the fourth year of his reign in Babylon, and fully settled his authority there, began to set his thoughts on the recovery of what had been lost to the empire of the Assyrians in Syria and Palestine, on the destruction of his father's army in Judea, and on that doleful retreat which thereon he was forced to make from thence; and, being encouraged to this undertaking by the great augmentation of strength which he had acquired by adding Babylon and Chaldea to his former kingdom of Assyria, he prepared a great army, and marched into those parts, and again added them to the Assyrian empire. And then was accomplished the prophecy which was spoken by Isaiah, in the first year of Ahaz, against Samaria, {Isa 7:8} that, within threescore and five years, Ephraim should be absolutely broken, so as to be from thenceforth no more a people. For this year, being exactly sixty-five years from the first of Ahaz, Esarhaddon, after he had settled all affairs in Syria, marched into the land of Israel, and there taking captive all those who were the remains of the former captivity, (excepting only some few, who escaped his hands and continued still in the land,) carried them away into Babylon and Assyria; and, to prevent the land from becoming desolate, he brought others from { 2 Kings. 27:24. Ezra 4:2, 10.} Babylon, and Cutha, and from Avah, and Hamath, and Sepharvaim, to dwell in the cities of Samaria in their stead. And the ten tribes of Israel, which had separated from the house of David, were brought to a full and utter destruction, and never after recovered themselves again.

“Esarhaddon, after he had thus possessed himself of the land of Israel, sent some of his princes, with parts of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle, { 2 Chron. 33:2 Joseph. Antiq. lib. 10, 4.} and taking him, hid in a thicket of thorns, brought him prisoner to Esarhaddon, who bound him in fetters and carried him to Babylon.

“Archbishop Usher, after referring to the above facts in the history of Egypt and

Babylon, stated by Prideaux, in reference to the points in question, says: 'Year of the world 3327. Julian period 4037. Before Christ 677. This year also was fulfilled the prophecy of the prophet Isaiah, (7:8) in the beginning of the reign of Ahaz, "Within sixty and five years, Ephraim shall be broken in pieces so that it shall be no more a people." For although the greatest part of them were carried away by Salmaneser 44 years before, and the kingdom utterly abolished, yet among them which were left there was some show of government. But now they left off to be any more a people by reason of the great multitude of foreigners which came to dwell there. New colonies or companies were sent out of Babel, Cuth, Hava, and Sepharvaim; and this was done by Esarhaddon, king of Assyria, as is easy to be understood, by the concession of the Cuthites, mentioned Ezra 9:2, 10.

"At which time, also, as it should seem, and in the same expedition, whereby these things were done in the land of Israel, some of the chief commanders of the Assyrian army made an inroad into Judea, and then took Manasseh the king, as he lay hid in a thicket; after binding him with chains of brass, carried him away to Babylon. Jacobus Capellus hath noted in his Chron. that the Jews in Sedar Olam Rabba, and the Talmudists, cited by Rabbi Kimchi upon Ezra, chap. 4, do deliver, that Manasseh, 22 of his reign, was carried away captive into Babylon, and that he repented him of his sin thirty-three years before his death."-[Usher's Annals of the World, p. 75. Lond., 1658. See also Newton on Prophecy, pp, 98, 99. Rollin, B. iii., chap. 2.]

"From all the light we have upon the event to which this prophecy refers, and from which the seven times should commence, no other date could be named for the event—no other point for the starting-point, any more than we could fix upon any other date than 1776 for the date of American Independence.

"Having thus disposed of the difficulties; connected with this first and most important detailed prediction of the history of the Jews, so far as it relates to the prophetic period it contains, we will close our remarks by showing that it must terminate in 1843; and by referring to those texts which assure us that the coining of Christ, and the end of all things, in their present state, also come at its termination. God has explained a "time" to be a period of 360 days, (Rev. 12:6, 14.) In seven of those periods there are 2520 days, which, understood as years,-for they cannot be understood literally,-and commencing B. C. 677, end A. D. 1843." *Apollo Hale, The Second Advent Manual, pages 37 - 41*

William Miller explains his conclusion regarding the 677BC commencement as follows:

"From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy **must commence when the Jews ceased to be an independent nation**, at the captivity of Manasseh, which **the best chronologers** assigned to **B. C. 677**; that the 2300 days commenced with the seventy weeks, which the **best chronologers** dated from B. C. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan.12:11, were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the **best chronologers** for the events from which

they should evidently be reckoned, they would all terminate together, about A. D. 1843. **I was thus brought, in 1818, at the close of my two years' study of the Scriptures,** to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression, would come to an end; and that, in the place of the kingdoms of this world, the peaceful and long-desired kingdom of the Messiah would be established under the whole heaven; that, in about twenty-five years, the glory of the Lord would be revealed, and all flesh see it together, - the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree, - the curse be removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear his name, and those be destroyed that destroy the earth.” *Memoirs of William Miller, page 76*

From the above we can see that the Pioneers were careful to “*prove all things*”, but it isn’t hard to prove 677 BC was the year the 2520 began, Isaiah **made the date clear in 742BC** (a well-known and provable date) with a **65 year prophecy**:

“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.” *Isaiah 7:8*

It is always best to take the Bible’s word on history rather than modern man, 742 minus 65 equals 677 and **that is written right in the Bible.**

Isaiah chapters 7 and 8 are speaking of the ‘seven times’ or 2520 being pronounced against the nations of Israel and Judah along with the birth of the Messiah. This is not the first time you’ll find the 2520 alongside the birth of Christ; Daniel 9 has the very same structure. Even Christ’s confirmation of the covenant was for 2520 days or seven years.

“And he shall confirm the covenant with many for **one week**: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” *Daniel 9:27*

Sister White when speaking of the carrying of Manasseh to Babylon by the Assyrians in 677BC states the following:

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. But **this repentance, remarkable though it was, came too late** to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *Prophets and Kings, 382.*

An “earnest” is the first fruit or down payment, as defined in Noah Webster’s 1828 Dictionary:

EARNEST, n. ern'est. Seriousness; a reality; a real event; as opposed to jesting or feigned appearance.

1. First fruits; that which is in advance, and gives promise of something to come. Early fruit may be an earnest of fruit to follow. The first success in arms may be an earnest of future success. The Christian's peace of mind in this life is an earnest of future peace and happiness. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain.

This sense of the word is primary, denoting **that which goes before, or in advance**. Thus the earnest of the spirit is given to saints, as a pledge or assurance of their future enjoyment of God's presence and favor." *Webster's 1828 Dictionary (emphasis supplied)*

So Sister White is essentially saying that what happened to Manasseh was merely a down payment of what was coming upon Judah if they were to continue to break the covenant.

The evidence used to establish 677BC was not carelessly chosen by the pioneers but studied out and confirmed as God guided them in their understanding. I for one feel very unqualified to refute the studied work of William Miller, Apollo Hale and the other pioneers lead by God to this date. Moreover, it is foolishness to argue with a prophet of God.

**(E.) "8 - It has been said that Daniel 4:15-16 is another reason why the 2520 theory must be true. But there is no Scriptural basis for the 2520 year prophecy—or any other day/year prophecy in Daniel 4:15-16."**

Again, the Elder had more to say on this subject but the gist of what he is saying is in the above. In answer to this, we need to look at the reason Daniel 4 is used to verify the 2520. First of all, the 'seven times' found in *Daniel 4* is not limited to just verses 15 and 16; the 'seven times' is actually mentioned 4 times just like it is mentioned 4 times in *Leviticus 26* so we will not limit ourselves to just verses 15 and 16. Furthermore, it is true; there is no basis for any day for a year prophecy in *Daniel 4*, that's not why it is important. What *Daniel 4* gives us is a clear understanding of the principles of the 2520.

Here is some of the key comparisons between *Leviticus 26* and *Daniel 4*:

*Daniel 4:14* 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:

*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.

*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:

*Leviticus 26:44-45* 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. 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.

While the ‘seven times’ or 2520 is a time prophecy, it has some very distinctive features that set it aside from a regular time prophecy. The 2520 originates in the blessings and curses found in *Leviticus 26* as a divine principle. It is a part of the curses, or punishment from God, as the disciplinary action taken in case there is a breach of the contract or covenant that is spelled out in *Leviticus 25*.

Let’s look at a regular time prophecy:

*Daniel 9:25* “Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

This well-known time prophecy has a defined starting point and set duration, you will find this to be the case with most prophecies that involve time in the Bible.

The “*seven times*” or 2520 has a set duration but instead of a defined starting point, it has a **conditional** starting point. We know that regular time prophecies are not conditional; they are established and history shows that they are always fulfilled as the Bible said it would be. The “*seven times*” does not have an established starting point; it starts when certain conditions arise where it is required. In *Leviticus 26* and *Deuteronomy 27-29* there are prophecies that pertain to the details of what would happen during the 2520 year time period, but you will not find a defined starting point, only the conditions that bring about the disciplinary action.

“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 giveth it to whomsoever he will. 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. Wherefore, O king, let my counsel be acceptable unto thee, **and break off thy sins** by righteousness, and thine iniquities by shewing mercy to the poor; if it may be **a lengthening of thy tranquillity.**” *Daniel 4:25 – 27*

This passage was the warning to King Nebuchadnezzar to acknowledge God and obey His commandments in order to keep the ‘*seven times*’ curse from coming upon him. Take notice of the two “exchanges”: sins for righteousness and iniquities for mercy to the poor; just the same as the first part of the Decalogue is showing us the required righteousness towards God and the second part shows us how to treat our fellow man.

Nebuchadnezzar was given a warning, he was not told that his 2520-day curse would start in 12 months—it actually never had to start. Yet we see that:

“At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” *Daniel 4:29, 30*

This was the very point when Nebuchadnezzar instigated the curse upon himself. Straight after that, there is an announcement by God that the 2520 had begun and you will see this in all cases of the 2520:

“While the word was in the king's mouth, there fell **a voice from heaven**, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 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." *Daniel 4:31 – 33*

Let's look at the 2520 found in Daniel 5:

"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;**" *Daniel 5:18 – 22*

Belshazzar did not ignorantly provoke God to punish him, but he deliberately broke the whole Decalogue through his actions. He had already understood the 2520 through what happened to his (grand) father, Nebuchadnezzar; thereby his blasphemous actions were not ones of ignorance. The announcement of the 2520 by God Himself was "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall" *Daniel 5:5*

The words written on the wall by God's own hand were "MENE, MENE, TEKEL, UPHARSIN" which has a monetary value associated to it. Every wonder why Daniel only used one MENE when he explains to Belshazzar what was written on the wall yet two were written? MENE (a complete number) = 50, TEKEL (one sekel) = 1 and UPHARSIN or PERES (Mene divided or halved) = 25. So we have these numbers: 50, 50, 1 and 25 equalling 126 tekels (shekels), which is 2520 gerahs. God pronounced the beginning of Belshazzar's 2520 Himself; God also judged Belshazzar's actions to be purposefully blasphemous and that he would never be repentant, therefore he was scattered, never to be gathered again, just like the northern tribes of Israel were.

We can start to see a pattern emerging from the book of Daniel that is also the pattern of Israel's 2520(s). In *Leviticus 26* and *Deuteronomy 27 – 32* we see a clear warning to the Israelite nation(s) to remain in obedience to the God's Decalogue—the Ten Commandments. There were clear prophetic warnings stated in these chapters and *Leviticus 26* could not be a clearer warning to the Israelite nation.

The seven times curse was not going to happen until certain deliberate actions of disobedience were performed by the nation(s). "But **if** ye will not hearken unto me, and will not do all these commandments; 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:" *Leviticus 26:14, 15*

Once these conditions were broken, God himself, through Isaiah, pronounced the beginning of the 2520(s). First Judea or the southern two tribes:

"Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub (meaning The remnant shall return) thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; 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. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, 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: **Thus saith the Lord GOD**, It shall not stand, neither shall it come to pass. 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. 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.” *Isaiah 7:3 – 9*

“And the **LORD spake to Manasseh**, and to his people: **but they would not hearken**. 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 Chronicles 33:10 – 11*

Then Samaria or the ten northern tribes:

“**Moreover the LORD said unto me**, Take thee a great roll, and write in it with a man’s pen concerning Mahershalalhashbaz (meaning Making speed to the spoil; he hastens to the prey). And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.” *Isaiah 8:1 - 4*

The judgements against Samaria, Judah, Nebuchadnezzar and Belshazzar were all brought about by the perverse actions taken by these groups or individuals. These actions went deliberately against the clear warnings made prophetically by God and were conditional until God Himself made the pronouncement of its beginning.

Pattern of the 2520:

1. curse defined and warning proclaimed to obey the Decalogue,
2. trampling of the Decalogue
3. beginning curse pronounced by God Himself,
4. sentence commenced and
5. repentant gathered / unrepentant scattered.

Pattern of time prophecies:

1. a prophet proclaims a starting point that is about to happen or will happen in the future,
2. prophesied event happens that marks the starting point of defined duration,
3. prophesied event takes place and at the conclusion a prophet declares the end of the time period has been reached.

Interestingly enough, most time prophecies found within the Bible are prophesied, commence and conclude within the 2520 year time periods. The 2520s are the beginning or starting points of the circumstances that brought all the other time prophecies into existence that reach the “time of the end” (1798) and beyond to 1844.

What *Daniel 4* gives us is a model or type of the seven times curse. It shows us a scattering at the beginning and a gathering and reformation at the end, just as its antitype, the 677 to 1844 2520, has a scattering at the beginning and at the end comes a gathering and reformation. Who was gathered in 1844?

Was not God's true church gathered in 1844? It seems a shame to kick against our foundation.

**(E.) "9 - There is no Scriptural basis for the 2520 year prophecy in Leviticus 26.**

**(E.) "We now come to a very important question: If the number "2520" is not mentioned anywhere in Scripture, -how did anyone devise two faulty time charts based on it? Here is the answer, and it is indeed a strange one:**

**(E.) "The 2520 year prophecy finds its origin in a false interpretation of a warning which Moses made in Leviticus, chapter 26.**

**(E.) "According to the theory, Moses gave a time prophecy about "seven times;" and it is speculated that they should be interpreted as 7 years x 360 = 2520 years! Therefore "seven times" equals 2520 years.**

**(E.) "Yet, if we carefully read what Moses actually said, we find that **each mention of "seven times," in Leviticus 26, is referring-not to a period of time but-only to a punishment that would be repeated many times.**"**

The Elder continues to build this straw man and mock it after this point. Using this logic would not Nebuchadnezzar be made a beast seven different times? And would not Daniel 12:7 and Revelation 12:14 become foolishness? And would not Daniel 11:24 become utterly meaningless to us?

Further study of the following verses will reveal that those who understood the word of God knew of the 2520:

*Luke 21:24* "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 of the Gentiles, until the **times of the Gentiles be fulfilled.**"

*Romans 11:25* "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the **fulness of the Gentiles** be come in."

Comparing the below verses with Leviticus 26 will decidedly reveal the truth to the faithful Berean. This is what it takes to understand the 2520.

*Daniel 9:12-13* "And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: **for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses**, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth."

*Nehemiah 1:7-9* "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**: But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

In order to truly understand that there is time associated with *Leviticus 26* using the

Bible, we must study it out completely, and not take just a quick glance. There is another chapter in the Bible that teaches the 2520, it gives us the time in a different fashion. Much like end time events in the Bible, we are not given the time, but we are given the **events** that allow us to know where we are in prophetic history. Notice below:

*2 Kings 22:8, 11-20* “And Hilkiyah the high priest said unto Shaphan the scribe, I have found the **book of the law** in the house of the LORD. And Hilkiyah gave the book to Shaphan, and he read it.

“And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: **for great is the wrath of the LORD that is kindled against us**, because **our fathers have not hearkened unto the words of this book**, to do according unto all that which is written concerning us. So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, Thus saith the LORD, Behold, **I will bring evil upon this place**, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because **they have forsaken me, and have burned incense unto other gods**, that they might **provoke me** to anger with all the **works of their hands**; therefore my wrath shall be kindled against this place, **and shall not be quenched**. But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, As touching the words which thou hast heard; Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD. Behold therefore, **I will gather thee** unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.”

Please, if you are yet to do so, read Leviticus 26 and compare it to the above passage and you will see vast similarities. Now what was this book? Sister White writes:

“Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the **statutes recorded by Moses**, especially those given in the **book of the covenant**, which forms a part of **Deuteronomy**, that had made the reign of Hezekiah so prosperous. But **Manasseh** had dared set aside these statutes; and during his reign the temple copy of the book of the law, through careless neglect, had become lost. Thus for many years the people generally were deprived of its instruction.

“The long-lost manuscript was found in the temple by Hilkiyah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan,

a learned scribe, who read it and then took it to the king with the story of its discovery.

“Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel **"life and death, blessing and cursing"** (Deuteronomy 30:19): and how repeatedly they had been urged to choose the way of life, that they might become a praise in the earth, a blessing to all nations. "Be strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God. He it is that doth go with thee; He will not fail thee, not forsake thee." Deuteronomy 31:6.” *Prophets and Kings, 392-393*

Looking at the book of *Deuteronomy*, you’ll find the book of the covenant and blessings and the curses start in chapter 27 and continue through chapter 32. If you take time and study these chapters along with Leviticus 26 you will find all the circumstances that occurred during both 2520s, which will show you that indeed there is definatly time associated with the term ‘seven times’. There is much more available on this particular subject for the honest seeker to study, but for now an answer has been given.

**(E.) “10 - The prophet Daniel specifically stated that the curses pronounced by Moses had been fulfilled in the 70 years' captivity.** Here are Daniel's words:

**(E.)** ““Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; **therefore the curse is poured upon us, and the oath that is written in the law of Moses** the servant of God, because we have sinned against Him.

**(E.)** ““**And He hath confirmed His words, which He spake against us,** and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

**(E.)** ““**As it is written in the law of Moses, all this evil is come upon us:** yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth.

**(E.)** ““**Therefore hath the Lord watched upon the evil, and brought it upon us:** for the Lord our God is righteous in all His works which He doeth: **for we obeyed not His voice.**”-Daniel 9:11-14.

**(E.)** “In the above passage, Daniel was hoping that it was time for the predicted time of Jeremiah (the 70 year prophecy of Jeremiah 25:11-12; 29:10) to end, so his people could return to Jerusalem, For decades, the captives in Babylonia had experienced terrible retribution for their sins.

**(E.)** “By both Moses and Daniel's own words, **the curses of Moses were stated as terrible effects which would fall on the Israelites if they sinned. Those curses were not a time prophecy.** Read Leviticus 26:14-43, where about 50 curses are listed. Also read Deuteronomy 28:15-68, where another long list is given. None of them were time prophecies!

**(E.)** “Does the following statement, which summarizes all those curses pronounced by Moses, sound like a time prophecy?

**(E.)** ““For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

**(E.)** ““And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land.”-*Deuteronomy 29:26-28.*”

See response to item nine.

**(E.) “11 - The Spirit of Prophecy mentions Leviticus 26 only four times. None of them hint that there is a time prophecy in that chapter.** Each and every one says that, when God's people in any age of earth's history rebel against God, they will be punished. Here are these passages: PP 535: 1; PK, 429: 1; Ed 140:5-141:0; 2T 661:1.”

This should be treated as an invalid point because the Spirit of Prophecy mentions Revelation 9 only four times and Daniel 11 only once, and yet **these chapters are the most vital chapters for us today.**

However, for the sake of discovering the truth, in the chapter called “*Approaching Doom*” from the book “*Prophets and Kings*” we see Sister White directly refer to these verses on page 429:

Le 26:21 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.

Le 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins.

Le 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.

**(E.) “12 -** In 1842, while still in Haverhill, Massachusetts, Charles Fitch and Apollos Hale designed the 1843 prophetic chart, which Fitch presented to the Boston General Conference of May 1842. They decide to print 300 copies. **In this 1843 Fitch Chart, there was "a mistake in some of the figures"** which, it is inferred, would not be recognized until later (EW 74). In view of all the above reasons and the fact that it was omitted from the 1850 Chart, the number "2520" on the Fitch Chart must be one of those incorrect numbers.

**(E.) “The 2520 time theory may have been useful, in 1843, in drawing crowds to meetings; but it, along with several other errors** (including Sunday sacredness, immortality of the soul, eternal hellfire, the world as the sanctuary, infant baptism, and foot washing), **did not pass 1844.** They were later found to be incorrect; so they were laid aside. For this reason, even though the Millerites preached several of those errors, you will not find them today in the Inspired Books.”

Every 1850 Prophecy Chart by O. Nichols has the 2520 on it. The 1850 chart corrected *the* [singular] mistake made on the 1843 chart; the miscalculation that brought Miller to 1843 instead of 1844 was now properly understood. The 2520 was not removed but given **equal prominence** with the 1260 in the section “*Explanation of the Time*” in the bottom right hand corner of the 1850 chart. Furthermore, the **top center** of the chart reads as follows:

“Before Christ, 677 Israel carried captive, 2 Chronicles 33. 11. **The 7 TIMES commence. Leviticus 26**”

Written right there, you have the very core verses that pertain to the 2520. The 2520 actually has **equal billing on the 1850 chart as the 2300 days.** None can deny the importance of the 1260 or the 2300 days, as they are part of our foundation – as is the 2520.

When one compares the 1850 chart to the 1843 chart, there will be found not only a number of additions – the Three Angels Messages & the Heavenly Sanctuary; but also a number of omissions – such as the 1290 & 1335 (the 1290 is only mentioned within a paragraph under Papal Rome and the 1335 of Daniel 12 although alluded to, is not written on

the chart). In contrast to these omissions, the 2520 is actually elevated in importance, being the first date given in large bold type. The omitted prophecies are of no less import than they were in 1843, and were not errors that needed to be corrected, on the contrary, the 1850 chart can stand beside the 1843 chart the same as one table of stone stands beside the other in the Decalogue. The one shines its light on the other making them shine “*more and more unto the perfect day*”.

As to the mistake, Sister White is very clear on what that mistake was:

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the **prophetic periods**. The hand of the Lord was removed from the figures, and **the** mistake was explained. They saw that the **prophetic periods** reached to **1844**, and that the same evidence which they had presented to show that the **prophetic periods** closed in 1843, proved that **they** would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time--“Though it [the vision] tarry, wait for it.” In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 236

#### ***Who is Ellen G. White? What is inspiration?***

Now, before we answer the next reason the Elder gives for invalidating the 2520, we must establish what it means when inspiration speaks. When Sister White says:

“Interwoven with **prophecies** which they had regarded as **applying to the time of the second advent** was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.

“Among these prophecies was that of Habakkuk 2:1-4: “I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and **make it plain upon tables**, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”

“As early as 1842 the direction given in this prophecy to “write the vision, and **make it plain upon tables**, that he may run that readeth it,” had suggested to Charles Fitch the preparation of a **prophetic chart** to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed that an apparent delay in the accomplishment of the vision--a tarrying time--is presented in



the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." *Great Controversy* 391 – 392

And:

**"I saw that God was in the publishment** of the chart by Brother Nichols. **I saw that there was a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." *Manuscript Releases Volume Thirteen*, 359

She is not suggesting, or supposing, or guessing, or analyzing, or commentating, or choosing, or any other non-inspired activity. You have to make the choice whether Sister White was a **prophet** or was she a "careless writer" or a "good Bible commentator". When she says "I saw", this was not a billboard she saw on her way to work, this was a prophetic vision given to her by God! Suggesting that either the 1843 and/or 1850 prophecy charts are anything less than inspired, or perfectly the way God wanted them to be, would mean that you deny that Sister White was a prophet of God. To say that Sister White chose to write or include something, and chose to leave another thing out, is to again to lose track of what inspiration is. God allowed Sister White to go through sickness, disability, sorrow, pain, torment, anguish, trials and all types of infirmities so that we would know that the words she wrote were not her own, and that it would be impossible for her to do anything close to what she accomplished in her lifetime. In fact, it would be impossible for a person in one lifetime, in perfect health, to accomplish what she did in their own strength and wisdom.

We Laodicean critical thinkers need to repent on our knees in sackcloth and ashes; we need to take our shoes off of our feet because we are treading on hallowed ground. We must decide as Seventh-day Adventists that if God said it, I believe it, and that settles it for me.

**(E.) "13 - The origin of the 2520 time prophecy is very interesting. It did not originate with William Miller, but with a Baptist woman preacher** who traveled across America, Europe, and the Near East, preaching the coming of Christ to earth in 1843."

The Elder continues by giving us a small biography of Harriet Livermore, and while divulging her life story he weaves in a controversy that undermines the very inspired foundation of the Seventh-day Adventist Church.

"The warning has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message**, and ever since I have been standing before the world, true to the light that God has given us. **We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.** Brethren and sisters, God lives and reigns and works today. **His hand is on the wheel**, and in his providence he is turning the wheel in accordance with his own will. **Let not men fasten themselves to documents**, saying what they will do, and what they will not do. **Let them fasten themselves to the Lord God of heaven.** Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God." *Review and Herald*, April 14, 1903 par. 35

As the word of God confirms, the Elder is correct when he says that the 2520 did not originate with William Miller, it originated with God. It does not matter who preached the 2520 and who did not, there are plenty of Seventh-day Adventist ministers today that do not preach or even know about the Three Angels' Messages, but that does not make those messages invalid. There were people keeping and teaching the Sabbath before 1844, when we began to see this light, who were not involved with the Millerite movement, but that does not invalidate the Sabbath doctrine. There are also many people not included in the *Great Controversy* and there are many who are in it who taught error, but that is not the focus of that prophetic history book.

What evidence could the Elder give to support his assertion below, that Ellen White chose to leave Harriet Livermore out of the *Great Controversy* because she taught the 2520?

**(E.)** "Livermore was personally acquainted with Joseph Wolff, who also traveled in many countries and preached the Second Advent. Yet *Great Controversy* fills six pages about his travels, while never mentioning Livermore at all. Why is this?"

**(E.)** "There is a reason: While both were preaching that Christ would return in the 1840s, **Wolff was preaching the 2300 year prophecy, while Livermore was preaching the 2520 year prophecy.**"

Saying the above is like making the statement that the Elder performed a search of the 2520 on the Pioneer CR-ROM and found Froom's write-up on Harriet Livermore and filled in the blanks for himself using Google. I have no proof; this is mere supposition, just like what was said above is supposition. If there needs to be a reason for Harriet Livermore to not be included in the *Great Controversy*, perhaps inspiration can provide the reason first hand:

"The Lord showed me that **Time had not been a test since 1844**, and that time will never again be a test." *Review and Herald, November 1, 1850 par. 12*

"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, **but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time**; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness." *Early Writings, 75*

Harriet Livermore taught that the world's climax would be in 1847, she was described as brilliant and beautiful, but erratic and was one of the ones raising a false excitement.

"Then I was pointed to some who are in the great error of believing that it is **their duty to go to Old Jerusalem**, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel. For those who think that they are yet to go to Jerusalem, will have their minds there, and their means will be withheld from the cause of present truth, to get themselves and others to Jerusalem. I saw that such a mission would accomplish no real good. That it would take a long while to make a very few of the Jews believe even in the first 'Advent of Christ,' much more, to believe in his second Advent. I saw that Satan had greatly deceived some in this thing, and that souls, all around them, in this land, could be helped by them, and led to keep the commandments of God; but they were leaving them to perish. **I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from**

**throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.”** *Experience and Views*, 62

Harriet Livermore visited Jerusalem in 1836, 1839, 1845 and 1852. She believed that Old Jerusalem would be rebuilt and taught as much.

Supposition was not necessary; God has given us everything we need to find the truth for our very own selves. As a final note I would like to share that William Miller and Sister White made it clear on where and how William Miller arrived at the 2520. It also must be pointed out that William Miller was studying the 2520 between 1816 and 1818, which is before 1831 when Harriet became a firm believer in the second advent.

“He had devoted **two years to the study of the Bible, when, in 1818**, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings."--Bliss, pages 76, 77.” *Great Controversy*, 329

Again, William Miller was led by God and not Harriet Livermore:

“**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.” *Early Writings*, 229

### CONCLUSION

The Elder began with “This is an in-depth study on a topic that is being strongly agitated just now. It is unfortunate that, at a time when we should focus our attention on sharing the truth with everyone about obedience to God's law and the Bible Sabbath through the enabling grace of Christ, and warning them about the soon-coming Final Crisis, our attention is being diverted to oddities of no particular importance.”

The reason the 2520 is so important has nothing to do with which prophecy is longer, that is meaningless banter and debate. The 2520 focus is on the Bible Sabbath, the Covenant, the penalty for breaking the law, the blessings received for obeying His law, the Grace God has extended to those who repent, and the scattering of those who trample on His law.

As for the agitation the 2520 is causing, those that share the 2520 have made the choice to study the 2520 for themselves, and they have every right to share what they have learned, and they have every right to believe as they wish to. But commonly, because they believe in the 2520, they will be constantly attacked by fellow Adventists who will most likely never fully study what is shared with them. The opposers take other peoples' opinions and gossip, and attack with outright lies and unstudied conclusions.

This author has been involved with sharing the 2520 for years now and it is a terrible disgrace to us as a people to witness the behaviour people extend toward those that believe in the 2520. The Elder's "study" is a typical example of the unstudied, closed-minded attacks the 'seven times' message receives, and yet all forms of false doctrine and spiritualism are preached in our churches and no alarm is raised.

"The fact that there is no controversy or agitation among God's people, should **not** be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. **When no new questions are started** by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, **who will hold to tradition**, and worship they know not what.

"I have been shown that many who profess to have a knowledge of present truth, **know not what they believe**. They do not understand the evidences of their faith. **They have no just appreciation of the work for the present time**. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are **many things for which they can give no satisfactory reason**. Until thus tested, they knew not their great ignorance.

"And there are many in the church who take it for granted that they understand what they believe, but, **until controversy arises**, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a **turning to men, putting human wisdom in place of divine**.

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. **It is Bible truth, showing the perils that are right upon us**. This light should lead us to a **diligent study of the Scriptures**, and a most critical examination of the **positions which we hold**.

"God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. **Believers are not to rest in suppositions and ill-defined ideas** of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

"**Agitate, agitate, agitate!** The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we **consider fundamental articles of faith**, we should never allow ourselves to employ arguments that are not wholly sound. **These may avail to silence an opposer**, but they **do not** honor the truth. We should present sound arguments, that will not only silence our opponents, but will **bear the closest and most searching scrutiny**.

“With those who have educated themselves as debaters, there is **great danger that they will not handle the word of God with fairness**. In meeting an opponent, it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people, we are called individually to be students of prophecy. We must watch with **earnestness** that we may discern **any ray of light** which God shall present to us. We are to catch the **first gleamings of truth**; and through prayerful study, clearer light may be obtained, which can be brought before others.

“When God's people are at ease, and satisfied with their present enlightenment, we may be sure that **He will not favor them**. It is His will that they should be **ever moving forward**, to receive the increased and **ever-increasing light** which is shining for them.

“**The present attitude of the church is not pleasing to God**. There has come in a **self-confidence** that has led them to **feel no necessity for more truth and greater light**. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action. --"Testimonies for the Church," Vol. V, pages 703-709." *Gospel Workers*, 298 – 300