

2520 False Prophecy Refuted in Adventism

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Introduction

There are many false doctrines that have plagued Seventh Day Adventism in times past, but one of the most recent doctrines that has beleaguered Adventism, by giving an appearance of orthodoxy and faithfulness to the teachings of the Adventist Pioneers, is the 2520 Prophecy.

This prophecy is being propagated by many, such as Mr. Taylor and Mr. Pippenger of the 2520 Movement, but it is deceptive in its very nature. There are claims that this doctrine is from the “**Old Paths**” and due to its historical proclamations by some pioneers, its veracity should not be questioned.

It is of a fact that the pioneers wrote many truths, but once the teachings did not discard scriptural evidences or “**remove the landmarks of our faith**” they were regarded as coming from the Holy Spirit and established as present truth. However, one must be clear on what is the “old paths” or the “landmarks of our faith”. I quote:

*“In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and **there was much talk about standing by the old landmarks**. But there was evidence **they knew not what the old landmarks were**. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the “old landmarks” **when it was not moving a peg of the old landmarks**, but they had **perverted ideas** of what constituted the old landmarks.” Ellen White, Counsels to Writers and Editors, p 30.1*

This false prophecy is not only unscriptural but has also sort to destroy the very prophetic foundations of our faith, while it is being proclaimed by its proponents as teachings worthy to be uphold as the “old landmarks”. This prophecy has swept through many churches, causing disillusion and confusion among its members.

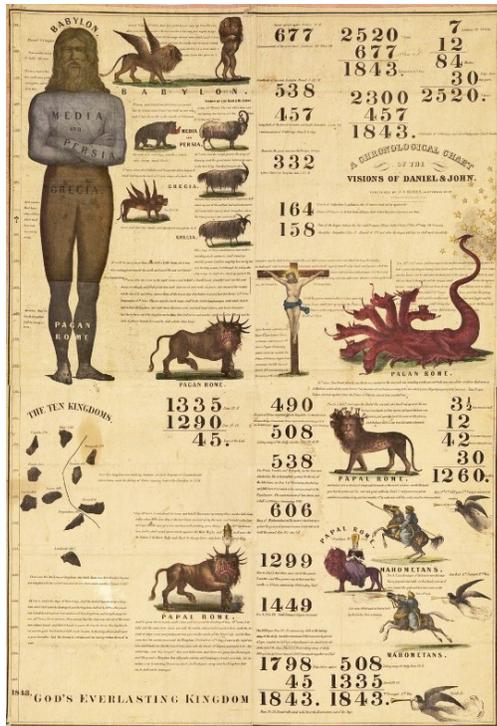
Together with this false prophecy, the proponents have also attacked the truth about the “**Daily**” in Daniel 8, 11 and 12, by claiming that it is “Paganism”, therefore polluting the knowledge of the sanctuary doctrine. There are also many other underlining false doctrines that are being propagated which can only further destroy and confuse all those who accept these doctrines as truth.

The burden of this short concise work is to point out what this 2520 prophecy is all about and its deadly implicative knowledge. The hope is that it will assist those who are willing to investigate and to encourage many to hold on to that which is truth.

May you be blessed by its contents and may the Holy Spirit of Truth accompany you in your research.

AMEN

Historical Development and Notes on the 2520 Prophecy



The true platform of Seventh Day Adventism is being attacked not only from without but from within. Many members are given heed to doctrines that are undermining the Faith that is in Christ Jesus and therefore misrepresenting the Spirit of Prophecy and bible doctrines.

One of those many false doctrines is the **2520 Prophecy**.

This 2520 Prophecy was first started by William Miller in the 19th century based on his study of Leviticus chapter 26. His conclusion was then represented in what is called the **1843 Millerite Prophecy Chart** alongside the 490, 1260, 1290, 1335, 2300 time prophecies in Adventism.

The **1843 chart** is shown to the left.

Consequently, after the great disappointment of 1844, a revised chart came out in 1850 where the 2520 Prophecy was still included but it was not emphasized as it was in the 1843 chart. Implying that the 2520 prophecy was losing its validity, importance and relevance from 1843 to 1850.

It was until 1863, when the Seventh Day Adventist Church was officially organized, that **another revised chart was produced by James White** with no indication of the 2520 prophecy stated therein.

Notwithstanding, in this our time, this prophecy has been revitalized and given some sort of relevance by its proponents such as Jeff Pippenger and Dario Taylor due to a misrepresentation of scriptures and an oversimplification of quotations made by Ellen G White in her book *Early Writings* in the year 1850.

That quotation appears to support everything that was outlined in the 1843 chart and I quote here for your convenience and review:

*“I have seen that the 1843 chart was **directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”*
*Ellen G White, **Early Writings** pg. 74*

*“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.” Ibid pg. 236

The above quotations are often used by the 2520 Movement as some sort of proof that when Ellen White mentioned prophetic periods in the plural form, she is also referring to the 2520 prophecy and that the entire 1843 chart was directed by the Lord and therefore it is still relevant today.

As a result, they claim that the 2520 prophecy should be accepted by Adventism as it was lost in time past, and if anyone rejects this prophecy they will be rejecting the latter rain and will be lost.

It is worthy to note that in E. White entire ministry she never once mentioned a 2520 prophecy in contrast to several times she mentioned the 2300 year prophecy. Note that within the 2300 prophecy there are prophetic periods (490, 1260, 1290, 1355, and 2300) so it is not surprising that Mrs. White when referring to the 2300 prophecy, she refers to it as a unit. However, since there was no mention of 2520, one cannot conclude that 2520 was implied or included. And I quote:

*“The preaching of definite time called forth great opposition from all classes, from the minister in the pulpit down to the most reckless, heaven-daring sinner. ‘No man knoweth the day nor the hour,’ was heard from the hypocritical minister and the bold scoffer. Neither would be instructed and corrected by those who were pointing to the year when they believed **the prophetic periods** would run out, and to the signs which showed Christ near, even at the doors” Ibid pg. 235.*

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844” Ibid pg. 237.

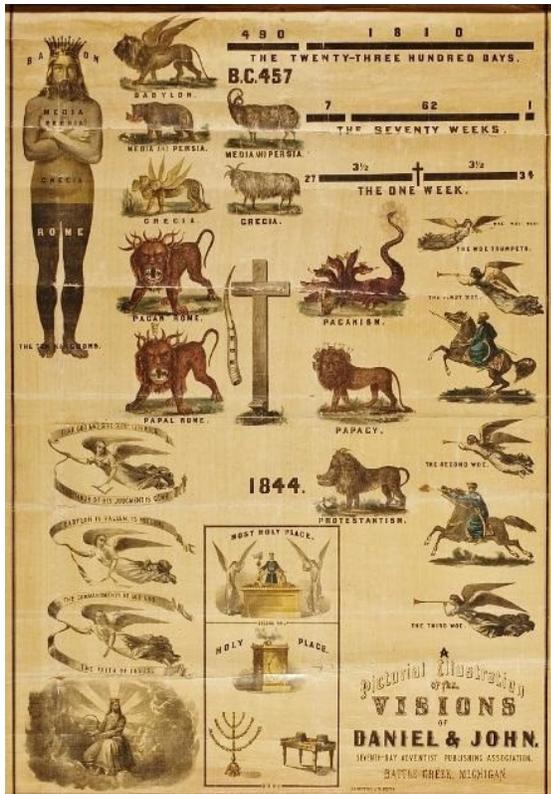
The quotation below further excludes the 2520 as one of the prophetic periods. I quote:

"The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period” (GC, p. 351).

Here it is that Mrs. White is referring to the longest period being 2300 days. From all calculations 2520 is longer than 2300. So why did she not state that 2520 was the longest prophetic period? Because it was not and was never a point of consideration.

Ellen G White further when on to state that the 1843 chart could be altered if inspiration was given by the Holy Spirit (2Tim 3:16; 2Pet 1:21). I quote:

*“I saw that the truth should be made plain upon tables that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart (1843) was directed by the Lord, and that not a figure of it should be altered **except by inspiration.**” Spalding and Magan Collection pg. 1.*



And so, further inspiration was given and a **new chart 1863 (shown to the left)**, came out in the year when the Seventh Day Adventist Church was organized.

This chart showed no indication of the 2520 prophecy and with this new chart, which was primarily developed by James White, accompanied no rebukes from Mrs. White. It was therefore no surprise that when new evidences from scriptures were given, old positions were abandoned.

*“We cannot hold that a **position once taken, an idea once advocated, is not, under any circumstances, to be relinquished.** There is but One who is infallible--He who is the way, the truth, and*

the life.” TM 105.2

*“At that time one error after another pressed in upon us; ministers and doctors **brought in new doctrines.** We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and **I was enabled clearly to define what truth is and what error is.**” 3SM 31.4*

Now many claimed that Ellen White never endorsed the 1863 chart. The facts prove otherwise. I quote

*“My husband had taken hold of the book matter at Battle Creek, and a noble example had been set by that church. At the meeting at Fair Plains he presented the matter of placing in the hands of all who were not able to purchase, such works as *Spiritual Gifts, Appeal to Mothers, How to Live, Appeal to Youth, Sabbath Readings, and the charts,* with Key of*

Explanation. The plan met with general approval. But of this important work I will speak in another place.” {IT 666.2} (Experiences from December 23, 1867 to February 1, 1868)

*“Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? You can hang up **the charts**, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them.” {RH, March 29, 1870 par. 14}*

*“You have given much study to the matter of how to make the truth interesting, and the **charts you have made** are in perfect accord with the work to be carried forward. These **charts** are object lessons to the people. **You have put intensity of thought into the work of getting out these striking illustrations.** And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. **Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth.** And these illustrations should be made still **more impressive** by words showing the importance of obedience. “**Letter 51, 1902. {Ev 203.2}***

There, Mrs. White approved the teachings to be accompanied by charts that were created in the 1860s. She could not be referring to the other charts created in 1843 and 1850 since the information stated therein was different and the year of the quotations was after 1863.

*“The wording was brief, but the results were far-reaching. Actions were taken relating to the publication of charts for use in **public proclamation of the message: a new prophetic chart, and one on the Ten Commandments.**” (RH, May 26, 1863).*

Thus the official Seventh-day Adventist Church, organized in May 1863, never accepted the 2520 prophecy. Therefore, as more and more investigations are made it is becoming clearer that this doctrine was never a Seventh Day Adventist doctrine but a **Millerite doctrine**.

During the time of the Millerite Movement, Seventh Day Adventist was not fully organized. And there were many errors that needed to be corrected. I quote:

*“We must never forget that William Miller and his comrades were just beginning to grasp the fullness of end-time light yet to come. Prior to 1844, they didn’t understand the Sabbath, the third angel’s message, the mark of the beast, the state of the dead, the heavenly sanctuary, or the health message. As God’s angel stated in **Early Writings page 243**, they also had “errors” to give up.*

*Miller also believed that “666” meant 666 years of Pagan Roman rule from 158 B.C. to 508 A.D. (see **Evidence from Scripture and History about the Second Coming of Jesus Christ, by William Miller, Lecture 5, 1842**), and he wanted this listed on the 1843 chart.*

His brethren disagreed, and it was left out. To his credit, Miller later "remarked that his Advent brethren had not generally agreed with his view of it [666], and that satisfied him that they studied the Scriptures for themselves, and followed him only so far as they believed he followed the word of God" (Midnight Cry, Feb. 22, 1844, 242, also in Advent Herald, Feb. 14, 1844, 9)." <http://www.brokenadventist.com/2520-prophecy.html>

Needless to say that many who do not take the time to research and allow the Holy Spirit to teach and guide them into all truth are falling prey to this deception. This prophecy that is presently being purported by the proponents of 2520 prophecy is just one of the many erroneous doctrines that is seeking to undermine the true foundation of the Church.

Many like Dario Taylor and others have presented this prophecy as if it is revival truth, claiming that it had been taught by the pioneers and anyone who does not hold on to this doctrine, are stigmatized as not having the Three Angels' Messages.

Together with this prophecy being propagated, there are accompanying or a package of other unsubstantiated beliefs or ideas such as:

(a) "The 2520 prophecy is an indication of the latter rain falling and those who believe in this prophecy is receiving the latter rain. Therefore it is a testing message for Seventh Day Adventist and those who fail to accept it will not pass in the judgment. With this claim, one can see why this prophecy is causing confusion, fear and animosity in the main stream churches. Another belief

(b) When the terrorist attacked America in September 11th 2001 it was the beginning of the judgment on the living, beginning with the Adventist church. Also:-

(c) In September 11th 2001 is the fulfillment of the "third woe" brought to view in the seventh trumpet (Rev 11:14)." (Quoted from "An Evaluation of the 2520 by T Y Gibson")

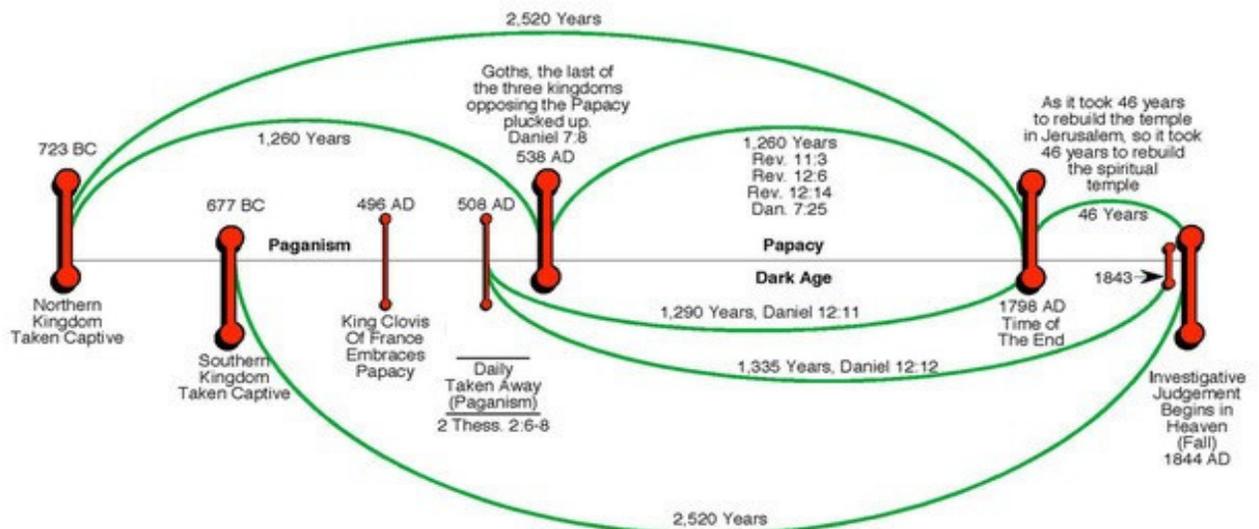
Do note, that in bible prophecy there is no place in scripture where September 11th or 9/11 has been identified as a time prophecy nor bears any significance.

The proponents of this time prophecy have taken many excerpts from the scriptures such as from Leviticus and Daniel, to compute 2520 years, but when those scriptures are closely examined they do not ratify this prophecy.

Let us examine what the 2520 prophecy entails.

The below chart is a graphical representation of points in the 2520 prophecy being taught by the 2520 Movement.

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

The underlining tenets of this prophecy are outlined below and it is being proclaimed:

- a. It is a divine prophecy that can be ratified by Leviticus 26:18, 21, 24, 28; Dan 9:11-13 and Dan 5. In Leviticus God warned Israel 4 times that He will punish them “seven times”, if they refused to obey. The seven times is being interpreted as seven years which adds up to be 2520 yrs. (360 x 7). 360 is the total days in Israel’s calendar year and in bible prophecy 1 day is equivalent to 1 year. (Num 14:34; Eke 4:6).
- b. This 2520 prophecy began in 677 bcb when King Manasseh of Judah was taken captivity by the Assyrians, (as presented by William Miller the founder of the Millerite movement). The time prophecy of 2520 will then end in 1844 acb. The below chart depicts:



However, it is claimed that the 2520 prophecy can also begin in 722 bcb when the Northern tribes were captured and ends in 1798 acb and both are being taught as truth.

- c. Since this prophecy ends in 1844 it therefore strengthens the 2300 years prophecy. It is refer to as being the “second witness”.
- d. This prophecy was directed by God and Ellen White stated that the charts of 1843 and 1850 that indicated the 2520 prophecy fulfills Hab 2:1-4.

These are the main points presented by the 2520 Movement to justify the 2520 prophecy. Now let us examined these points individually to refute the tenets of this prophecy.

Does the Book of Leviticus Prove the 2520 Prophecy?

On reading Leviticus 26:18,21,24,28 those verses do not depict that God was referring to a prophecy of seven years in reference to "seven times". There is no prophetic period in these verses and the wording does not imply duration as is falsely being presently by the proponents of the 2520 prophecy, but rather it implies the intensity of the punishment that the children of Israel will suffer due to their disobedience.

The phrase "seven times" is mistranslated or it is not in the original. The Hebrew word for "seven" is "shevah", but the word "iddan", meaning "times", is not there and seems to have been added. Thus "shevah" ("seven", or "sevenfold") standing alone, is used as an adverb to indicate intensity, not duration.

If one looks at Daniel 3:19 when the fiery furnace was heated "seven times" (here again "shevah" occurs alone), which obviously refers to intensity, not a time period.

However, the same word (shevah) is used as a noun in Daniel 4:16 not as an adverb as in the above texts because it is connected to the word "iddan" (times), which shows that those "seven [shevah] times [iddan]" would be a literal time period (seven years) when Nebuchadnezzar would become beastlike.

In Daniel 7:25, "time, times, and dividing of time" uses "iddan" three times in what is clearly a symbolic prophecy. But in Leviticus 26, "times" ("iddan") is absent, indicating that no prophetic time period is intended.

2520 advocates attempt to solve the problem of "shevah" being used alone in Leviticus 26 by trying to tie it in with Leviticus 25:8 where "shevah" does refer to literal time and the Jubilee cycle. However, in Leviticus 25:8, numerical time is plainly stated (there "shanah" is also used, which means "years"); but in Leviticus 26, no numerical time is specified."

The Starting Point for the 2520 prophecy

Now let us have a closer look at the point in which this 2520 prophecy started. The bible never gives us any starting point for this prophecy, because there is no biblical bearing for this time period.

William Miller first came up with this starting point by counting backwards from 1844 acb. On counting backwards he came upon 677 bcb and found out that it was the year that the King of Judah - Manasseh was captured by the Assyrians and placed in a prison miles away from Jerusalem for a short time. Therefore 1844 was the time that the “seven times” punishment or curses were taught to end.

However, the question was asked by Hiram Edison, an Adventist, why start from a point when Judah’s king was captured, when Israel (10 tribes) that occupied the northern part was already disinherited earlier by the Assyrians in 722 bcb.

Therefore a new starting point was adopted and the seven times punishment ended in 1798 acb. The following chart shows:



William Miller held on to the concept of 1844 acb being the end of the seven times punishment while Hiram Edison claimed that it ended in 1798 acb.

Today these two concepts are being held by the proponents of this prophecy as true and they are teaching that the two applications as right. However, it is impossible to hold these two positions as true for they both gave different meanings. All of this shows why this prophecy cannot be true and those who are holding on to this prophecy are standing on shaky, dangerous grounds.

One can even go further back before 723 bcb, where it is shown that the children of Israel were in disobedience and received corrective retribution from God long before that time.

The book of Judges reveals that many of the Leviticus 26 curses had already started falling on Israel long before 677 B.C. (compare Leviticus 26:25 with Judges 6:1 and 10:7).

Blessings and cursings were long in effect at the point of time that sin entered into our world. Therefore by the Millerite movement in time past and the advocates of this false prophecy at present, to try to give a starting point of the curses as 677 or 723 is to misconstrue the scriptures and to misrepresent how God deals with sin.

The 2300 prophecy indeed has a biblical basis for its starting point unlike the 2520 prophecy. I quote:

“The 2300 day-year prophecy has a clear starting point in Dan 9:25 but in Leviticus there is no starting point. The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, “seven times,” in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence and where does it end? Have been questions of much study, and perhaps some perplexity. {January 26, 1864 JWe, ARSH 68.1}

*“These are not the questions, however, that **we propose here to discuss**; for there is a question lying back of these, which demands to be answered first; namely, is there any prophetic period brought to view at all in Lev. xxvi? **We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:** {January 26, 1864 JWe, ARSH 68.2}*

However, my dear people it is important to highlight at this point, the dangers of this false prophecy and what it implies. **Below are the implications of such a doctrine**

- i. By believing that the punishment of the children of Israel ended in 1844 or 1798, it would mean that after such time the nation of Israel of today can then be considered as God’s chosen people and gain back the same favor that was given to them before their apostasy. Is this not an Evangelical position? Yes it certainly is; so the proponent of the 2520 prophecy, while thinking that they are “going back to the old paths of Adventism, and this is the latter rain”, they are speeding down a precipice of false evangelical doctrines and perverting their vision of the correct interpretation of bible prophecy. The interpretation of Futurism in bible prophecy is now being adopted, destroying the right **Historicism view of bible Prophecy** handed down to us by the Spirit of Prophecy.
- ii. This concept then, removes many eyes from the Papacy being the “man of sin” and the first beast of Revelation 13 and the whore of Revelation 17. They then can only look for the “Anti-Christ” to be in the future.
- iii. Further, it will then blur many eyes from the prophetic events that will happen in the last days and rendered many unprepared for Christ’s second coming.

All the above implicative doctrines can be deride from believing in the 2520 prophecy. One can therefore see how Satan is working to deceive many and to make many unprepared to meet Christ.

Is 2520 a “second witness” for 2300 bible Prophecy?

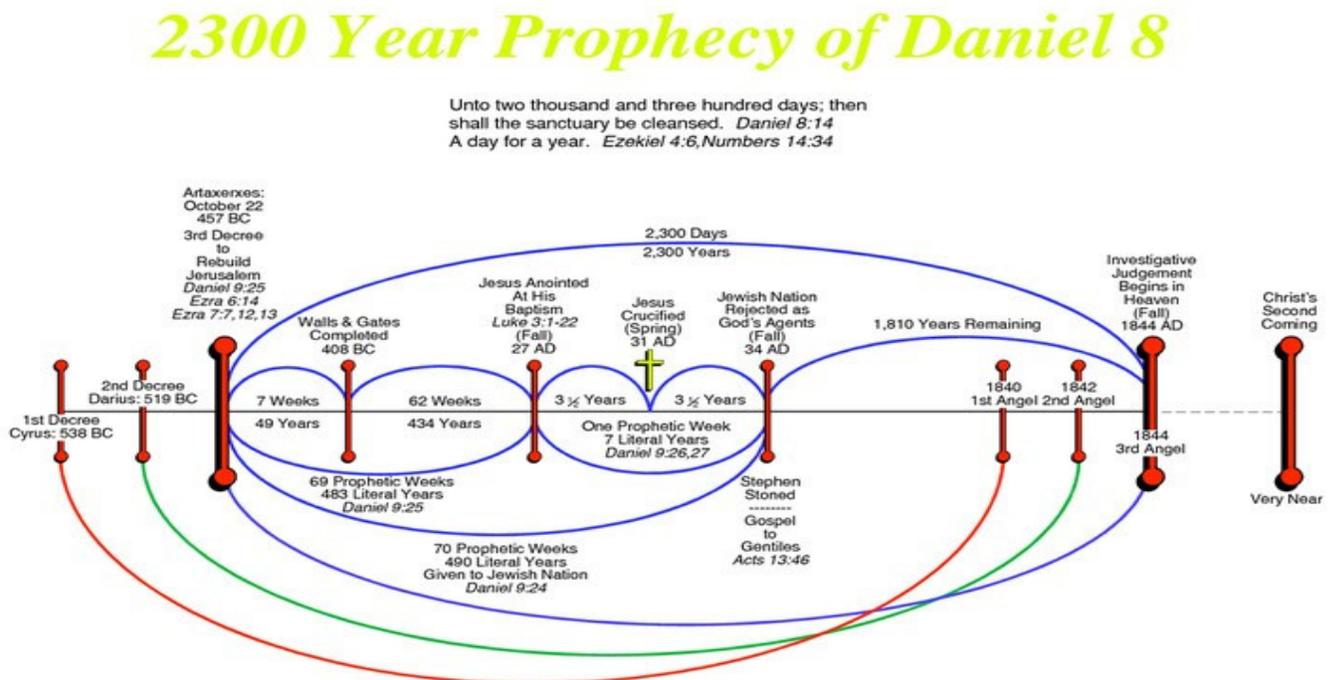
Nowhere in the bible is the 2520 prophecy used to substantiate or act as a witness for the 2300 years prophecy.

Firstly the nature of the 2520 prophecy is to point out that Israel came under punishment beginning from 677bcb or 723bcb to 1798acb or 1844acb. However, the 2300 prophecy indicates that Israel will receive a probationary period not punishment or curses.

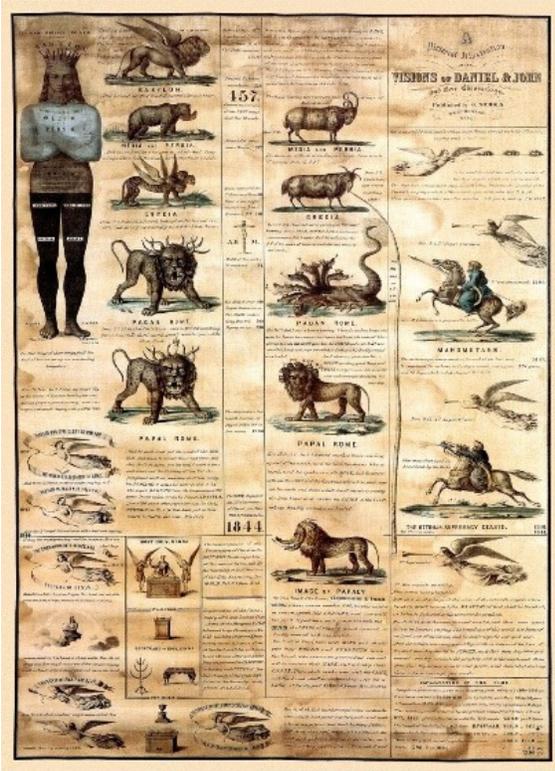
The idea that Israel came under God’s curse in 677BC and continued under that curse straight through Israel’s history and onward through Christian history until 1844, seems to me to stand in direct contradiction to the message of the 2300-day prophecy. Again, the 2300-day prophecy declares God’s continued covenant blessing through Christ, whereas the 2520 message places Israel (and the Church) under God’s curse until 1844.

If any witnesses God will want to use and has used to ratify the longest time prophecy, are biblical evidences within Daniel and Revelation. The bible has not even justified this speculative prophetic position and therefore it cannot be used as a witness for that which is true and biblical.

Below is a 2300 prophetic diagram.



Did the 1843 and 1850 charts fulfilled Prophecy in Habakkuk



Let us now examine the claim that Ellen G White mentioned that the 1843 and 1850 charts fulfil the prophecy in Habakkuk.

The 1850 chart is shown to the left.

Habakkuk 2:2 says, “Write *the vision, and make it plain upon tables,*” and Ellen White clarified that the main purpose of the “prophetic chart” was “to illustrate the visions of Daniel and the Revelation.” *GC p 392.*

The 2300-day prophecy is part of a “vision” given by God (see Dan. 8:1, 2, 17) which qualifies it to be a fulfillment of Hab. 2:1-4. But there is no “vision” in Leviticus 26.

“All of this suggests that Ellen White’s support of William Miller, the early charts, and even the “figures” on the charts, *primarily concerned the 2300-day “vision,”* not the 2520. And in her explanation in *The Great Controversy* of these

details, this is what she focused on *without mentioning the 2520 even once*”.

New chart created (1863) and previous charts (1843 & 1850) Rejected

James White was selected to create the new chart (1863) which better reflected the teachings of the SDA church. Note James White’s comment:

*“The prophetic chart will be much improved in arrangement from the one in use. [What chart was currently in use? The 1850 chart] the **sanctuary** and angels will be larger and bolder, so that all the figures upon the chart can be seen equally plain. From what we have already seen of the work, we judge that it will be a beautifully executed thing.” Ibid. Oct. 6, 1863*

The statement by James White that the new prophetic chart would be much improved from the one in use is particularly significant. The one in use was the 1850 chart.

History tells us that a small group of post 1844 Adventists continued their journey toward greater light. As time crept on, it is also no secret that many Advent leaders, including James

White, Uriah Smith, J.N. Andrews, and others, began to revisit William Miller's earlier teaching that the 2520 was a legitimate prophecy found in Scripture. Finally, they concluded that it wasn't real.

On January 26, 1864, this landmark article written by James White appeared in the Review:

“ The Review and Herald
"Sanctify them through thy truth: thy word is truth."
Battle Creek, Mich., Third-Day
January 26, 1864, James White,
Editor
The Seven Times of Lev. xxvi

The prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times." in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? And where does it end? Have been questions of much study, and perhaps **some perplexity**.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, is there any prophetic period brought to view at all in Lev. xxvi? **We claim that there is not**, and will offer a few of what are to us very conclusive reasons for this position.

After a detailed Bible study of Leviticus 26, here is James White's Conclusion:

So then, **there is no prophetic period in Lev. xxi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air.** To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists (**Advent Review and Sabbath Herald, January 26, 1864**).

Present-day 2520 believers sometimes respond by quoting other Ellen White statements in an attempt to prove that because James White was under such terrible stress he made a grievous mistake here. But there are problems with this response. First, James wrote, "Is

there any prophetic period brought to view at all in Lev. xxvi? **WE** claim that there is not, and will offer a few of what are to **US** very conclusive reasons for this position." By writing "We" and "us", James showed that he was not merely stating his own stress-influenced opinion, but that of other faithful Seventh-day Adventist leaders who also rejected the 2520. Were they all mistaken? Second, James White's article reveals crystal clear logic, not erratic reasoning."

The following study by Uriah Smith can be found in his 1897 edition of *Daniel and the Revelation*. (This book was endorsed by the SOP. See footnote number 7.)

2. THE "SEVEN TIMES" OF LEVITICUS 26

Almost every scheme of the "Plan of the Ages," "Age-to-come," etc., makes use of a supposed prophetic period called the "Seven Times;" and the attempt is made to figure out a remarkable fulfillment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is **no such prophetic period** in the Bible. The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: "And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins" (verse 18). Verses 19 and 20 enumerate the additional judgments, then it is added in verse 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." More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: "And if ye will not be reformed by Me by these things, but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." In verse 28 it is repeated again.

Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if "seven times" denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement. **But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.**

If it denoted a period of time, a noun and its adjective would be used, as in Daniel 4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Dan.4:16, etc., [word in Septuagint] but in Leviticus simply the adverb, [word in Septuagint].

The expression in Daniel 4:16 is not prophetic, for it is used in plain, literal narration. (See verse

25.) (Uriah Smith, *Daniel and the Revelation* (1897), p. 784, 785.)

From the above quotes, there we see both James White and Uriah Smith negating the validity of 2520.

CONCLUSION

From the above, by the grace of God, I have sort to show what the 2520 prophecy is all about and the implications of believing in this doctrine.

I therefore pray that the information complied above will assist in protecting many from the jaws of this doctrine and encourage all to continue to study the Word of God to be guided and free from all deceptions. May God add His blessings.

FIN.