

# Answers to Common Arguments against the 2520

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By Roland Temple

“Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“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.” *The General Conference Bulletin, April 6, 1903*

As I contemplate the depth of these words I recognise that Ellen G. White, as God's messenger, is endorsing the foundation and platform that was established during the Millerite time period as the light that God has given us. She was speaking from the position of familiarity with the 1843 prophecy chart and all the truths laid out thereon, and not from our viewpoint were these truths are treated as new and obscure. Therefore if we stand in a position of rejecting a portion of this message we stand in opposition to the Rock of Ages.

“I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error and were leading on their flock to death. Many of the opposers of God's truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth.” *Early Writings 123*

It is difficult to understand how many in Adventism strive to reject, deny and delete numbers that are on the 1843 and 1850 prophecy charts. On both of these charts you will find the 2520 and both of these charts were clearly endorsed by God through His prophet, as we can see by the following two statements.

Endorsement of the 1843 Chart:

“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.” *Early Writings, page 74*

Endorsement of the 1850 Chart:

“...I saw that God was in the publishment of the chart by Brother Nichols [1850 chart]. 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...” *Manuscript Releases, volume 13, page 359*

The first argument I will address is notwithstanding the above endorsements, and the fact that the 2520 is clearly found on both charts, there are some brethren who persist in claiming that the 2520 is not on the 1850 chart because it was found to be a mistake. 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. Therefore 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 or mere allusions – 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*".

Two other claims against the 2520 are:

- 1) That the starting point of the 2520 is not really certain, and
- 2) That the "*seven times*" found in Leviticus 26 does not mean an actual number but an increase to a full measure.

Here is a note regarding this claim from Dr. Gerhard Pfandl in explanation:

"The 1843 chart was used by the Millerites with good success, but not everything on the chart is correct. One of the issues concerns the 2520 years which Charles Fitch found in Leviticus 26:28 ( $7 \times 360 = 2520$ ). He begins the 2520 years in 677 which he believed was the beginning of the punishment for Judah ( $2520-677 = 1843$ ). However, please note: Judah was not taken into captivity in 677 BC; King Manasseh (696-641) was taken to Babylon for a period of time (this may have happened in 677 but we don't know the exact year), but he was restored to the throne and cleaned house before he died (2 Chronicles 33:10-17). Judah continued as a kingdom until 586 when Jerusalem was destroyed by the Babylonians. The year-day principle cannot be used in Leviticus 26:28. The New American Bible correctly translates 'I will increase the chastisement for your sins sevenfold.' The Hebrew text only has the word 'seven' there is no reference to a time period. 'Seven (fold or times)' is a proverbial expression for the full, complete measure of

discipline (it is also used in 26:21, 24, 28, Ps 79:12). Seven was an appropriate number of completeness in view of the importance of “seven” in the Israelite religion. The year-day principle should only be used for time periods in apocalyptic texts (Daniel and Revelation). Outside of these books God always clearly spelled it out when he applied a day for a year (Numbers 14:34; Ezekiel 4:6). ***Kind regards and best wishes, Dr. Gerhard Pfandl, 2009***”

Overlooking his inaccurate recollection of pioneer history regarding Charles Fitch discovering the 2520 and the 1843 chart, we come to the dates of the southern kingdom’s scattering. Dr. Pfandl makes this statement:

“He begins the 2520 years in 677 which he believed was the beginning of the punishment for Judah (2520-677 = 1843). However, please note: Judah was not taken into captivity in 677 BC; King Manasseh (696-641) was taken to Babylon for a period of time (this may have happened in 677 but we don’t know the exact year), but he was restored to the throne and cleaned house before he died (2 Chronicles 33:10-17). Judah continued as a kingdom until 586 when Jerusalem was destroyed by the Babylonians.”

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.

“At the very time messages of impending doom were urged upon princes and people, their ruler, Jehoiakim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. "I will build me a wide house and large chambers," he proposed; and this house, "ceiled with cedar, and painted with vermilion" (Jeremiah 22:14), was built with money and labor secured through fraud and oppression.” *Prophets and Kings, pages 428-429*

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.

Dr. Phandl 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." 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 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*

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 along side the birth of Christ, Daniel 9 has the very same structure. Even Christ’s ministry was for 2520 days or seven years.

1 Thessalonians 5:4-5 states: “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”

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, Apallos Hale and the other pioneers lead by God to this date.

Now let us address the two arguments that Dr. Pfandl uses to reject the 2520.

The first is that:

“Seven (fold or times)’ is a proverbial expression for the full, complete measure of discipline (it is also used in 26:21, 24, 28, Ps 79:12).”

Listed below are the Hebrew words that we will commonly encounter:

**H7651 - *sheba'*** or (masculine) ***shibrah***;

From 7650;

A primitive cardinal number; seven (as the sacred full one); also (adverbially) seven times; by implication, a week; by extension, an indefinite number:

--(+ by) seven(-fold),-s, (-teen, -teenth), -th, times).

Compare 7658.

**H7659 - *shib'athayim***

Dual (adverbially) of 7651;

seven- times:

--seven(-fold, times).

**H6471 - *pa'am*** or (feminine) ***pa'amah***;

From 6470;

A stroke, literally or figuratively (in various applications, as follow):

--anvil, corner, foot(-step), going, (hundred-fold, X now, (this) + once, order, rank, step, + thrice, ((often-)), second, this, two) time(-s), twice, wheel.

**H7655 - *shib'ah*** (Aramaic)

Corresponding to 7651:

--seven (times).

**H5732 - *'iddan*** (Aramaic)

From a root corresponding to that of 5708; a set time; technically, a year:

--time.

Here is the verse that Dr. Pfandl referred to as being the same as verses 18, 21,24 and 28 of Leviticus 26:

Psalm 79:12 “And render unto our neighbours sevenfold [H7659 - *shib'athayim*] into their bosom their reproach, wherewith they have reproached thee, O Lord.”

Here is another example of this Hebrew word used elsewhere:

“And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold [H7659 - *shib'athayim*]. And the LORD set a mark upon Cain, lest any finding him should kill him.” Genesis 4:15

And here is one of the verses from Leviticus 26 (Note that all four instances of “seven times” use the same word):

And if ye will not yet for all this hearken unto me, then I will punish you seven times [H7651 - sheba`] more for your sins. Leviticus 26:18

As a matter of fact, Shib`athayim is not found anywhere in Leviticus 26, moreover it is not used in the entire book of Leviticus; therefore the phrase “seven times” used in Leviticus 26 can not be the same as what is used in Psalm 79:12.

The second argument that Dr. Pfandl uses is that:

“The Hebrew text only has the word ‘seven’ there is no reference to a time period.”

In Leviticus there are found 14 references to the phrase “seven times” in the English, but in the Hebrew, the wording is different. From Leviticus chapters 4 to 25 the phrase “seven times” is translated from the two Hebrew words “**sheba’ pa’am**”. Examples are:

Leviticus 14:16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven [H7651 - sheba`] times [H6471 - pa’am] before the LORD:

Leviticus 25:8 And thou shalt number seven sabbaths of years unto thee, seven [H7651 - sheba`] times [H6471 - pa’am] seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

While in Leviticus 26 the phrase “seven times” is translated from the single Hebrew word “**sheba**”, without “**pa’am**” following it:

Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times [H7651 - sheba`] more for your sins.

Leviticus 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times [H7651 - sheba`] more plagues upon you according to your sins.

Leviticus 26:24 Then will I also walk contrary unto you, and will punish you yet seven times [H7651 - sheba`] for your sins.

Leviticus 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times [H7651 - sheba`] for your sins.

As you can see in all four cases ‘sheba’ is stated without ‘pa’am’ following it. Here are examples of this found in other places in the Bible:

Psalm 119:164 Seven times [H7651 - sheba`] a day do I praise thee because of thy righteous judgments.

Proverbs 24:16 For a just man falleth seven times [H7651 - sheba`], and riseth up again: but the wicked shall fall into mischief.

In the book of Daniel, which has the second highest references to the phrase “seven times,” we find the Aramaic equivalents to the Hebrew **sheba’** and **pa’am**, these are **shib’ah** and **’iddan**. Like the Hebrew, the Aramaic found in Daniel uses **shib’ah** on its own and also with **’iddan**:

**shib’ah** on its own:

Daniel 3:19 “Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times [H7655 - shib`ah] more than it was wont to be heated.”

**shib`ah** and **`iddan** together:

Daniel 4:16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven [H7655 - shib`ah] times [H5732 - `iddan] pass over him.

Daniel 4:23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof 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 of the field, till seven [H7655 - shib`ah] times [H5732 - `iddan] pass over him;

Daniel 4:25 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 [H7655 - shib`ah] times [H5732 - `iddan] shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Daniel 4:32 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 [H7655 - shib`ah] times [H5732 - `iddan] 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 phrase "seven times" found in the above four texts is similar to the Hebrew phrase "**sheba' pa'am**" rather than the phrase "seven times" in Leviticus 26 which uses **sheba'** alone. Dr. Pfandl is correct that the word "seven" seems not have a defined time associated with

it in the Hebrew. But can we dismiss the 2520; relegate it to the scrap heap of Adventist lore; and forever close the door to further understanding, as it seems Dr. Pfandl has done?

"While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light." *The Great Controversy, page 527.*

We have to admit that even in our English language we have strange anomalies. Dr. Pfandl in his argument makes the statement:

"The year-day principle cannot be used in Leviticus 26:28. The New American Bible correctly translates [this verse] 'I will increase the chastisement for your sins sevenfold.' The Hebrew text only has the word 'seven' there is no reference to a time period."

But when you look up "**fold**" in the Webster's Dictionary you find this:

**FOLD**, n.

"2. Times or repetitions; - used with numerals, chiefly in composition, to denote multiplication or increase in a geometrical ratio, the doubling, tripling, etc., of anything; as, four**fold**, four times, increased in a quadruple ratio, multiplied by four." *Webster's 1828 Dictionary*

Fold by definition then means a literal 'times' and sevenfold is equal to a literal seven times. Thus Dr. Pfandl in his rebuttal of the 2520 actually, by definition, confirms the 2520.

Let's consider what Proverbs 24:16 would sound like without the word 'times' in it:

*For a just man falleth seven, and riseth up again: but the wicked shall fall into mischief.*

The 'times' has to be there for it to make sense it goes without saying. Now let's consider Leviticus 26:

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

Again the 'times' has to be there for it to make sense for us. The word 'times' is not as important as the word 'seven'. It is the seven that gives us a number that we can work with and it was not the word seven that was left out but the word times. Seven is the number of fullness or completion. Seven years or 7 X 360 is God's complete time. It was the length of Jesus' ministry to the Jews lasted for, it was the length of time Nebuchadnezzar was punished for and 2520 years from 723BC and 677BC definitely mark important prophetic years such as 1798 and 1844. So if Dr. Pfandl is correct that 'sheda' in Leviticus means sevenfold then we have the defined number and we have the times and that is why it was translated to our English language as 'seven times' because it is seven times and it is to be understood as seven times which most assuredly gives us second witnesses to established prophecies ending in 1798 and 1844.

Another argument commonly used is that Sister White says that the 2300 day / year prophecy is the longest time prophecy. Here is the quote used to back this argument:

"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, "...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 time 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). His chief stress, however, was on the relationship between the 490 years and the 2300—the latter extending from 457 B.C. to A.D. 1843. 17 Miller's second address was on the judgment—as destined to follow soon after the

close of the 1260 years, as seen from the grand prophetic outline of Daniel 7. 18" *The PROPHETIC FAITH OF OUR FATHERS, The Historical Development of Prophetic Interpretation, by LEROY EDWIN FROOM, VOLUME IV*

According to Adventist Historian Leroy Froom, the longest period of prophetic time William Miller taught was the "seven times" or 2520 years. 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 2300 days and the 70 weeks and she states that the 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, and portion means a part of a larger amount. If the 2300 days is a portion, that would leave the door open wide for the 2520, as found on the 1843 and 1850 charts which Ellen White endorsed through inspiration from God, to be that "great prophetic period".

Now one could argue this as being a weak manipulation of words but this is not the case for we do have a second witness of Sister White directly referring to the 2520 that was originally thought to end in 1843.

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered **a mistake** in the reckoning of the **prophetic periods**. 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 prophecy that would allow her to use the plural terms she does.

“Great prophetic period” is a really good description of the 2520. While it has some similarities to a time prophecy, it also has some very distinctive features you will not find in 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.

Let's look at a 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 does have a set duration but instead of a defined starting point, it has a conditional starting point. We know

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 are pertaining to the details of what would happen during the 2520 year time period, but you will not find a defined start, only the conditions that bring about the disciplinary action.

Let’s consider the “*seven times*” of Daniel 4:

“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 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*

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 Mahershalhashbaz (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 Mahershalhashbaz. 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*

**"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*

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, most time prophecies found within the Bible are prophesied, commenced and concluded 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. Thus we see that Sister White's writings are carefully worded, the 2520(s) are truly great prophetic periods.

Yet another argument that is very commonly used is the article written by James White published in the Advent Review and Sabbath Herald January 26, 1864 in which he casts doubts similar to Dr. Pfandl's that we explored earlier.

First of all, it must be recognised that although James White was married to Ellen White, God's messenger, and they often worked together, James White's work can not be considered a "Thus saith the Lord." He was not a prophet and this is paramount to understand. We can not use the opinions of man to disprove a "thus saith the Lord". Earlier we saw Sister White endorse both the 1843 chart and the 1850 chart where the 2520 was a major component of each chart. Furthermore, we are about to see James both strongly endorse and later cast doubt on the 2520. If indeed Sister White was impressed by God to get involved in James' opinion on the 2520, we would have seen it, and since we have no record of this on either of James' opinions, the argument that "she would have corrected him" stands on shaky ground.

Here is the complete article written by James White where he casts doubts on the 2520:

"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:

"1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.

"2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon

them in fulfillment of this, different from the items of the first threatening, and increasing in severity.

"3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

"4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins. Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still.

"5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins. Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.

"Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would

punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of then denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the language of verse 21, thus: "I will bring seven times more plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins, would in every case be fully equaled by the measure of their national calamities.

"And this position is fully sustained by the original, as a brief criticism will show.

"In references to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from sheh-vag; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, gid-dahn, defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the

dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, moh-gehd, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended.

"The Greek is equally definite. The Septuagint has in Lev. xxvi, heptakis, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not heptakis, the adverb, but heptakairoi, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun kairos. Such a thing as a prophetic period based on an adverb is not to be found.

"So then, there is no prophetic period in Lev. xxvi; 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." *Adventist Review and Sabbath Herald January 26, 1864*

I would like to compare the above with an earlier article written by James White:

**"Our minds were directed** to that point of time, from the fact that dating the several prophetic periods from those years in which the **best chronologers** assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. **We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677.** This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the

commencement of the year B. C. from which they are dated." *The Advent Review, August 1850*

By comparing James White's articles on the 'seven times' from 1850 and 1864 we can clearly see that where faith was once used as solid platform of evidence, logic and critical thinking took over to trample down the revealed understandings the prophetic periods of 1844. It is hard to believe that he is even writing about the same subject matter, but this is what doubt and higher criticism will do to our faith in the Bible as an authority from God. There was so much faith and surefootedness—as from a man standing on the platform of truth found in the 1850 article, and that is the true faith we need—our salvation depends on it: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." *Rom 14:23*

Notice the words "Our minds were directed"? It was William Miller who was the first to understand the 2520 and as a further endorsement from the pen of inspiration we find this passage:

"**God sent His angel** to move upon the heart of a farmer [William Miller] 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." *Early Writings 229*

Both James and Ellen White clearly stated that minds were directed to find the dates in the reckoning of the prophetic periods; they even used terms such as "great unanimity" and "perfect chain of truth". The difference is that the prophet never changed her position.

Further study into the 1864 article reveals the short-sightedness James was experiencing when he makes the statement: "A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case."

It only takes a short study to find that this statement is false and that there was indeed threatening judgements. Let us consider:

"And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years." *Judges 6:1*

Please note that not only was this a judgement from the LORD to warn them, it was for seven years or 2520 literal days which really should have jogged their memory concerning the blessings and curses but sadly it didn't:

"And the children of Israel did evil again in the sight of the LORD, and served Baalim, and

Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead." *Judges 10:6-8*

The question is what caused a Bible scholar such as James White to miss these warnings to Israel? I believe the answer lies here:

"WHO MAY HEAR THE TRUTH? Answer. "He that hath an ear, let him hear what the Spirit saith unto the churches," Rev.3,13. This verse immediately precedes the call to the Laodiceans to buy "gold tried in the fire," "white raiment" and "eye-salve," and the exhortation to them to be "zealous" and "repent." **If, therefore, we are living in the period of the Laodicean church, then he that now hath an ear to hear may hear.**" *Advent Review and Sabbath Herald February 17, 1852*

James White began stating in 1852 that the church was now Laodicean and he would continue to proclaim this in subsequent articles. It would also seem that he forgot the warning he wrote in 1852:

"We say that the Advent cause owes its very existence to the first and second angel's messages of Rev.14. Then why talk of the Advent cause being the cause of God, and at the same time call the **means that gave it birth a**

**mistake**, some say, a lie, false excitement, or the work of man. **Such had better**, like consistent, honest men, **retrace their steps**, and go back to their former brethren in the churches, who were not led to take those steps in the Advent cause, which they attribute to an evil influence. We think that such a course would look far more consistent, and be less displeasing to God, than to profess great interest in the Advent cause, and at the same **time trample down the very means that has given it an existence.** "I would," says the True Witness to the Laodicean church, "thou wert cold or hot," Rev.3,15." *Advent Review and Sabbath Herald, January 13, 1852*

Here we have James White's counsel that those who call the means that gave birth to the Seventh-day Adventist church a mistake and trample down what has given it its existence are Laodicean. Calling the 2520 a mistake or false excitement is most assuredly trampling down the means that gave the church its very existence because it was the understanding of the 2520 that was at the foundation of the understanding of the 2300-day prophecy.

Here is a quote from William Miller's work that shows us the importance of the 2520 to the pioneers:

"What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev.xi.2, and xiii.5; or 1260 prophetic days, as in Rev.xi.3, and xii.6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses, only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall

wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon or the kings of the earth, the other means mystical Babylon or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years." 1842 *William Miller, Miller's Works Volume 1 page 44*

The most alarming and dangerous characteristic of Laodicea is self-sufficiency fostered by pride and presumption. This tears away any foundation that faith has built, placing reliance on finite instead of the infinite.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, **and have need of nothing**; and knowest not that thou art wretched, and miserable, and poor, and blind,

and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. **Behold, I stand at the door, and knock:** if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." *Revelation 3:14-21*

Notice that Jesus says He is outside the church knocking? This condition of self-sufficient slumber causes the senses to fail and blindness to set in, insomuch that the things you once were aware of, you no longer are, which even includes recognizing this very condition, leaving the entire church completely out of touch with their Saviour.

It should be noted that over the few months prior to the publication of the January 1864 article, the Seventh-day Adventist movement was formed into an official organization. I believe this has strong similarities with the Israelite nation choosing to be led by man (a king) instead of being led by God. Now I am not wishing to debate church organization, what I do believe is clear is that by 1863 the church membership was no longer in a condition to be led directly by the Holy Spirit as it once had been and a system of human government was established. A study into the pioneer writings from 1844 on will reveal the slow descent into Laodicea that the church experienced. James

White recognized this and was one of the key people in setting up the organization.

But the 1864 article was not the only falling by the wayside the 2520 experienced as the church became an organization, a new prophetic chart not endorsed by Sister White made its way onto the scene. This chart, known as the 1863 prophetic chart, was designed by James White and did not include the “seven times” or 2520. Here is Leroy Froom in explanation:

“MARKED IMPROVEMENT OVER 1850 CHART

“The 1863 White chart was definitely an improvement over the 1850 Rhodes-Nichols chart, which was cluttered with detail both in the symbols and in the text. White's chart was materially simplified and matured. There was omission of speculative details marking the earlier transition hour. They had now found their stride in exposition. Problematical items were dropped out, and emphasis was confined to the basic outlined and established fundamentals. It was so well designed, in fact, that it became standard for decades following.”  
*1954 LEF, PFF4 1080.2*

In contrast with L. Froom’s take on the 1850 prophecy chart, Sister White said “...I saw that **God** was in the publishment of the [1850] chart by Brother Nichols”. Moreover she never mentions the 1863 chart in her writings.

It was man refining God’s work that was the motivation behind the 1863 chart as it was man that could no longer understand the 2520, which caused its official dismissal in 1864. Jesus said about such things: “Let them alone: they be blind leaders of the blind. And if the blind lead

the blind, both shall fall into the ditch.”  
*Matthew 15:14*

The most profound observation about the rejection of the 2520 by the church is that it falls right into the pattern of the 2520 itself, let me explain:

- In 742 BC, Isaiah brought the understanding of the “seven times” or 2520 into the view of Israelite leaders during a civil war between the northern and southern tribes in the literal glorious land.
- Nineteen years later, in 723 BC, the Assyrians conquer the northern tribes and Samaria begins its 2520.
- Forty-six years later, in 677 BC, the southern tribes are carried away into Babylon and their 2520 begins; they never gain complete civil freedom again.
- Then in 1798 AD, the scattering 2520 of the northern tribes of Israel ends, and religious freedom is reborn worldwide when the persecuting power of the papacy is removed as a civil authority by Napoleon. Religious freedom had its roots firmly planted in the spiritual glorious land – the United States of America, which in 1798 established a Navy and became recognized as a viable independent nation.
- Forty-six years later, in 1844, the southern tribes’ 2520 ends and a peculiar people are gathered in the glorious land (the US) as the expositors

of God's law – the Seventh-day Adventist faith.

- Finally, nineteen years later in 1863, during the US civil war between the northern and southern states (tribes), the understanding of the 2520 is officially doubted by the church leaders and is discarded as the Seventh-day Adventist Church becomes an official organization.

This is known as a chiastic structure or a prophetic mirror:

19, 46, 2520 overlaying 2520, 46, 19

It was the acknowledgement of the 2520 that gave Daniel the understanding of the events and visions found in Daniel 2, 4, 5, 8 and 9 – for that matter even 11 and 12 just the same as it was the understanding of the 2520 that gave William Miller the full understanding of the 2300 days, and the unsealing of the little book of Daniel.

Today the understanding of the book of Daniel that the Millerites had has been widely rejected lost, making the little book sealed again from correct understanding. Here are a few points of Daniel that are sealed to those who reject the 2520:

- The Understanding of the Daily
- Daniel 11:40 – 45
- The 1290 and 1335 are placed into the future
- The Glorious Land

- The close of probation
- The Stone of Daniel 2
- The King of the North

There are other understandings of end time events that have a direct bearing on our salvation, which are unclear to the Laodicean church as well. These include the understanding of the perfection of character and victory over sin; what the latter rain is, when and how it falls; and so much more. Since 1863, the official incorporation date of Laodicea, the church has been in a constant rate of spiritual decline. If you doubt this, pick up any of the Testimonies and see for yourself what God had and has in mind for His peculiar people.

Now finally we come to the weakest argument against the 2520, yet it seems to be the most common one used:

“I talked to my pastor and he tells me the 2520 is not foundational, and was a mistake”

Much of this has been covered, but let us take a moment and address this as good Bible students. Remember that those who face this statement from their pastors will often find it very hard to go beyond this point.

“If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of John the Baptist. Now they

recognized the voice of the heavenly Teacher. To them the words of Jesus were full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light." *The Desire of Ages 139*

In order for an individual to have an understanding of the Bible, the Bible must be studied first hand.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" Isaiah 28:10

In Acts 17:1-13, we come across two groups that are decidedly different that teach us a valuable lesson:

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned

the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were **more noble** than those in Thessalonica, in that they received the word with all **readiness of mind**, and **searched the scriptures daily**, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people." *Acts 17:1-13*

The people of Thessalonica were the same as the Jewish leaders in Christ's time; they guarded their doctrine and understanding and fought against anything that seemed new and countered their established beliefs. It is an all-to-common and dangerous mistake to make doctrines our gods. The people of Berea knew that the platform of truth has a firm foundation that you can securely stand on without fear. The doctrines taught by Paul, even though new to them, would need to be tried and tested and verified scripturally. This was their duty to God as it is our duty as well. Each day we are given opportunity to gain deeper and still deeper understandings of the mysteries of God and we are to take advantage of this.

“...The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages.” – *Review and Herald June 3, 1890 Par. 6*

build our house on the Rock and not on the sand of opinion.

What does the statement “were more noble” bring to mind?

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” *Matthew 24:24*

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” *Matthew 24:31*

In other words, if we are to safely make it through the time of the false christs, false prophets, and those that perform great signs and wonders, we must become more noble or the very elect, so that we shall be gathered during the sounding of the seventh trumpet and great voice.

Finally, on a personal note, I truly have little understanding of why the 2520 is treated as such a threat by the Seventh-day Adventist church leaders and those at the Biblical Resource Institute. Studying the 2520 is not date setting, it supports the Church as being divinely appointed, and it gives all who study it a truly deep understanding of the plan of salvation through righteousness by faith. We can all speculate on different carnal reasons why it is treated the way it is, but I choose to leave that with God. In the meantime, we must