

An open book with a white page is the central focus. A vibrant rainbow arches over the top of the page. The book is set against a blue, textured background that resembles a draped cloth. The text is rendered in a 3D, golden-yellow font with a slight shadow.

Bible Picture Pathways presents

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THE "2520"

BY ROYAL DECREE



There is an argument that is growing in our church today about something called the 2520 prophecy. Some people say that it is the longest time prophecy in the Bible; others say that it is not a valid prophecy, that it is a made up prophecy and that it is dangerous to believe it.

So just what is the 2520?

The 2520 is just another way of saying
7 years or 7 times.

In scripture, the year contained 360 days therefore,
there are 2520 days in 7 years.

In Bible prophecy, a "time" was a year,
so 7 times would be 2520 days.

In Bible prophecy, 1 day equals 1 year.

Numbers 14:34

"After the number of the days in which ye
searched the land, even forty days,
each day for a year, shall ye bear your
iniquities, even forty years, and ye shall
know my breach of promise."

The 2520 prophecy is found in Leviticus 26. Here God is telling Israel of all the blessings that He will bestow on them if they stay faithful and obedient to His commandments, statutes, and judgments. Then He proceeds to tell them of the curse which will fall on them if they depart from obedience to His commands.

This is the 2520 curse!



Notice the wording of Leviticus 26.

This is important because you will see it again!

Leviticus 26:14-34

“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: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

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 your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. 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. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

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. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths."

This 2520 curse, unlike the other time prophecies, was conditional. In other words, it did not have a predetermined starting date.

God of course knew when it would begin, because He knows the end from the beginning. But had the children of Israel remained faithful to God, this 2520 curse would never have fallen on them.



In fact, the majority of the other time prophecies not only were given and fulfilled during the fulfillment of the 2520, but they were given as a result of the 2520!

The 2520
prophecy signifies
Judgment!



As we go through this presentation, you will notice that there are actually 2 different 2520's. There are several reasons for this but one of the main ones is that there were 2 kingdoms - the Northern & Southern kingdoms - therefore there are 2 lines of the 2520.



For us today,
we can look
back and locate
the beginning
dates for this
prophetic curse
from history!



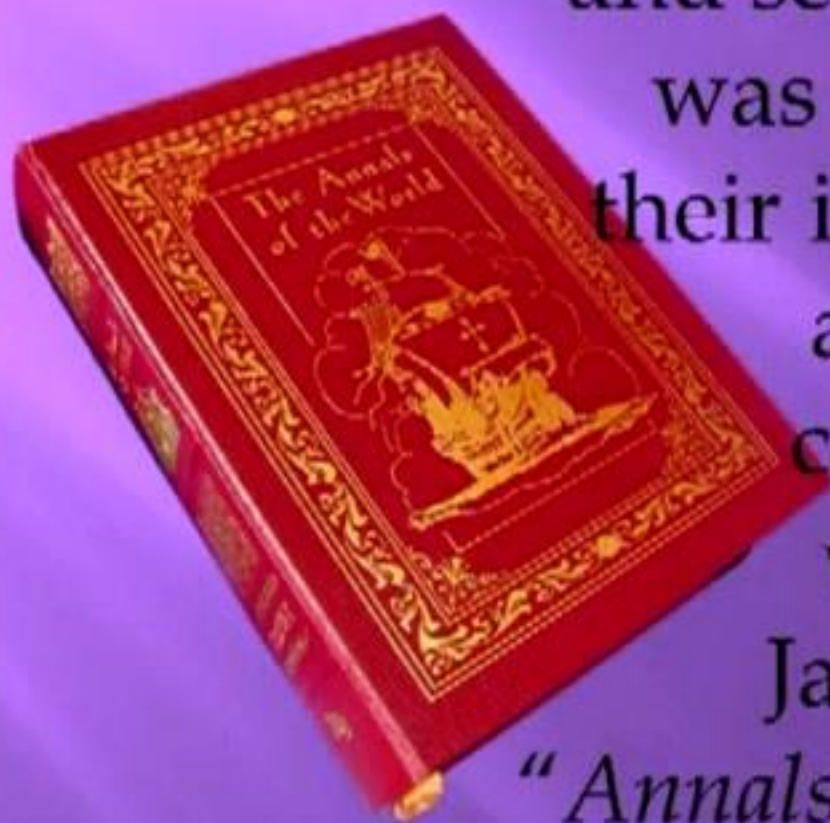
Because of their continual rebellion,
God finally let the Israelites be
scattered into captivity. This marks
the beginning of the 2520 curse
which would scatter God's
people for the allotted time.



This “**scattering**” took place during the time of the “**literal**” Israelites, and ended during the time of the “**spiritual**” Israelites.



In order to find the starting dates, we can go to history and see when Israel was attacked, lost their independence and went into captivity. First we will check James Ussher's *"Annals of the World"*



James Ussher was born in Dublin, Ireland in 1581. He was a highly educated and well-traveled historian. His masterpiece

"Annals of the World" was

first published in the 1650's in Latin, then

translated into

English.

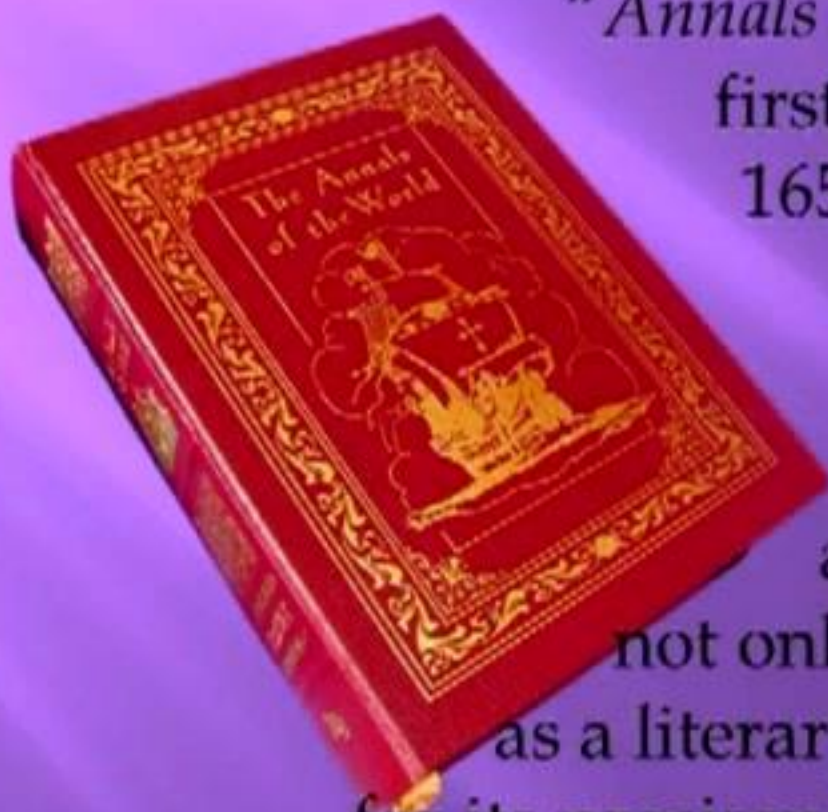
It is known

around the world

not only for its standing

as a literary classic, but also

for its preciseness and accuracy.



3280b AM, 3990 JP, 724 BC. 4 SK, 7 NK

632. NK - When Shalmaneser found out that Hoshea had allied himself with the king of Egypt, he first secured all the land of the Moabites. So that he might have no enemy at his rear to annoy his army, he razed to the ground their two chief cities, Arnon and Kirhareth. This fulfilled the prophecy of Isaiah foretold three years earlier. {Isa 16:7-11} {Tremellius} Then he went through and wasted all the land of Israel, marching toward Samaria in the fourth year of Hezekiah. In the seventh year of Hoshea, he besieged Samaria for three years. {2Ki 17:4,5 18:9}

3283b AM, 3993 JP, 721 BC, 6 SK, 9 NK

633. In the twenty-seventh year of the epoch of

3283b AM, 3993 JP, 721 BC, 6 SK, 9 NK

632. In the twenty-seventh year of the epoch of Nabonassar, Mardokempados reigned in Babylon for twelve years. [Apc Tob 1:10,14] The priest named Merodach Baladan as the son of Baladan, the son of Belshazzar, who was Belshazzar, or the son of, in accordance with a most customary Hebrewism, nephew of Nabonassar.

In Mardokempados' first year, the moon over Babylon. [Apc Tob 1:10,14] This was in the twenty-ninth of Nabonassar, the twenty-ninth of the moon as the Egyptians call it (that is toward the year March 19), two and a half hours before

634. NK - Toward the end of the third year of Samaria, in the sixth year of the reign of Hezekiah and the ninth of Hoshea, Shalmaneser took Samaria. He carried away the Israelites into his own country and settled them in Halah, Habor and the Gozan

in the cities of the Medes. [Apc Tob 1:10,14] He also transported the inhabitants of Pethor, or the two and a half tribes living on the other side of the Jordan to this place. [Apc Tob 1:10,14] There was a king in the kingdom of Media before Media was destroyed. This gave occasion to the Assyrians and take over that whole country. It was to Nebuchadnezzar that he, together with his wife, Amnis, and his countrymen, the Nabathites, was carried away at this time, into the land of the Assyrians. Later they provided grain and other food for Shalmaneser's household. He was also carried into Media and then placed in a princely city of Media called Ragab. [Apc Tob 1:10,14] At that place he deposited ten talents of silver into the treasury. [Apc Tob 1:10,14] One who had been carried away captive with him to the same place. [Apc Tob 1:10,14] This was the end of the king-

93 JP, 721 BC, 6 SK
Twenty-seventh year of Mardokempados reigned

634. NK - Toward the end of the third year of the siege of Samaria, in the sixth year of the reign of Hezekiah and the ninth of Hoshea, Shalmaneser took Samaria. He carried away the Israelites into his own country and settled them in Halah, Habor and the Gozan

one who had been carried away captive with him to the same place. [Apc Tob 1:10,14] This was the end of the king-

Fall of Northern Kingdom

dom of Israel, two hundred and fifty-four years after it had revolted from the kingdom of Judah.

3284b AM, 3994 JP, 720 BC

635. In the second year of Merodach's reign, there was another eclipse of the moon in Babylon. This happened

So we see that Ussher places the attack on the Northern Kingdom of Israel & the siege of Samaria (capital of the Northern Kingdom of Israel) between the years 724 BC and 721 BC.

This info can also be found all over the internet.



Wikipedia:

Tiglath-Pileser III died in 727 BC, and was succeeded by Shalmaneser V. However, King Hoshea of Israel suspended paying tribute, and allied himself with Egypt against Assyria in **725** BC. This led Shalmaneser to invade Syria (2 Kings 17:5) and besiege Samaria (capital city of Israel) for three years (ABC 1 Col.1:27). Shalmaneser V died suddenly in **722** BC while laying siege to Samaria, and the throne was seized by Sargon II, the Turtanu (commander-in-chief of the army, which the Old Testament refers to as Tartan), who then quickly took Samaria, effectively **ending the northern Kingdom of Israel** and carrying 27,000 people away into captivity into the Israelite Diaspora. (2 Kings 17:1-6, 24; 18:7, 9).

We find the following timeline information
in Ussher's chronology:

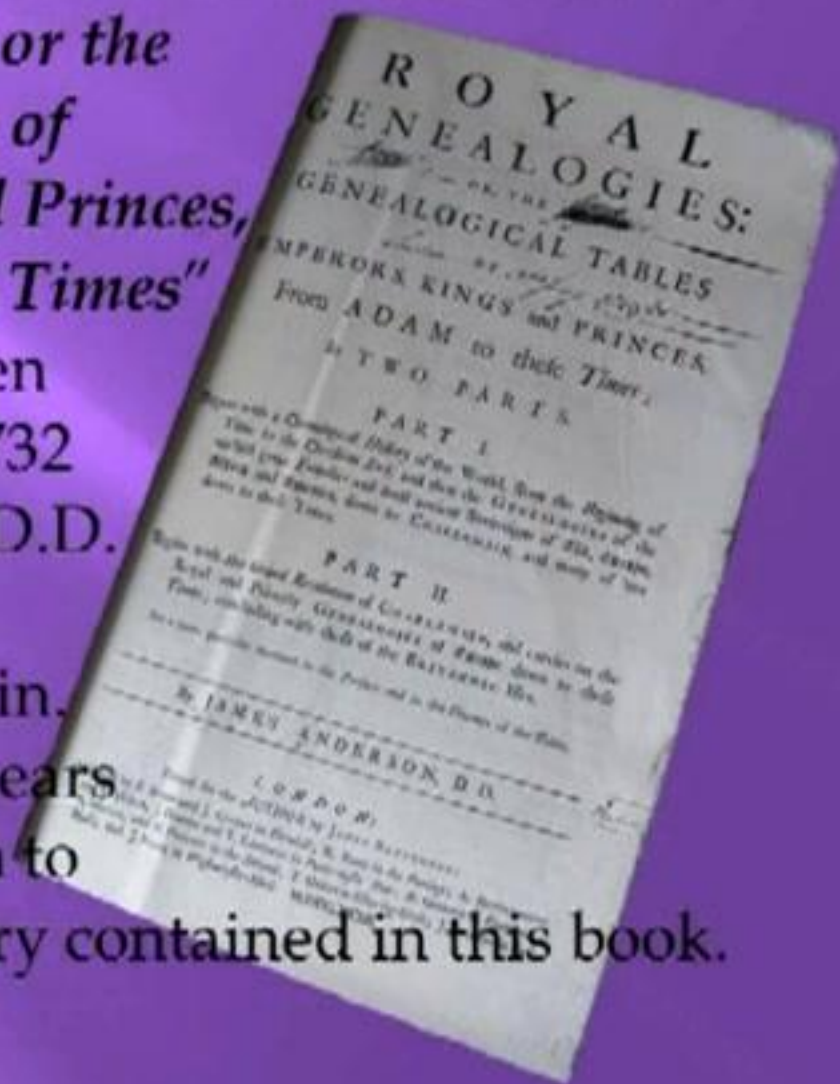
Winter of 725 BC - Hoshea, king of the northern
tribes allied himself to Egypt.

Winter of 724 BC - Shalmaneser marches against
the Northern Kingdom, but he first takes out any
threats from Moab. Then he starts attacking the
Northern Kingdom and makes his way to the
capital, Samaria, and places it under siege.
The siege lasts almost 3 years and ends in the
winter of 721 BC.

In other words, this places the beginning of
the siege of Samaria early in 723 BC!

This same date can also be found in the book
"Royal Genealogies or the
Genealogical Tables of
Emperors, Kings and Princes,
from Adam to These Times"

This book was written
(in old English) in 1732
by James Anderson D.D.
for Friderick Lewis,
Prince of Great Britain.
It took Anderson 7 years
of extensive research to
compile all the history contained in this book.



Then in the column for 723 BC it says, "When Salmaneser had thus secured himself from being disturbed by the Arabs, he marched his army straight to Samaria, and blockaded it for three year currant, having his army supply'd by the adjacent countries."

Continuation of TABLE XVII.

	723	722	721	720	719	718	717	716	715	714	713	712	711	710	709	708	707	706	705	704	703	702	701	700		
1																										
2																										
3																										
4	104	124	144	164	184	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	197	
5																										
6																										
7																										
8																										
9																										
10																										

The following are the names of the Kings of Assyria, from the beginning of the reign of Sardanapalus to the end of the reign of Sennacherib, as they are given in the Assyrian inscriptions, and in the Hebrew, Greek, and Latin histories. The names are given in the original, and in the Latin characters, with the year of their reign, and the number of years they reigned. The names are given in the original, and in the Latin characters, with the year of their reign, and the number of years they reigned.

So we can see that the siege of
Samaria **began in 723 BC.**

Even though those in the
Northern Kingdom were not
taken as prisoners to Assyria
until 3 years later, their
freedom as a nation ended
with the beginning of the siege!

When the Northern Kingdom fell, the Southern Kingdom of Judah still had some time - 46 years - to straighten up their act. This, they failed to do, and in 677 BC, their king, Manasseh, was captured and taken prisoner to Babylon. Ussher says this:



“But Manasseh staid not there long; for upon a treaty he was taken out of prison in a few months and sent home, upon the condition of becoming a tributary to the emperor of Assyria and Babylon.”

Continuation of TABLE XIX.

CONTINUED.

Year	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030
1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022	2023	2024	2025	2026	2027	2028	2029	2030	

We now know that:
In **723** BC the Northern kingdom
of Israel (Ephraim) lost their
freedom and most were hauled
away as prisoners 3 years later.
That the few that were left were
absorbed into other nations over
the next 40 plus years.

And we also know that the Southern Kingdom lost their kingly power and status as a free country in 677 BC.



Even though Manasseh later repented and was released and sent back to Judah, the 2520 had already started. Manasseh was released on **“condition of becoming a tributary to the emperor of Assyria and Babylon.”**

In other words,

Judah had lost its freedom!



Look at what
Sister White
had to say
about
this event of
Manasseh's
reign:



“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 & Kings 382



An "Earnest" is a down payment! We use this term today. If you want to buy a house, you pay "earnest" money down. Then when you pay the remainder of the price, the earnest money is considered part of that payment.

In other words, even though the final end of Judah did not come for many years - **Manasseh's captivity was the "earnest" (down payment)[the beginning] of the 2520 curse** that would come because of their continual rebellion!

This all fits exactly with the prophecy
of Isaiah 7:7-9

“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.”

This is confirmed by "*Royal Genealogies*"
for in the column for **742 BC** it says:
"But God sent the prophet Isaiah to meet
Achaz, at the end of the conduit of the
upper pool, in the highway of the fullers
field, and to say, Take heed and be quiet;
fear not, neither be faint-hearted at the two
tails of these smoaking firebrands, Rezin
and Pekah; for that their confederacy
against Judah shall not prosper: nay, that
within 65 years Ephraim shall be
extirpated, and be no more
a distinct nation."

So here we have several dates
and prophecies

742 Isaiah's prophecy that within 65 years
Ephraim would be destroyed

19 years later

723 Northern Kingdom (Ephraim) loses
it's freedom as a nation

46 years later

677 Southern Kingdom loses its king
(temporarily) and its freedom
as a nation

Total = 65 years

It is another interesting fact that
Isaiah's prophecy was given in 742,
during a civil war between the
kingdom of the north and the
kingdom of the south!



Now all of this begins to get very interesting.

Using these dates as our starting points, and traveling into the future exactly



2520 years - our first date, 723 BC, takes us to 1798 AD.

This is when the French army under Berthier, entered Rome, and took the pope and the cardinal prisoners. Within a week Pius VI, was deposed. Pius VI, died in captivity.

This was the "deadly wound" that scripture foretold the first beast (Rome) would receive.



Now since we know that there were 46 years between the 2 starting dates, we can easily calculate when the **2520** from **677 BC** ends. It ends in **1844!**

What took place that year?

It was the
beginning of the
investigative
judgment



marked by the
Great
Disappointment.

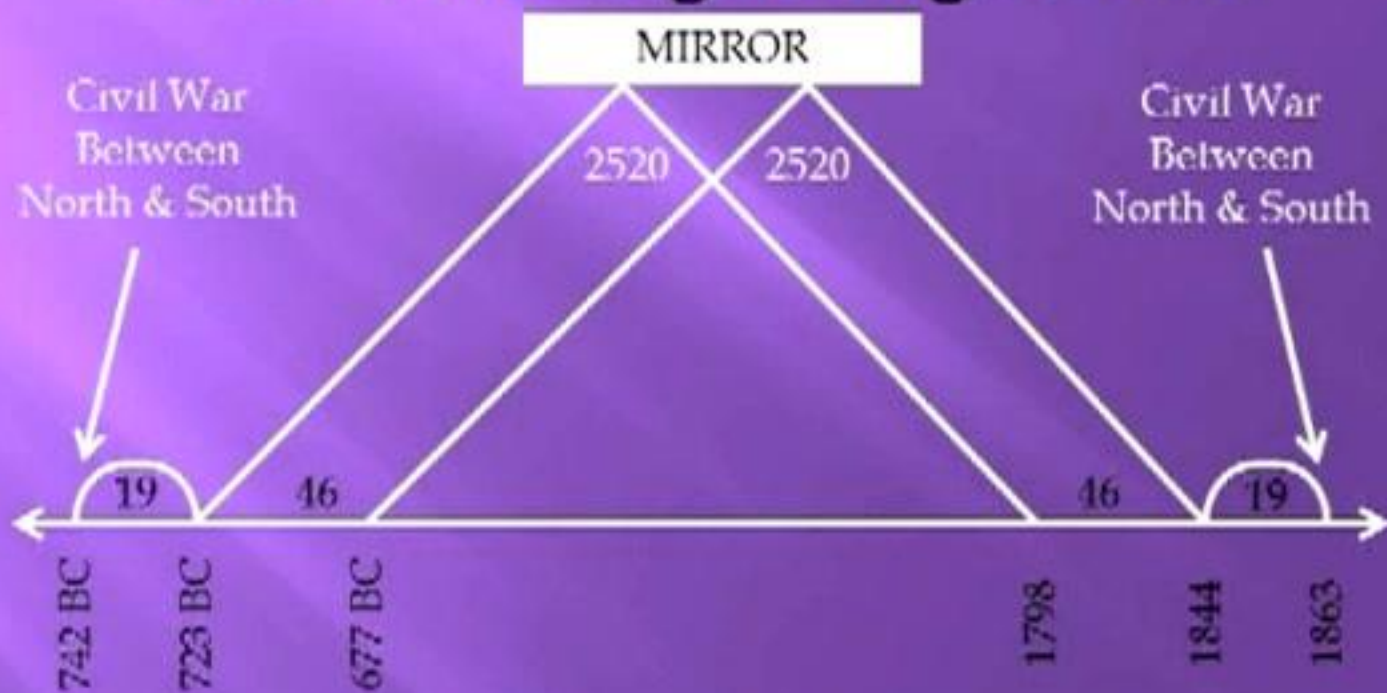
And since there were **19 years**
that lapsed between Isaiah's
prophecy and the siege of the
Northern Kingdom -
how does that transfer to 1844?

19 years after 1844 is the year 1863 which marks the official organization of the Seventh-day Adventist church,



ironically, during a **civil war** between the north and the south.

This is what is known as a
"chiasm" and the Bible is full of
them from beginning to end!



Now just this amount of information is fascinating but we have only scratched the surface so far.

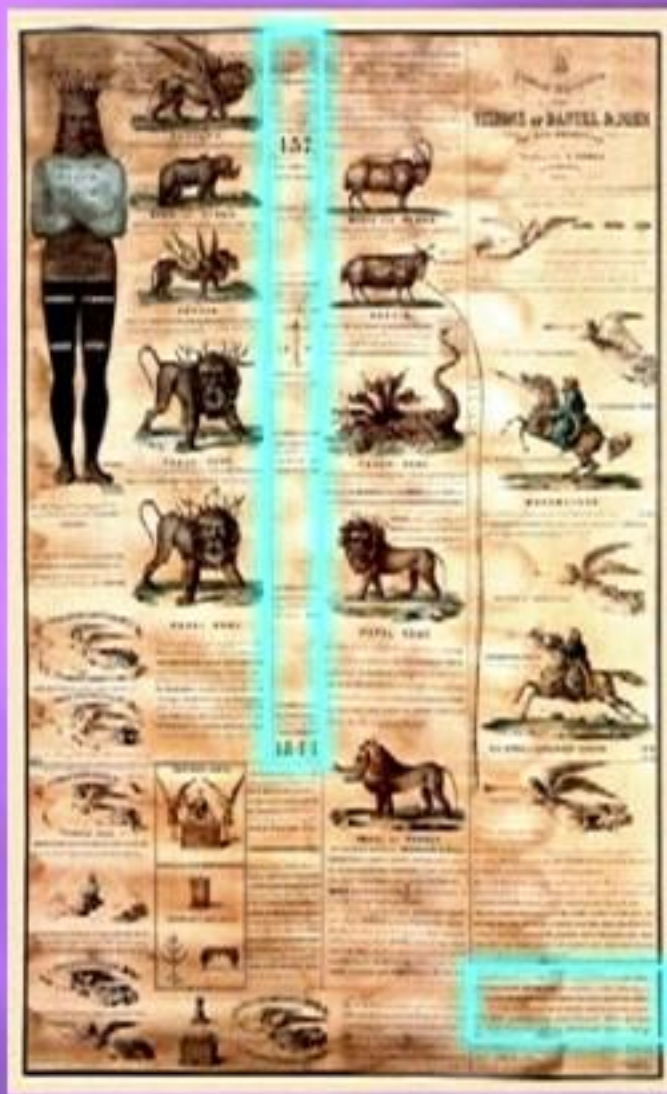
But before we look at more details of the 2520, lets look at some of the arguments that some people use to try to discredit the 2520.



To get a correct understanding of just where the Millerites (early Adventists) stood on the topic of the 2520 we need to look at the charts that they preached their message from. The 1st was the 1843 chart.



The 2nd chart
was the 1850
prophecy chart.



The 2520 is shown in 2 mathematical calculations in the bottom right hand corner. It is also shown as the timeline starting in the top center and running down the center of the chart!



The 2520 is shown in 2 mathematical calculations in the bottom right hand corner. It is also shown as the timeline starting in the top center and running down the center of the chart!

PLEASE REALIZE

The 2520 is given on the 1843 chart as

2 mathematical calculations

& a central timeline.

The 2520 is given on the 1850 chart as

2 mathematical calculations

& a central timeline.

In other words, the 2520 is given

the same amount of emphasis

on both charts!!

Recently, a newsletter was written by someone who is very much opposed to the 2520 prophecy. He listed what he termed as “42 definite reasons why the 2520 year prophecy is not valid”.

But let's take a look at some of his objections (which are nothing new) and see if they hold up to scrutiny.

First he gives a quote from the *Great Controversy* page 351

“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.

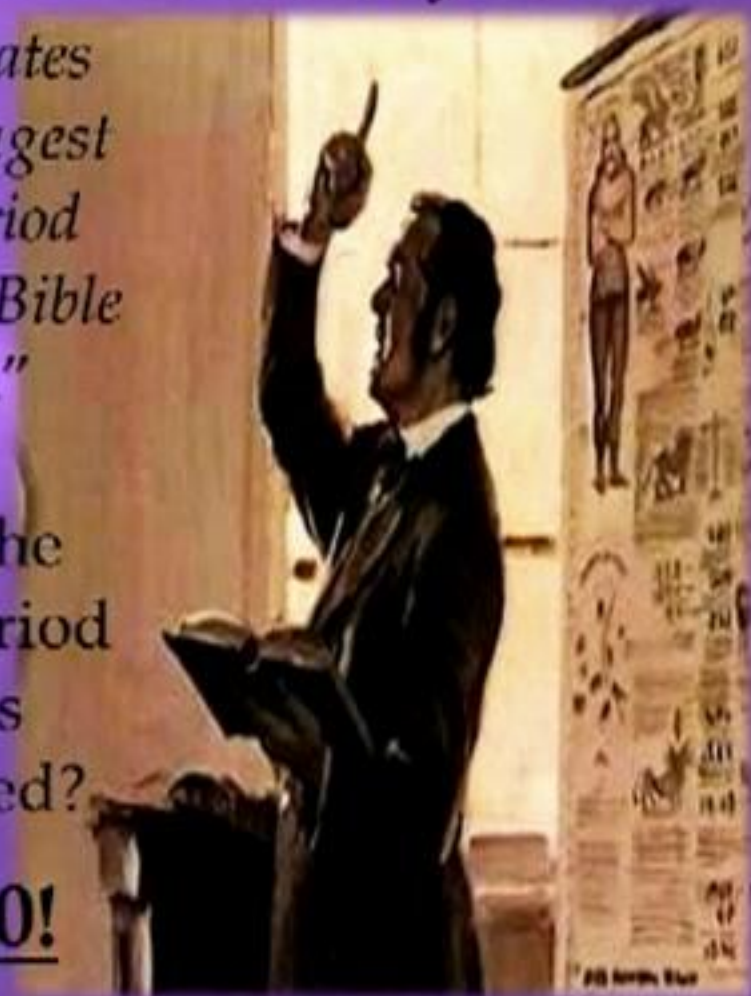
The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.”

This quote from Sister White says that,

“Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire,”

Exactly what was the longest prophetic period that Miller and his associates proclaimed?

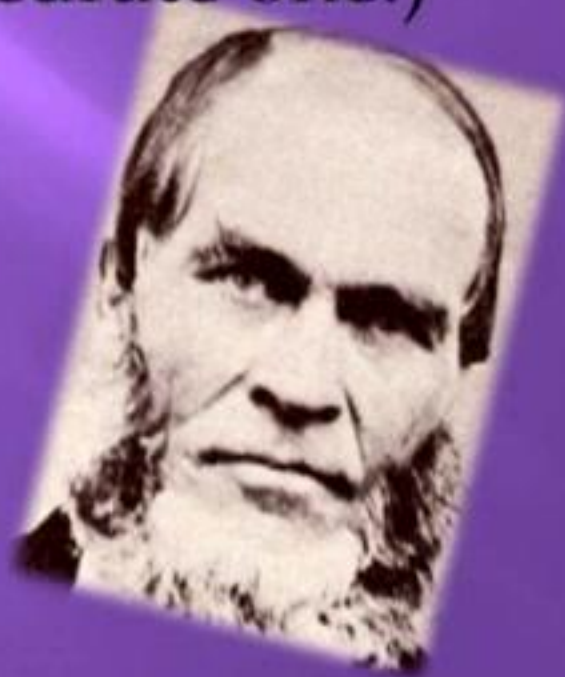
It was the 2520!



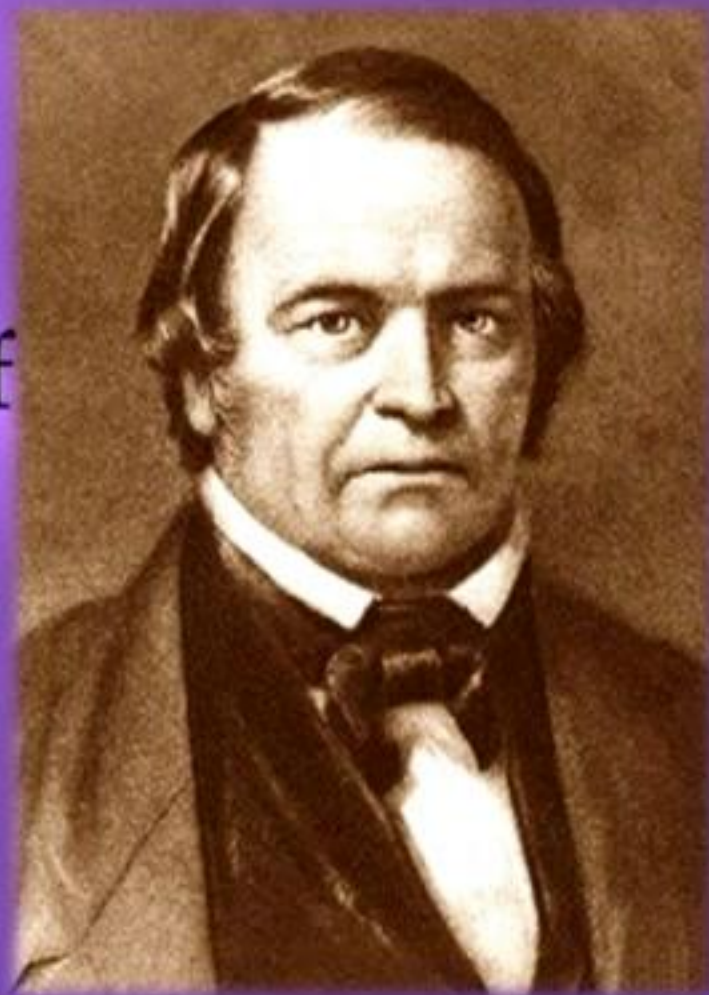


If you check the
writings of the
pioneers:
William Miller,
Uriah Smith,
Apollos Hale,
James White,
Joshua Himes,
Hiram Edson,
& others were all
teaching the 2520.

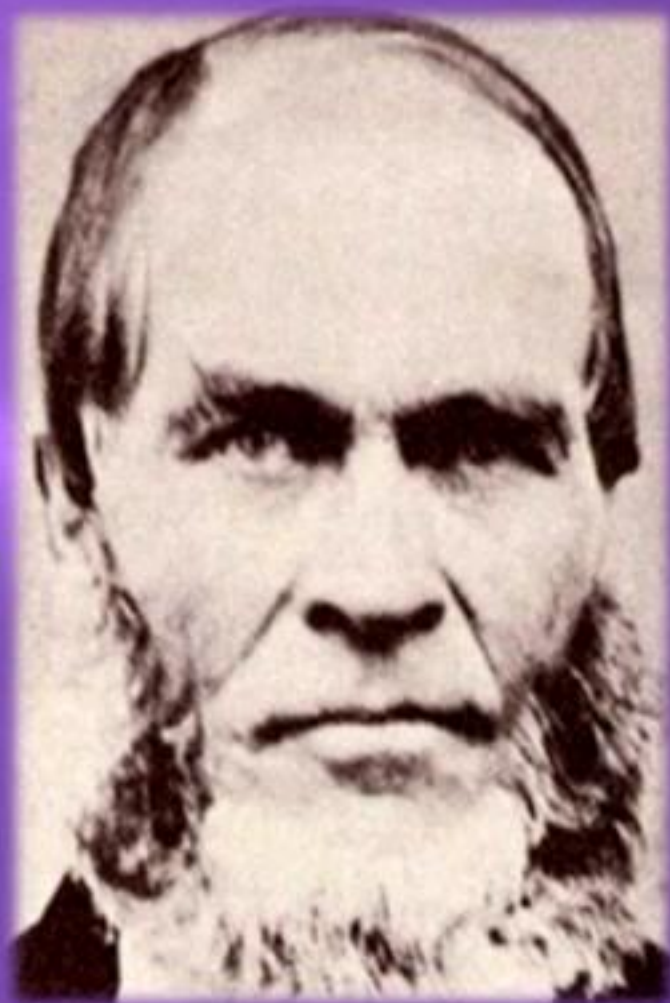
(It is interesting that Hiram Edson and William Miller did not agree with each other on which 2520 was the accurate one.)



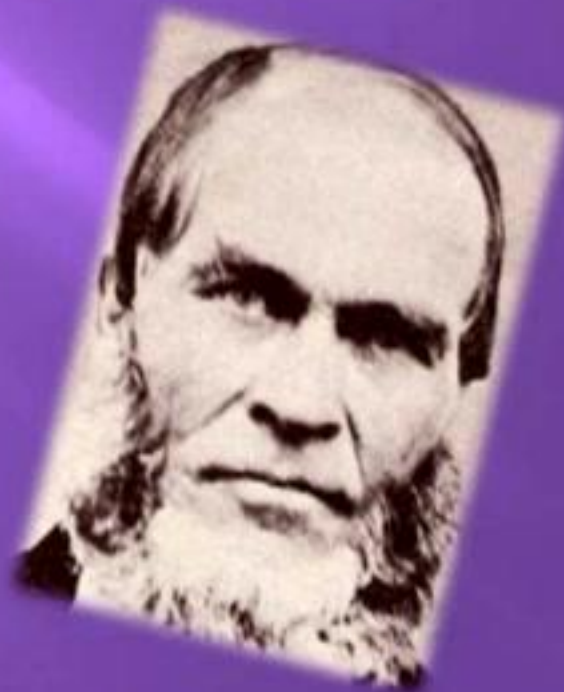
Miller,
although he
found both of
them, used
the 677-1844
line of the
2520,



but Edson
insisted it was
the 723-1798 line
that was correct.



What they did not realize is that -
they were both correct!



Sister White also says in that quote that,
*"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."* She simply says that Miller
"announced the termination of the 2300" days.
**She does not say that this was the longest
prophecy in the Bible!**

We should be careful not to read into her writings something that she is not saying!

The individual who wrote this newsletter inserted the phrase “the 2300 year prophecy” in brackets where Sister White used the term “the same great prophetic period”.

This is not only incorrect but deceptive!

Notice carefully what she says after she talks about the 70 weeks and the 2300 days.

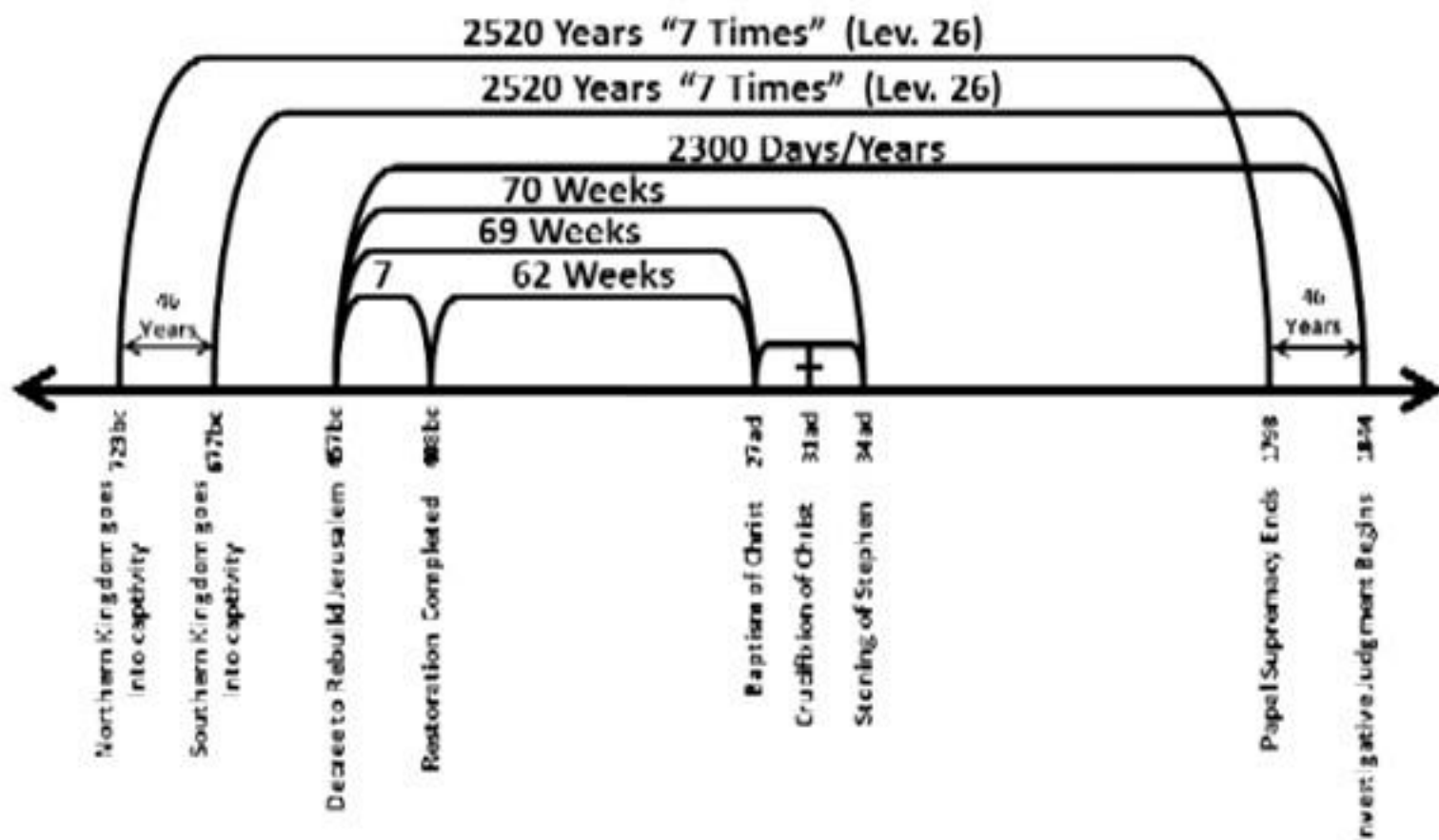
“The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.”

If the 70 weeks and the 2300 days are “each” based on a “different portion” of the same “great prophetic period” -

What period could that be?

If something is only considered a “portion” then it cannot be the “whole!”

Here is a chart illustrating some of the “different portions” of the “same great prophetic period”



Notice that the 2520 & the 2300 both come to an end in 1844!

So we see that the first objection that this individual gives against the 2520 does not hold up under close scrutiny!

But lets continue.

This individual's second reason is given as another quote from Sister White in connection with Revelation 10:6.



“There should
be time no
longer.”
Rev. 10:6

“This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.” 7BC 971

This individual says that since he believes that "*the longest time prophecy is the 2300*" and Ellen White says that, "The longest reckoning reaches to the autumn of 1844." that she also is saying that there is not "*any other time prophecy of any kind (either dating or time spans) after 1844.*"

But is that really what she is saying?

Notice that she says that this time is
“not the end of this world's history, neither of
probationary time, but of prophetic time”

She is saying that “prophetic time” ended in
1844. Remember what “prophetic time” was?

It was “a day for a year” reckoning.

In other words, after 1844, there is no
prophecy that is figured as 1 day = 1 year.

But she specifies that 1844 is not the end of
historic time nor the end of probationary time.

This does not in any way affect the 2520 for it
comes to its complete end in 1844!

Notice that she also says
“That is, the people will not have
another message upon definite
time. After this period of time,
reaching from 1842 to 1844,
there can be no definite tracing
of the prophetic time.
The longest reckoning reaches
to the autumn of 1844.”



Nowhere here
does she say that
the longest
reckoning is the
2300!

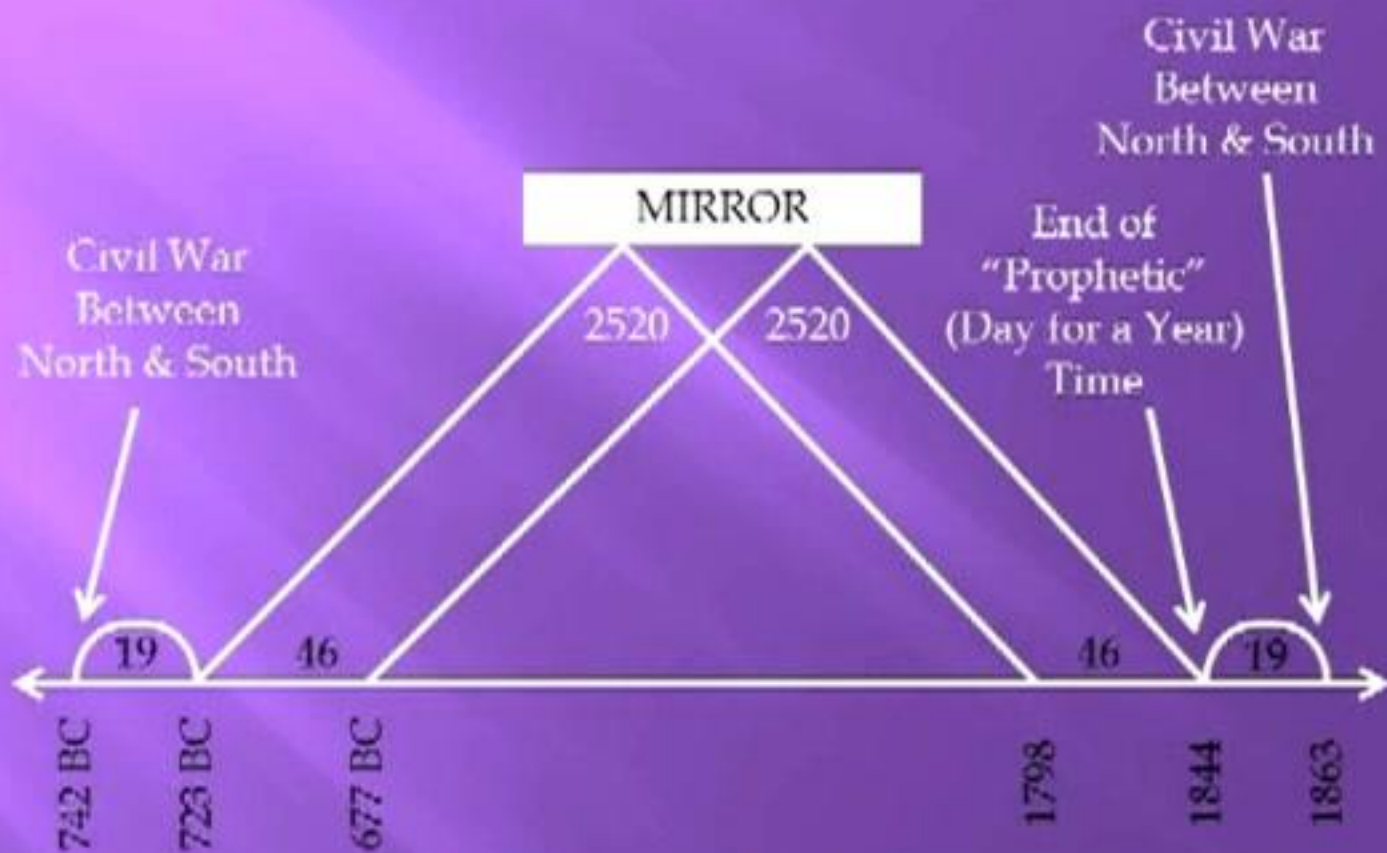
She also specifies
“no definite
tracing of the
prophetic time!”

You will also notice that in the
“Mirror” chart that I showed
earlier, the 2520 “prophetic time”
ended in 1844.

The comparison between the founding
of the SDA church & Isaiah’s prophecy
– was 19 literal years –
not prophetic time!

Nor was this comparison a “message”
based on prediction of time because it
was discovered after the fact!

Here is this chart again



Once again, this individual's argument fails to hold up under scrutiny. His next reason that he gives is that the 2520 is not mentioned in the writings of Ellen White, therefore it cannot be a valid prophecy.



Is this correct reasoning?

This is what is commonly
called an

“Argument from Silence”

It reasons that if someone is
silent on a certain topic, that
automatically makes that topic
right or wrong depending on
what view you want to accept.



This is faulty
reasoning
and it
bypasses
the facts
of what is
truth and
what is error!

Let me illustrate this thought.
If you and I are walking down the street, and a blue car drives by, and I choose to not say anything about it – Does my silence on that subject change the color of the car?



You might tell someone else – “Since he didn’t say it was **red**, that must mean that it was **green!**”

Another person might say – “Well, I think that since he didn’t specify what color it was, then it shows that he believed it was **red!**”



Do you see the ridiculousness
of this discussion?



My silence on that topic -
cannot be used as
evidence either for or
against the issue of
whether the car was blue,
red, green, or purple.
The color of the car has
to be determined
by the facts!

If the silence of Sister White on a subject makes that issue not true, then we must also throw out the **1290** prophecy of Daniel 12:11 for she never mentions that prophecy either!

... on the storm for ever and ever.
But thou, O Daniel, shut up the words,
and seal the book, even to the time of
the end; many shall run to and fro,
and knowledge shall be increased.
Then I Daniel looked, and behold,
there stood other two, the one on this
side of the bank of the river, and the
other on that side of the bank of the
river.
And one said to the man clothed in
linen, which was upon the waters of the
river, How long shall it be to the end
of these wonders?
And I heard the man clothed in
linen, which was upon the waters of the
river, when he held up his right hand
to his left hand unto heaven, and swore
unto him that liveth for ever that it shall
be for a time, times, and an half; and
when he shall have accomplished to
utter the power of the holy people,
these things shall be finished.

8 And I heard, but I understood not;
then said I, O my LORD, what shall be
the end of these things?

9 And he said, Go thy way, Daniel; for
the words are closed up and sealed till
the time of the end.

10 Many shall be purified, and made
white, and tried, but the wicked shall
do wickedly: and none of the wicked
shall understand, but the wise shall

11 And from the time that the daily
sacrifice shall be taken away, and the
abomination that maketh desolate set
up, there shall be a thousand two hundred
and ninety days.

12 Blessed is he that waiteth
and cometh to the thousand three hundred
and five and thirty days.

13 But go thou thy way till the end
be: for thou shalt rest, and stand in thy
lot at the end of the days.

HOSEA.

CHAPTER 1.

*Time of Hosea. 3 His mystical show-
ing of God's judgments upon whor-
edom.*

LORD their God, and will not give them
by bow, nor by sword, nor by battle,
by horses, nor by horsemen.

8 Now when she had weaned Lo-

make
like a
4 And
childre
whore
5 For
harlot:
done
go aft
bread
flax, r
6 %
us thy
wall, t
7 An
but sh
the sh
them:
return
was it
6 For
her co
plied
prepar
9 Th
away
my wi
recove
cover
10 A
in the
deliver
12 I
conso.
and

But is this accusation against
the 2520 actually true?

It is true that she does not talk
about the 2520 by the name
“2520”

– but she does refer to it as
you can see in the
following quotes.

“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.” EW 235

Notice that there was a mistake on the 1843 chart, but the most learned men who opposed the message failed to see it!

This is significant because there were several "learned" men who were giving the exact same arguments against the 2520 that are being replayed today! Therefore, the 2520 could not be "the mistake" because she says that they "failed" to see it!

So just what was that mistake (singular) that was in the prophetic periods (plural)?

She continues, "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." *Early Writings* 235



From this quote, we see that there was a mistake (singular) in the reckoning of the prophetic periods (plural), and that God put His hand over it in order to test His people. We also see that the men who opposed Miller's message failed to discover it. We also see that God removed his hand and explained the mistake, prior to the great disappointment of Oct. 22 1844, and that this mistake was that they had not taken into account that between B.C. and A.D. there is no "0" year.



This moved the end of the prophetic periods 1 year farther in time (from 1843 to 1844). This mistake only affected the ending date for the 2300 and the 2520. It did not have any bearing on the **validity** of the time prophecies. Notice that she uses the word - "periods" - that is plural! The only prophetic periods that reach to 1844 are the 2520 and the 2300. It appears that even though she did not call it by name, she still recognized the 2520 as a legitimate prophetic period!

“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 74

Here she says that the chart was “directed” by God & the figures were as He wanted them!
The 2520 prophecy was on that chart!

677	2520	7
	677	12
	1843	84
		30
538	2300	2520
457	457	

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them.

That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.” *Review & Herald*, 11-1-1850

Here she repeats this information!

"I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed."

Spalding & Magan 1.3

Here she repeats this information again!



She also says this:

**“The Lord does not repeat things
that are of no great consequence.”**

Manuscript 107, 1897, pp. 1, 2

It seems like she felt that it was very important for us, at the end of time, to understand that the 1843 chart (including the 2520 prophecy) was directed by God's own hand, and we are not to be trying to change the figures!!



“I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days.”

Early Writings 243

She here again refers to periods (plural).

She also says that the Millerites were correct in their reckoning!

These are just some of her quotes that refer to prophecies (plural) and periods (plural) that reach to 1844. And again, there are only 2 prophetic periods, that I am aware of, that reach to 1844!

And again, this individual's argument fails to hold up under scrutiny.

Still another argument that he lists is that the "*captivity of Manasseh could not have occurred in the year 677 BC.*"

But we have already seen that this is well documented in the history books!

This is his argument
(as quoted from him):

“This captivity of Manasseh could not have occurred in the year 677 BC! According to 2 Chr. 33:11, Manasseh was taken captive to Babylon by an unnamed king of Assyria. We know that there were three different Assyrian kings reigning during Manasseh’s rule (696-641 BC). These were Sennacherib (705-681 BC), Esarhaddon (681-669 BC), and Ashurbanipal (669-627 BC). Although we are not told the year of Manasseh’s captivity, repentance, and return to Judea, we know it had to happen during the reign of Esarhaddon (681-669 BC), or Ashurbanipal (669-627 BC). – And each of those Assyrian kings ruled long after 677 BC! We know this to be true because historical records only list Manasseh as being a vassal king – not to Sennacherib, but to Esarhaddon and Ashurbanipal – and neither of those latter kings were reigning in 677 BC!”

“This captivity of Manasseh could not have occurred in the year 677 BC! According to 2 Chr. 33:11, Manasseh was taken captive to Babylon by an unnamed king of Assyria. We know that there were three different Assyrian kings reigning during Manasseh’s rule (696-641 BC). These were Sennacherib (705-681 BC), Esarhaddon (681-669 BC), and Ashurbanipal (669-627 BC). Although we are not told the year of Manasseh’s captivity, repentance, and return to Judea, we know it had to happen during the reign of Esarhaddon (681-669 BC), or Ashurbanipal (669-627 BC). – And each of those Assyrian kings ruled long after 677 BC! We know this to be true because historical records only list Manasseh as being a vassal king – not to Sennacherib, but to Esarhaddon and Ashurbanipal – and neither of those latter kings were reigning in 677 BC!”

Do you see a problem with this person's line of reasoning?

To a surface reader, this newsletter author has just convinced him that the 2520 is false.



But to the discerning reader - it is this individual's argument that is totally ludicrous!

Look at this newsletter quote again!



Notice that he lists Esarhaddon as reigning from (681-669 BC), but then he adds, "neither of those latter kings were reigning in 677 BC!"

Now just where do you suppose that 677 could be?



In other words, this author, in an attempt to throw around some important words and get people to side with his viewpoint, has just contradicted himself in the same paragraph!

This is a common tactic used to sway people that are not careful readers!

One of the big arguments used against the 2520, and promoted in this newsletter, is that they say that in the original language, the phrase "seven times" in Lev. 26 is not translated correctly, and that it should be translated "sevenfold". And since they come to this conclusion about those texts, they say that you cannot get a prophetic time from that chapter. They say that God's threatened curse should just be understood as complete since 7 is a complete number.

This argument has several flaws.

The first of which, is that this is what is called:

**“Higher
Criticism!”**



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This is what
Sister White has
to say about
Higher Criticism:



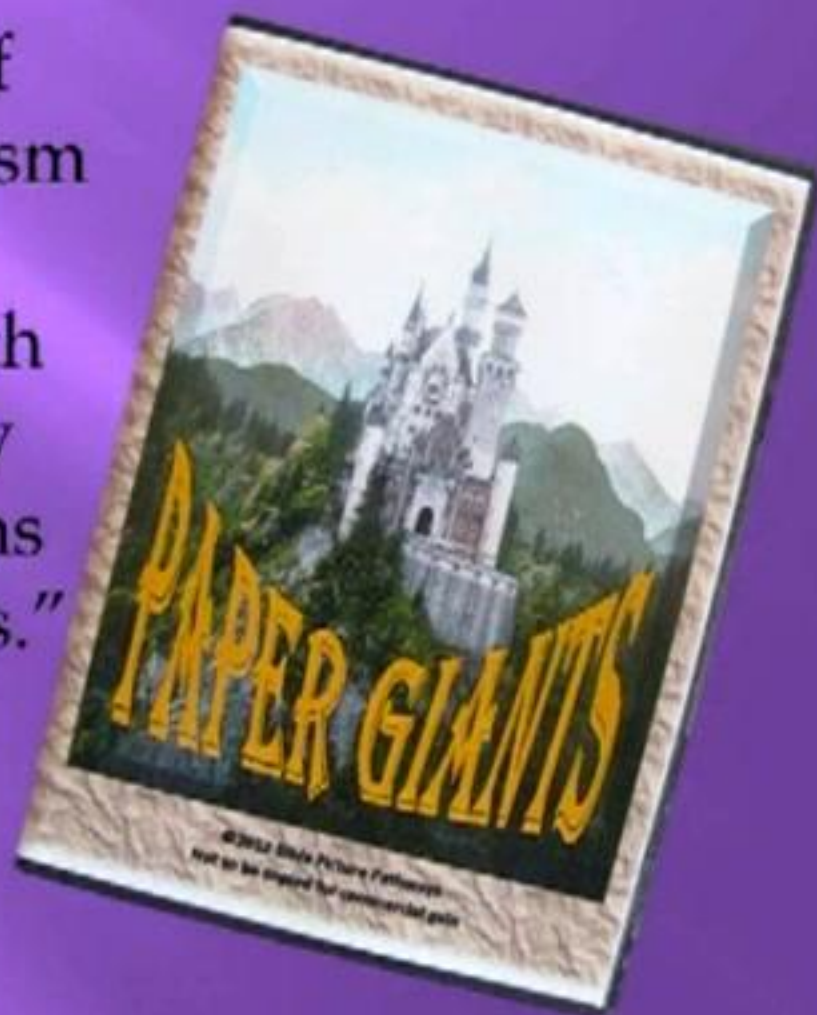
“As in the days of Christ, the light of truth is pushed into the back-ground.

Men's theories and suppositions are honoured before the word of the Lord God of hosts. The truth is counteracted by error. The word of God is wrested, divided, and distorted by higher criticism.”

Bible Echo, February 1, 1897

“To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is **robbing God's word** of power to control, uplift, and inspire human lives.” *Acts of the Apostles* 474

This topic of
Higher Criticism
is covered
more in depth
in one of my
other sermons
"Paper Giants."

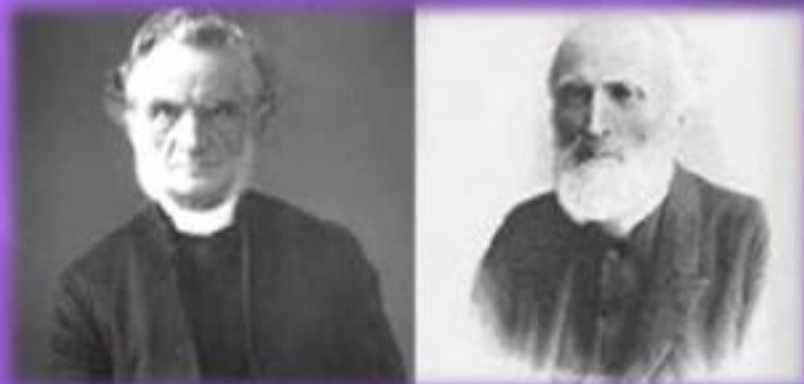


The second flaw is that if you look up the word that they claim it should be translated as – “sevenfold” – it is a combination of two words – the words “seven” and “fold.” “Seven” of course means “seven,” and, according to Webster’s dictionary, “fold” means “times”.

Therefore, their argument collapses in upon itself!



The third flaw that causes this argument to fall, is that in order to come up with the word "sevenfold" they have to resort to using a modern corrupted Bible version that is based on the corrupted Septuagint, the trashed Sinaiticus, or the spiritualistic Westcott & Hort manuscripts.



This is a red flag to those who have studied into the different versions and believe that the Textus Receptus is the more accurate manuscript.





The fourth flaw of this argument against the 2520 is that the 2520 from Lev. 26 is on both the 1843 and the 1850 prophecy charts, and we have inspired endorsement for the prophecies contained in those two charts that were directed by God Himself! Here again, it is over the issue of "Higher Criticism!" Who are you going to believe - The critical scholars, or God?

"WARNING"

**Following the
counsel of the critical
scholars insured the
destruction of the
antediluvians!**

The fifth flaw is that “if” the original text has to contain a **time element** in the wording – then Joseph’s interpretation of Pharaoh’s dreams could not be correct.





Because
there are 2 dreams
involving cattle and
ears of corn with
nothing to connect
time to it at all,
but Joseph interprets
the cattle and
the corn as "years!"

The sixth flaw is that the chances of the 2520 just being coincidence, and all the parallels that line up with it just being happenstance are astronomical! Just for the 2520 to pinpoint 1798 and 1844 is about

1 in 35,994,000

and that doesn't even take into account all the parallels.



I could go on with all of the inconsistencies and misquotes of this individual's newsletter - because it just shows how unfounded the arguments against the 2520 are - but I am going to stop looking at the errors here and get back to the 2520 and all of its connections and why it is important for us to understand!



We have already seen some quotes where Sister White says that this 1843 chart was directed by God Himself and the figures were as He wanted them! Does she say anything about the 1850 chart that was printed by Otis Nichols?



"I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much." 13MR 359

Notice she says that she “saw”
that this chart was a fulfillment of
a prophecy in the Bible!

What is she talking about?



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

“As early as 1842 the direction given in this prophecy to “write the vision, and make it plain upon tables, that he may run that readeth it,” had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk.” GC 392

In other words,
Sister White was shown
by God that
the 1843 and 1850 charts
were a fulfillment
of Habakkuk's prophecy!

I would also like to point out this part
of that text in Habakkuk -

“Write the vision, and make it plain upon
tables, that he may run that readeth it. For
the vision is yet for an appointed time, but at
the end it shall speak, and not lie: though it
tarry, wait for it; because it will surely come,
it will not tarry. Behold, his soul which is
lifted up is not upright in him: but the just
shall live by his faith.”

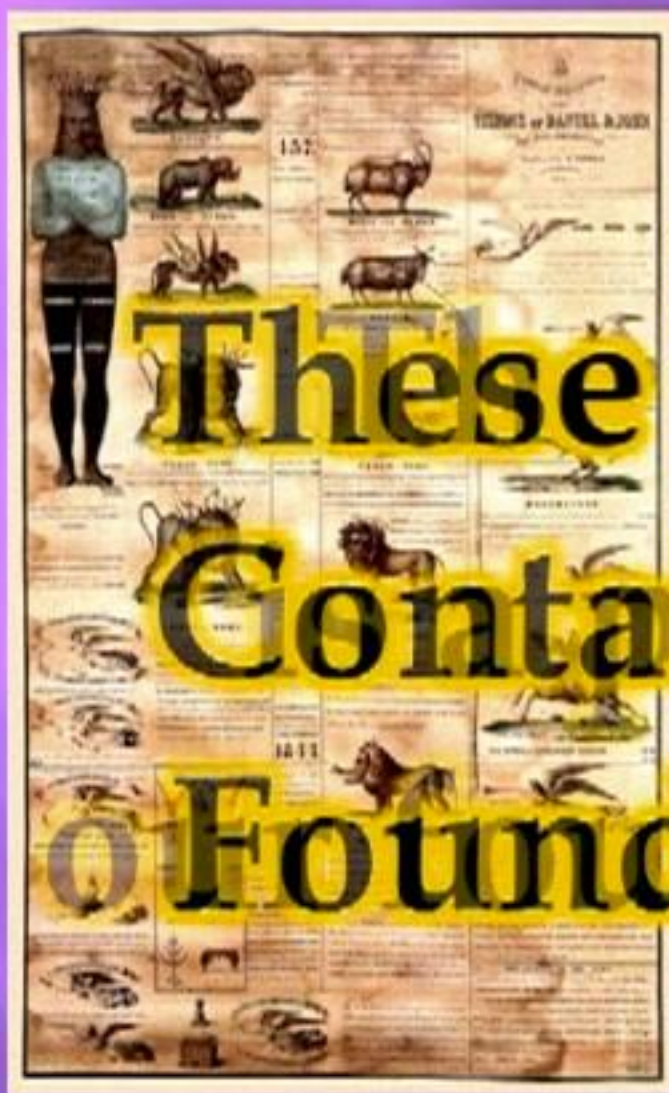
Notice that it says,
“at the end it shall speak,
and not lie:!”

Yet those who want to reject the 2520,
try to get us to believe that the 1843 &
1850 charts - are “Lying” to us!

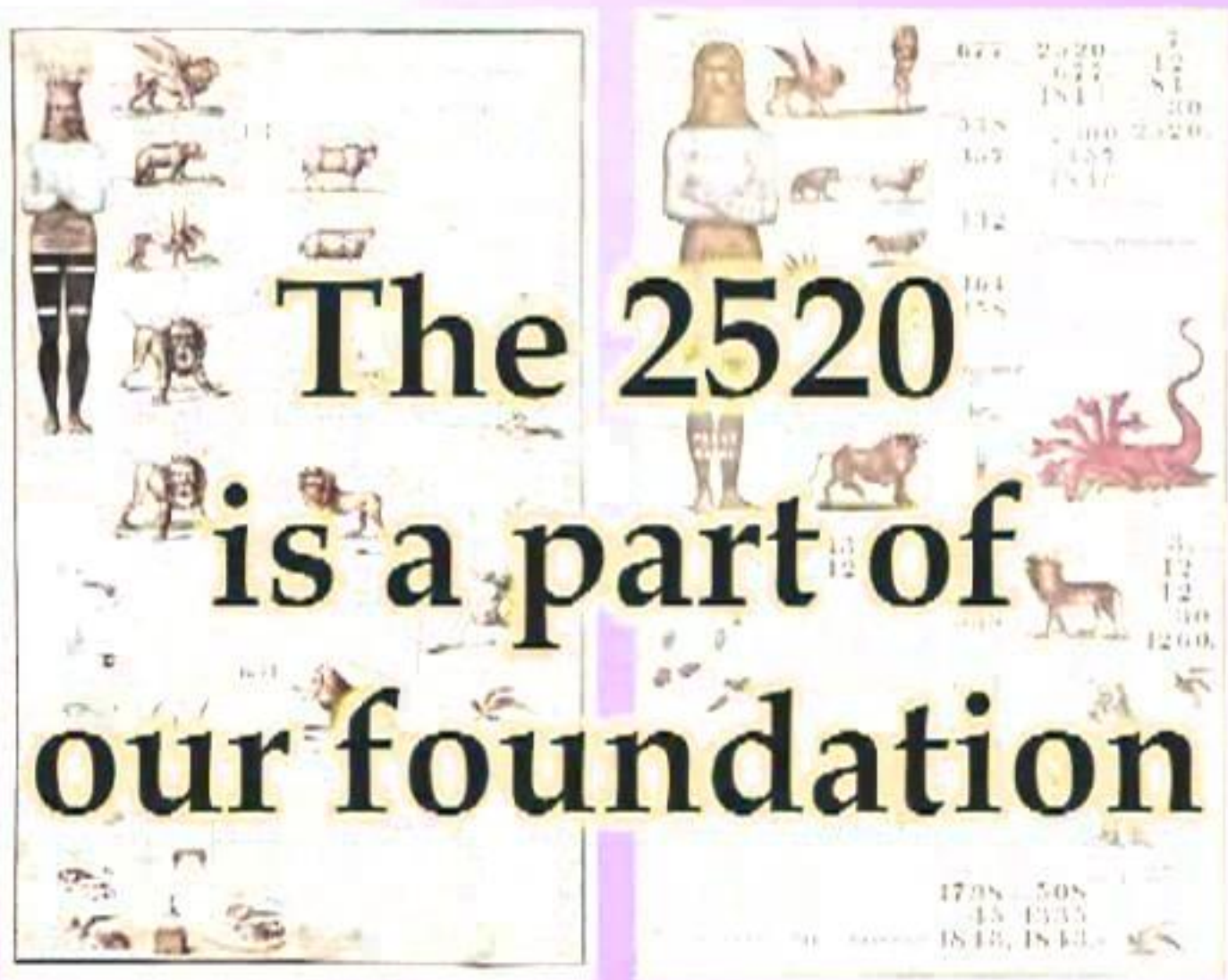


Why are these quotes important?

"You must never, never seek to lift one pin, remove one landmark, that the Lord has given to his people as truth. There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.**" General Conference Daily Bulletin, Feb. 20, 1899



These Charts
Contain Our
Foundation!



The 2520
is a part of
our foundation

RH, April 14, 1903

“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.”**

Notice that she says that we have been building "upon" the "foundation of the faith" "ever since the message came in 1842, 1843, and 1844."



In other words – The foundation was in place by 1845! That means, if you remove the 2520, you are removing part of our foundation!

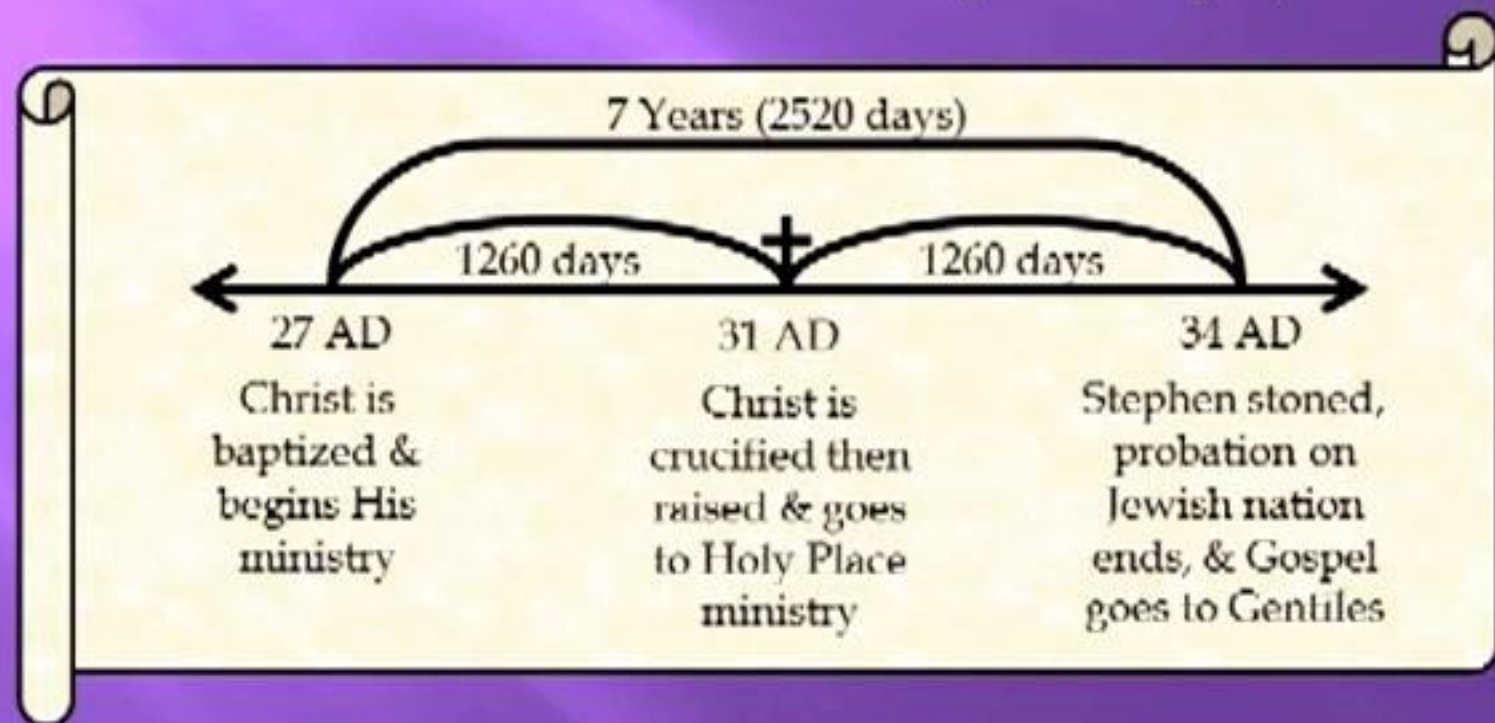


“They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded.”

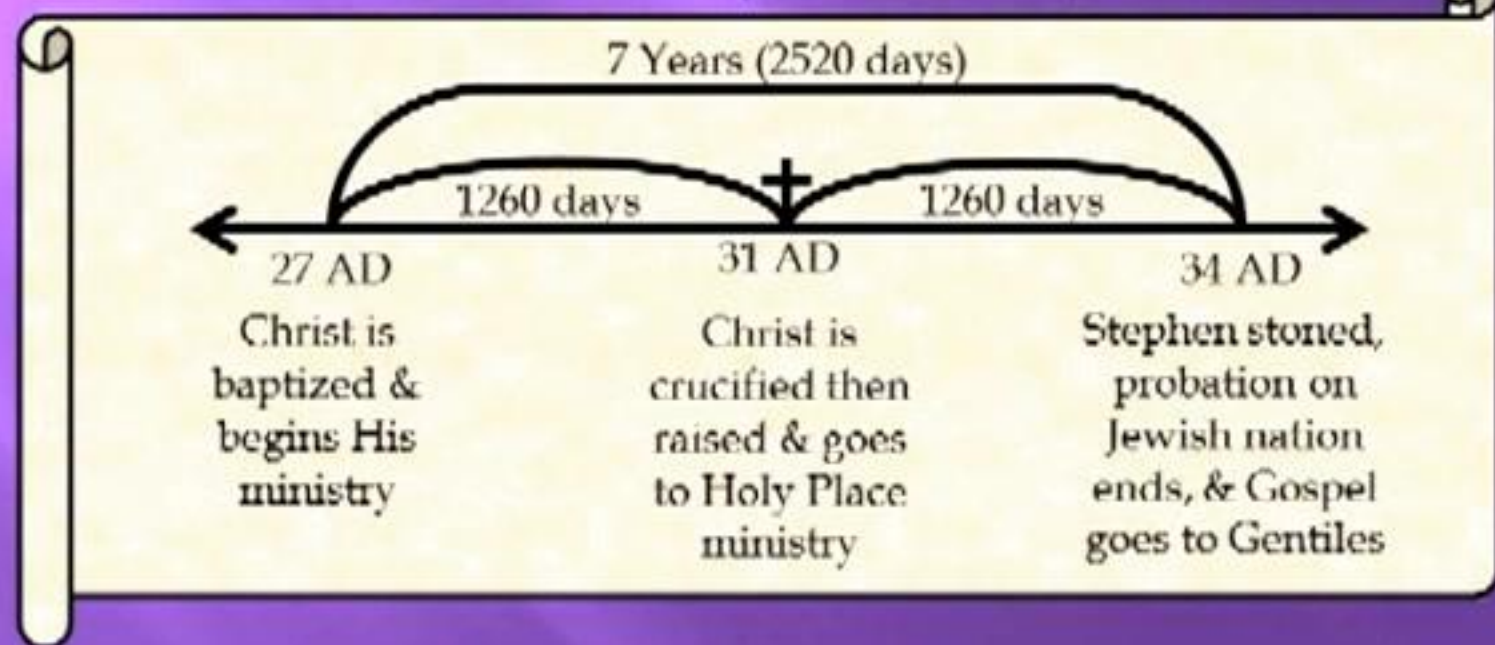
10 Manuscript Releases 46

Let's look at some parallels

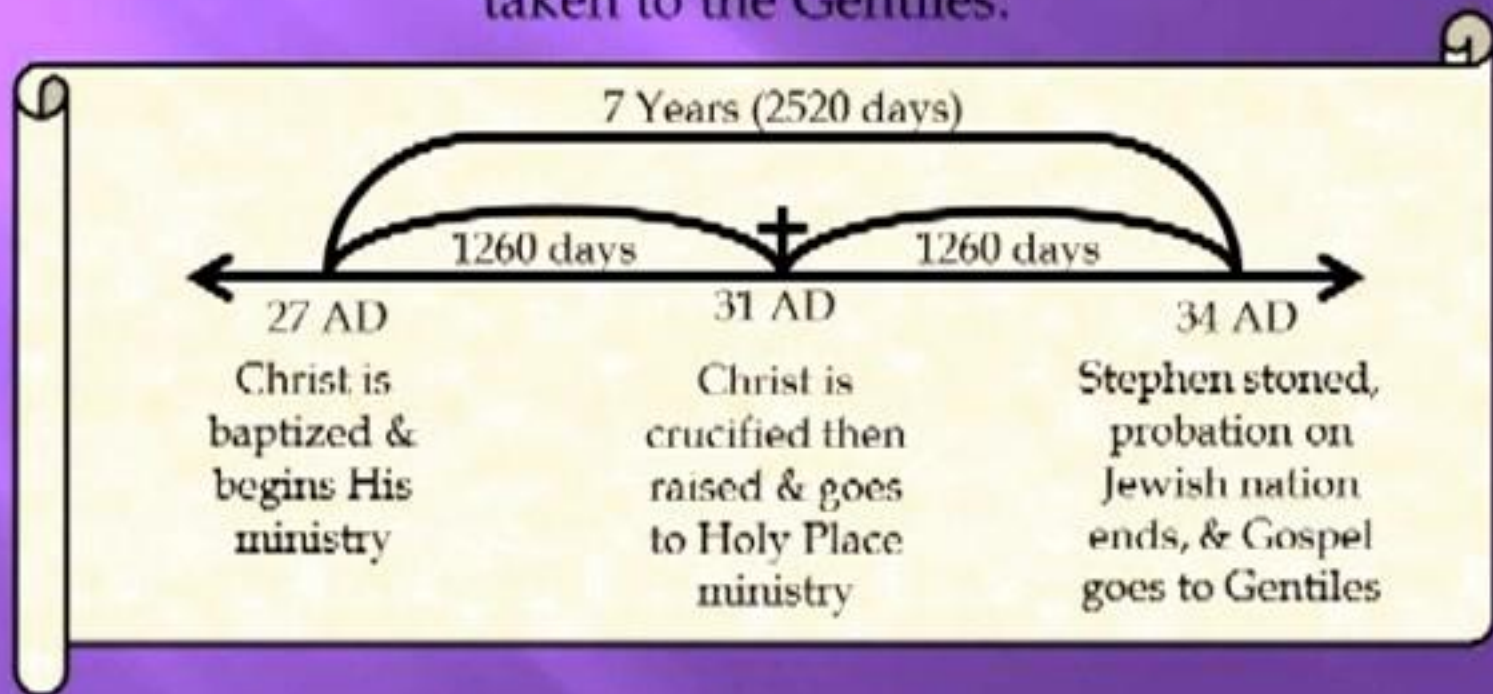
Look at the 1 week where Christ
“confirmed the covenant”
It is another 2520 (in days)



In 27 AD, Christ was anointed for His 3 ½ year ministry by baptism. In 31 AD Christ was crucified, raised, and went back to heaven to begin His ministry in the Holy Place of the heavenly Sanctuary. This year is also when the Holy Spirit came in at Pentecost. Christ had to leave so the Holy Spirit could come (see John 16:7).



For the next 3 ½ years, probationary time was still extended to the Jewish nation. In 34 AD, persecution on Christ's followers, beginning with Stephen's "deadly wound", closed the nation's probation, and the Gospel was taken to the Gentiles.



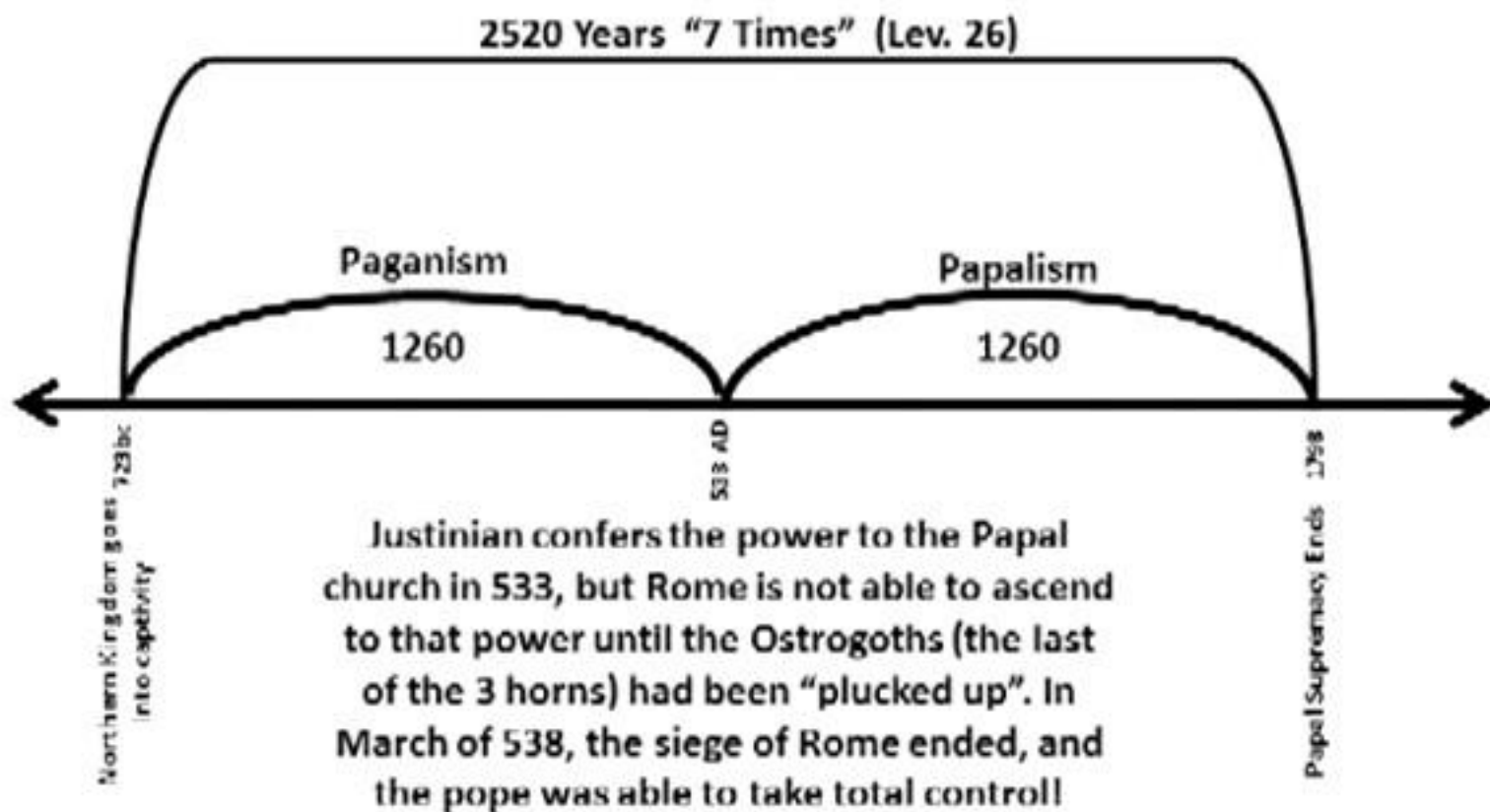
This 2520 is showing
Christ and His church.

Now as you can expect,
if you are not under the
“blessing” of God, you are
automatically under
the curse!

If the blessing of God places you under the control or influence of a Godly power – then the curse would be the opposite. It would place you under the control or influence of a Satanic power.

Let's look at the curse that scattered Israel and see how it compares.

This illustrates the very year that the Papacy came into power.



This 2520 places its emphasis on the "Scattering"

Now notice, the 2520 begins in 723 BC and "scatters" Israel because of the apostasy of God's people (church). It ends with the "scattering" of an apostate church (papacy) in 1798. During these 2520 years, God's people were under the control of 2 desolating powers – first Paganism, then Papalism! If you divide 2520 in half, you have 1260. Paganism had control for 1260, then Papalism had control for 1260.

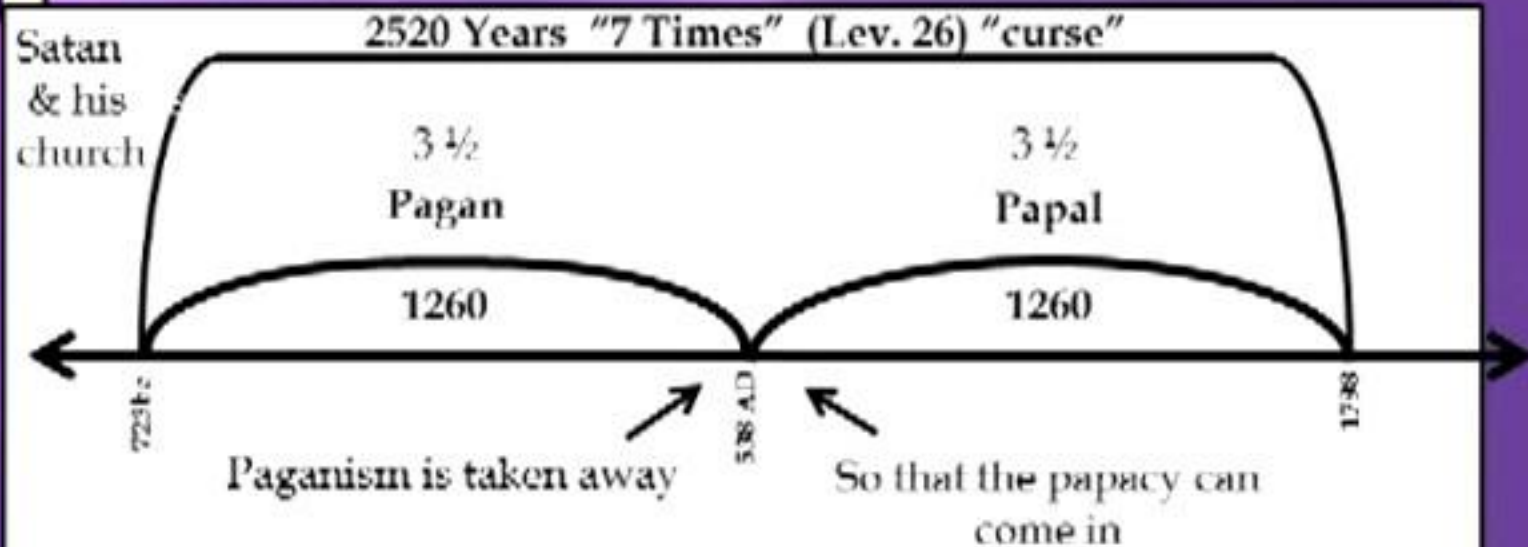
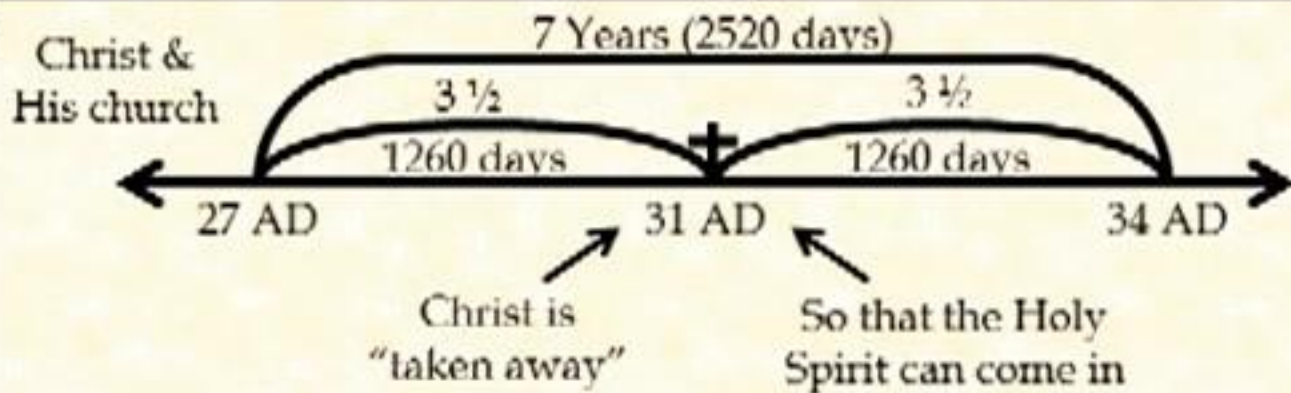
2Thessalonians 2:3-8

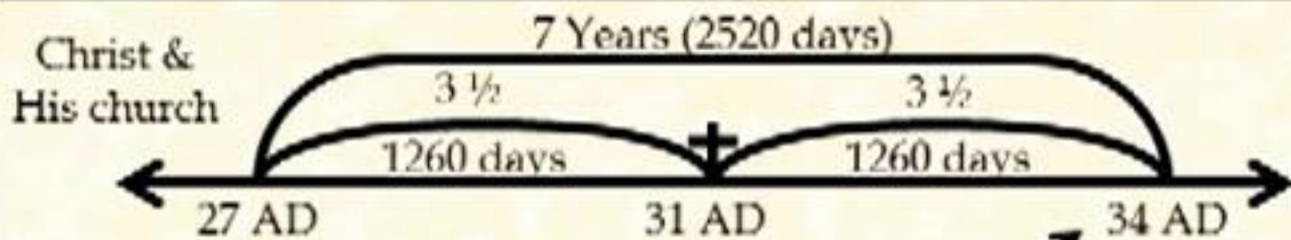
“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed [papacy], the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God...

...For the mystery of iniquity doth already work: only he [**paganism**] who now letteth [**hold down, suspension**] will let, until he be taken out of the way. And then shall that Wicked [**papacy**] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:"

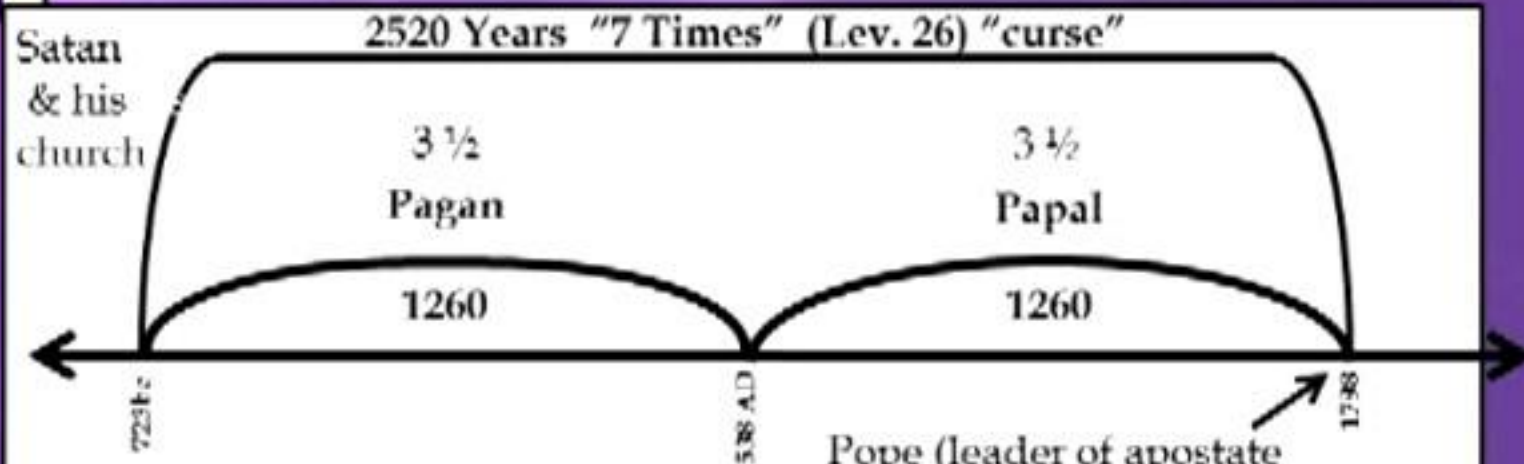
The 2520 (one week) that Christ
“confirmed the covenant” has
so many parallels with what
happened under the 2520 curse
for breaking the covenant,
that it would be impossible
to cover them all in this one
presentation!

Here are just a few.





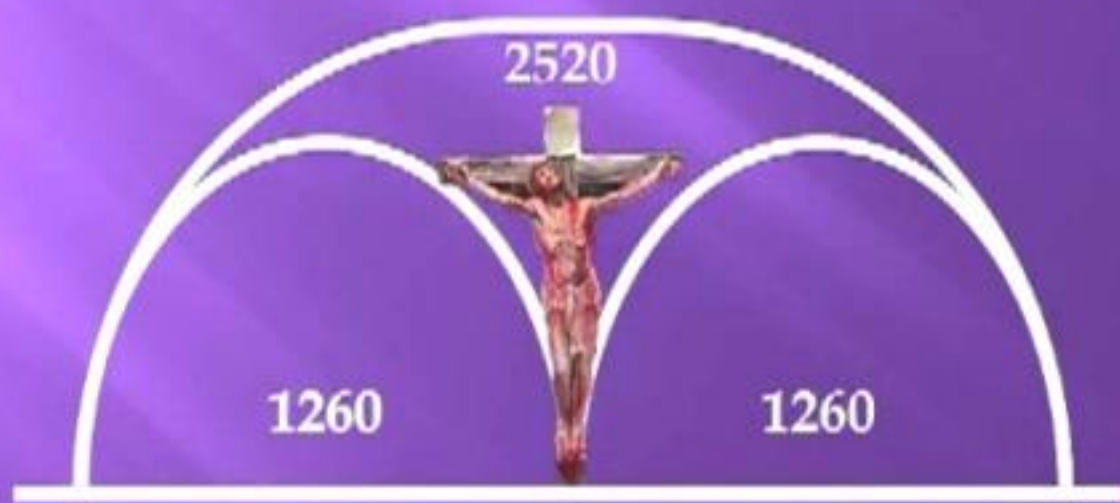
Stephen (a leader of the church) is stoned (receives deadly wound)



Pope (leader of apostate church) is arrested (papacy receives deadly wound)

These parallels give even more meaning to
Galatians 3:13:

“Christ hath redeemed us from the curse of
the law, **being made a curse for us**: for it is
written, Cursed is every one that hangeth on
a tree:”



Now from the time that the siege began in 723 BC until probation ran out for the southern kingdom was 46 years. At the end of the 2520, there was 46 years that the message of Christ's soon return went to the churches. At the end of this 46 years, the end of the second 2520, probation ran out for those who rejected the message.

“Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, “Babylon is fallen, is fallen, that great city.”

Revelation 14:8. **That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches.** In connection with this

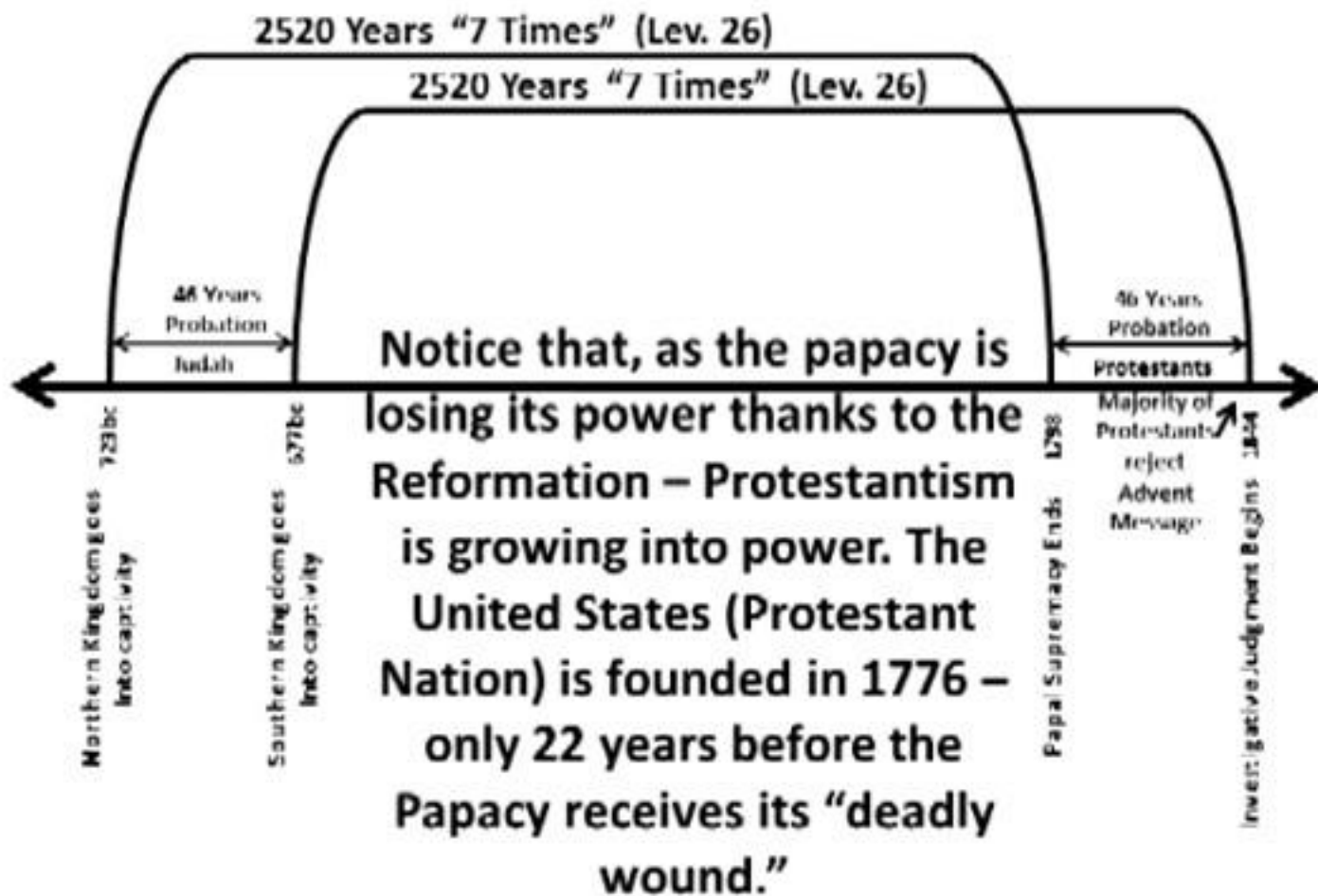
message the “midnight cry”

[See Matthew 25:1-13.] was given:

“Behold, the Bridegroom cometh; go ye out to meet Him.” CET 50

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them... These two classes are brought to view in the vision--those who declared the light which they had followed a delusion, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” 1SM 63

Here is a chart showing this comparison between the two 46 year periods



In fact, look at these “Shut Doors”

Shut door on Jewish nation in 34 ad.

Matthew 23:38

Behold, your house is left unto you desolate.

“The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.”

Great Controversy 328

The blood of Christ, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. **The curse** of God followed them, and they were a by-word and a derision to the heathen and to Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. Yet I saw that God marvelously preserved this people, and had **scattered** them over the world, that they might be looked upon as especially visited by **a curse** from God. I saw that God has **forsaken the Jews as a nation**; yet there was a portion of them who would be enabled to tear away the veil from their hearts. ...Individuals among the Jews will be converted; but **as a nation they are forever forsaken of God.**

Shut door on Catholicism in 1798

Revelation 2:20-21

Notwithstanding I have a few things against thee, because thou sufferest that woman **Jezebel**, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And **I gave her space to repent of her fornication; and she repented not.**

“The infliction of the deadly wound points to the **downfall of the papacy in 1798.**”

Great Controversy 578

A Shut Door on Protestants in 1844.

“In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.”

Early Writings 238

A Shut Door on Protestants in 1844.

“I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him.”

Early Writings 251

Shut door on Laodicean church

"Sunday Law"

A blessing or a curse is now before the people of God--a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." *1 Testimonies* 609

Shut door on Laodicean church

“Sunday Law”

“The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people **needed true and faithful watchmen**, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is **Seventh-day Adventists**.

Shut door on Laodicean church “Sunday Law”

Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans.

What a condition of blindness is theirs!

Shut door on Laodicean church “Sunday Law”

This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "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." The **guilt of self-deception** is upon our churches. **The religious life of many is a lie.**"

1888 Materials 1025

Shut door on Laodicean church "Sunday Law"

"Of those who boast of their light and yet fail to walk in it Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works which have been done in thee had been done in **Sodom**, it would have remained until this day."--RH Aug. 1, 1893. [THE BRACKETED COMMENTS ARE BY ELLEN WHITE.]

Last Day Events 48.2

Shut door on Laodicean church “Sunday Law”

The church is in the Laodicean state. The presence of God is not in her midst.--1NL 99 (1898).”

Last Day Events 49

“Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem.”

2 Selected Messages 378

“Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people.” *5 Testimonies 160*

Those are some pretty
sobering thoughts!

Keep in mind the
connections between
the “shutting of
the door” and
the “2520!”



Now look at the parallels between
the 2520 curse and Babylon.

First, there is Nebuchadnezzar who is given warning of a 2520 curse (Dan. 4) in which a tree is cut down but the stump is left with a band of iron and brass. But he doesn't heed the warning. He boasts of his own glory instead of giving glory to God. Therefore God "scatters" him into the field to be with the beasts for 2520 days - during which time he eats the grass of the field. At the end of this 2520, he is "gathered" back to his kingdom.

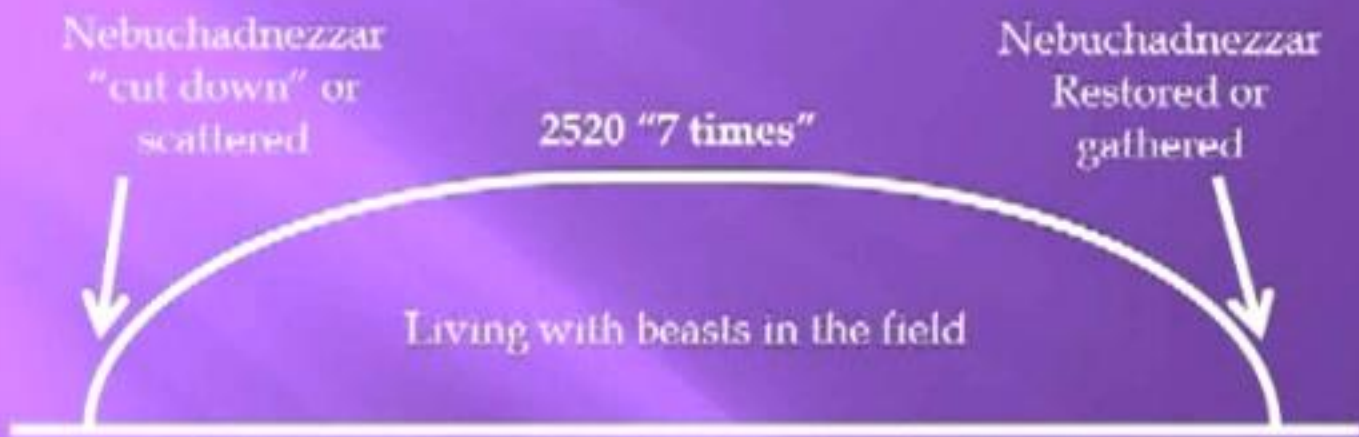


Israel had rebelled against God, therefore
the 2520 curse of Lev. 26 fell on them
(which also included iron and brass, trees,
and beasts)

and He scattered them for 2520 years,
during which time, the "beast" power ate
the "grass" (people- Isa 40:6).

At the end of this time period, the people
of God are to be gathered together again.





Look at this quote from William Miller,
Miller's Works Vol.2 p.261:

"Seven times," in Nebuchadnezzar's dream,
was fulfilled in seven years. Nebuchadnezzar,
for his pride and arrogancy against God,
was driven among the beasts of the field,
and was made to eat grass as oxen, until
seven times passed over him, and until he
learned that the Most High ruled in the
kingdoms of men, and gave it to
whomsoever he would.

This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves, --they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will.

That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years; for one half of 7 times, that is, 3 times and a half, is called, in Rev. 12:6, 1260 days, (fulfilled in so many years.) See also Rev. 12:14; 13:5. Forty-two months is the one half of 2520, for twice 1260 is 2520.

Therefore the sum and substance of the whole is, that the people of God would be among the beasts, or kings of the earth, seven times, which is 2520 years, one half of which time they would be among be under literal Babylon, which means the ruling kings of the earth, viz. 1260 years; and the other half under mystical Babylon, the mother of harlots, the abomination of the whole earth, 1260 years; making in all 2520 years.

Therefore seven times would the people of God be punished for their sins, to fill up the measure of the sufferings of Christ, before they would be delivered from all their enemies, and come into possession of the glorified kingdom which was prepared for them from the foundation of earth.

And Ezekiel alludes to the same "seven times," Eze. 39:9,10,"And they that dwell in the cities of Israel shall go forth, Jerem. 15:1-3, and shall set on fire and burn the weapons, Jer. 5:14, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, nor cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God."

Ezekiel here gives us to understand that, by means of the people of God being driven out of their cities, and by the word of God, they would be enabled to destroy or be destroying their enemies, and to spoil those who had been spoiling them, and rob those who had robbed them; and this, too, would take seven years, or 2520 days; and, Ezekiel being commanded to reckon each day for a year, 4:4-6, then it would be 2520 years."

So you can see that
William Miller
understood some of
these parallels in his day!

The 2520 points us to when
God would start “gathering”
His people again.

In other words,
it identifies
the Advent
movement as
the last day
remnant church!



Belshazzar had the warning of his grandfather's experience of the 2520 curse, but he didn't heed the warning. He filled the **vessels** of the sanctuary with the **wine of Babylon** and praised and exalted the gods of gold, and of silver, of brass, of iron, of wood, and of stone. This is when the hand wrote Mene Mene Tekel Upharsin on the plaster wall in front of the candlestick. Remember that this was signaling the fall of Babylon, and only **Daniel** could understand the writing on the wall.



Notice that in his rebellion, Belshazzar filled the vessels [people](2 Tim. 2:19-21) of the Lord's house, with the "wine of Babylon"! Then he praises and exalts the false gods that are made like these vessels (**exalting man**).

Then the words Mene Mene Tekel Upharsin are written on the plaister wall (see Deut. 27:1-5, and Lam. 2:18, Prov. 7:2) signaling the fall of Babylon.



It is interesting to see that these words are actually Aramaic words. Looking them up in Strong's Concordance shows that these words are common Aramaic words. In other words, the king may have been able to read it; he just did not understand what message was behind the words. Daniel gives the meanings of the words as, "**MENE**; God hath numbered thy kingdom, and finished it. **TEKEL**; Thou art weighed in the balances, and art found wanting. **PERES**; Thy kingdom is divided, and given to the Medes and Persians.

If you look these words up in Strong's Concordance it identifies that Peres and Upharsin are the same word. So mene, mene, tekel, uparsin would be literally interpreted "number, number, weight, divide.

Daniel gives the meaning but why are there two "mene"s?

The message that Daniel relays needs but one "mene" but the words written on the wall have two.



Mina (mī'nā), KJV 4 times **Pound** (pound), once **Maneh** (mā'ně). [Heb. *maneh*; Akkadian *manû*; Ugaritic *mn*; Egyptian *mnw*; Aramaic *mene*; Gr. *mna*.] A weight found in many areas of the ancient East. The Babylonian "mina" weighed 60 shekels, but the Canaanite and Hebrew (1 Ki 10:17; Eze 2:69; Neh 7:71, 72) "mina" 50 shekels (Eze 45:12, RSV). Metal mina weights in the shape of bulls have been found in

Shekel. [Heb. *sheqel*; Aramaic *teqel*; Ugaritic *ṯql*; Akkadian *shiqḷu*.] A weight used for metals (Gen 24:22). The shekel was used as a recognized standard in financial transactions in the early period of the an-

These words were the names of coinage in that time period. The Mene or Mina was 50 shekels. The Tekel was a Babylonian term for the shekel. The word Upharsin or Peres was a Mene divided.

Mene = 50

Mene = 50

Tekel = 1

Peres = 25

126 shekels

The shekel was equal to 20 gerahs (Lev 27:25)

126 shekels = 2520 gerahs

In other words,
the fall of
Babylon was
announced by
the writing
of the 2520
on the wall
in front of the
candlestick.



Did Daniel understand the 2520? Look at Dan 9:11-13

“Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.”



A careful analysis of Daniel's prayer here in Dan. 9 reveals the same wording of the 2520 curse as found in Lev. 26.

Belshazzar saw the number on the wall and he didn't understand what it meant. But when Daniel sees it he realizes right away that this was not a good thing.

Daniel understood what the 2520 meant –
SCATTERING.

He knew it meant God's judgment on the kingdom. That's why he said, 'Your kingdom is numbered and finished, weighed and wanting, and divided!'



Why does it say that the 2520
was written on the wall in
relation to the candlestick?



The candlestick has a lot of meaning. Among other things, it shows the 2520 composed of two $3\frac{1}{2}$ sections.

This automatically refers you
back to the sanctuary.



Was there any
other
connection
between
Belshazzar's feast
and the
sanctuary?

The Vessels!

Remember that in his rebellion,
Belshazzar had filled the
vessels [**people**](2 Tim. 2:19-21)
of the Lord's house [**church**],
with the "wine of Babylon"!

Numbers 7:84-86

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

Chargers and Bowls = 2400 Shekels

Spoons = 120 Shekels

Total = **2520** Shekels



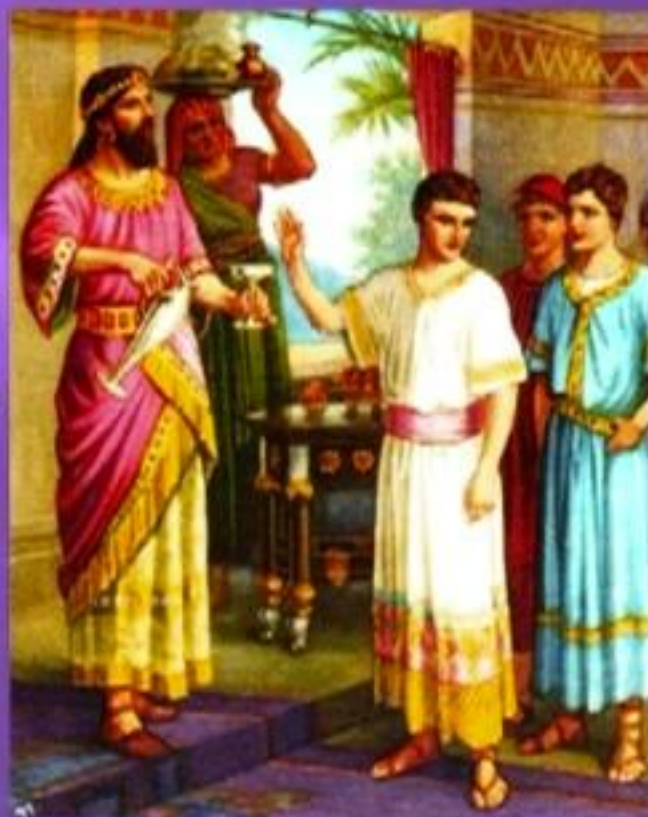
It is pretty fascinating that the book of Daniel is not only portraying the events of the last days, but also the order in which they come.

For Example:

Daniel 1 = 1st Angel's Message

Revelation 14:7

Fear God, and give
glory to him; for the
hour of his judgment
is come: and worship
him that made
heaven, and earth,
and the sea, and the
fountains of waters.



Daniel 2 = 2nd Angel's Message



Revelation 14:8

Babylon is
fallen, is fallen,
that great city,
because she
made all nations
drink of the
wine of the
wrath of her
fornication.

Daniel 3 = 3rd Angel's Message

Revelation 14:9-12

If any man worship the beast
and his image, and receive
his mark in his forehead, or
in his hand, The same shall
drink of the wine of the
wrath of God, which is
poured out without mixture
into the cup of his
indignation; and he shall be
tormented with fire and
brimstone in the presence of
the holy angels, and in the
presence of the Lamb:...



Daniel 4 = 4th Angel's Message

Revelation 18:2-4

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird... **Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues.

Curse of 7 Times (2520)
Scattering of, Repentance
of, & Gathering of
Nebuchadnezzar



Daniel 5 = Final Fall of Babylon

Belshazzar's
Rebellion,
2520 Curse,
Euphrates dries up



Cyrus [Christ]
takes Babylon

Notice that Dan. 4 shows the reaction of the **righteous** to the "2520" [Nebuchadnezzar repents and turns to God]

Dan. 5 shows the reaction of the **wicked** to the "2520" [Rebellion & Probation Closed]

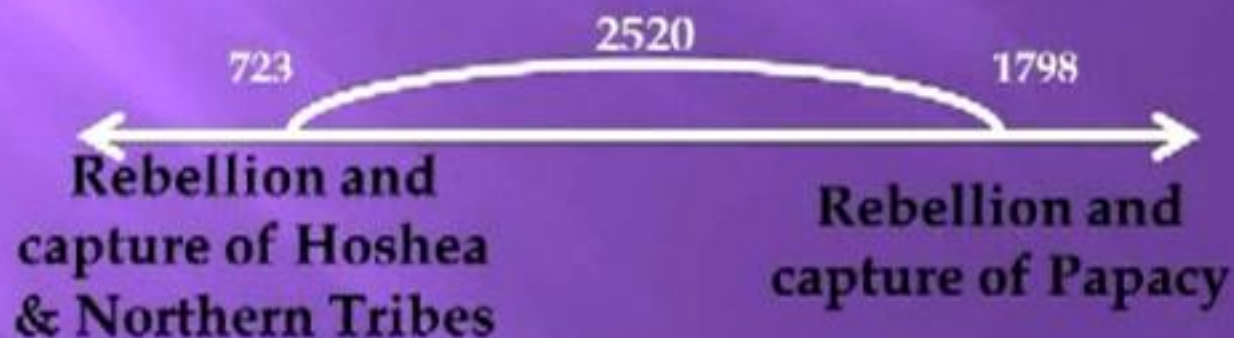
Notice also that
Nebuchadnezzar understands
his punishment (2520), repents
and turns to God.

Belshazzar on the other hand,
does not understand his
punishment (2520). He is in
open and defiant rebellion &
his probation closes.

Notice also that
Nebuchadnezzar understands
his punishment (2520), repents
and turns to God.

Belshazzar on the other hand,
does not understand his
punishment (2520). He is in
open and defiant rebellion &
his probation closes.

Just as Belshazzar had a 2520 & Nebuchadnezzar had a 2520, & one rebelled & was destroyed, & the other one accepted his punishment & repented - so one line of the 2520 emphasizes those who reject their punishment & rebel (scattered),



One reason why it is important for us to understand the 2520 curse and all of its implications to our time can be seen in the ministry of John the Baptist.

Remember:
The 2520 is the curse for disobedience to
God's Law. Once you understand this
aspect, you will begin to discover parallels
of the 2520 all through the Bible!



Bible parallels show that Elijah had
a message for Israel,



(and when you
really get into it
and study it out,
you will discover
that there is
actually a 2520
parallel in that
story as well).

Jesus referred to
John the Baptist
as the second
Elijah
[Matt.11:14]

(whose purpose
it was to prepare
the people for
the coming of
Christ.)



In John the Baptist's ministry,
his message was a call to repentance.

A repentance
from what?

It was a call to
repentance from
the very condition
that had brought
the 2520 curse upon
the nation!



Ellen White,
in the 2nd volume of the
Spirit of Prophecy page 55,
quotes from the curse in
Leviticus 26,
then she continues:

“The Jews were experiencing the fulfillment of the threatened curse of God for their departure from him, and for their iniquity; yet they did not lay these things to heart, and afflict their souls before God. A people that hated them ruled over them. They were claiming the blessings God had promised to confer upon them should they be obedient and faithful. But at the very time they were suffering under the curse of God because of disobedience. John declared to them that unless they bore fruit, they would be hewn down and cast into the fire.”

“The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by **John the Baptist** for the Jewish nation. By startling messages of warning, God's prophet awakened men from worldly dreaming. Through him God called backsliding Israel to repentance. By his presentation of truth he exposed popular delusions. In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. "Repent ye; for the kingdom of heaven is at hand," was John's message.

This same message, through the publications from our printing houses, is to be given to the world today. **The prophecy that John's mission fulfilled outlines our work,--"Prepare ye the way of the Lord, make His paths straight."**

Matthew 3:2, 3.

As John prepared the way for the first, so we are to prepare the way for the second, advent of the Saviour."

Counsels to Writers & Editors 178

If Elijah was the first, and his message has parallels to the 2520. And John the Baptist, the 2nd Elijah, has a message that recalls the 2520.

And we are the 3rd Elijah, and we reject the validity of the 2520, exactly what kind of message will we be giving?

1



2



3



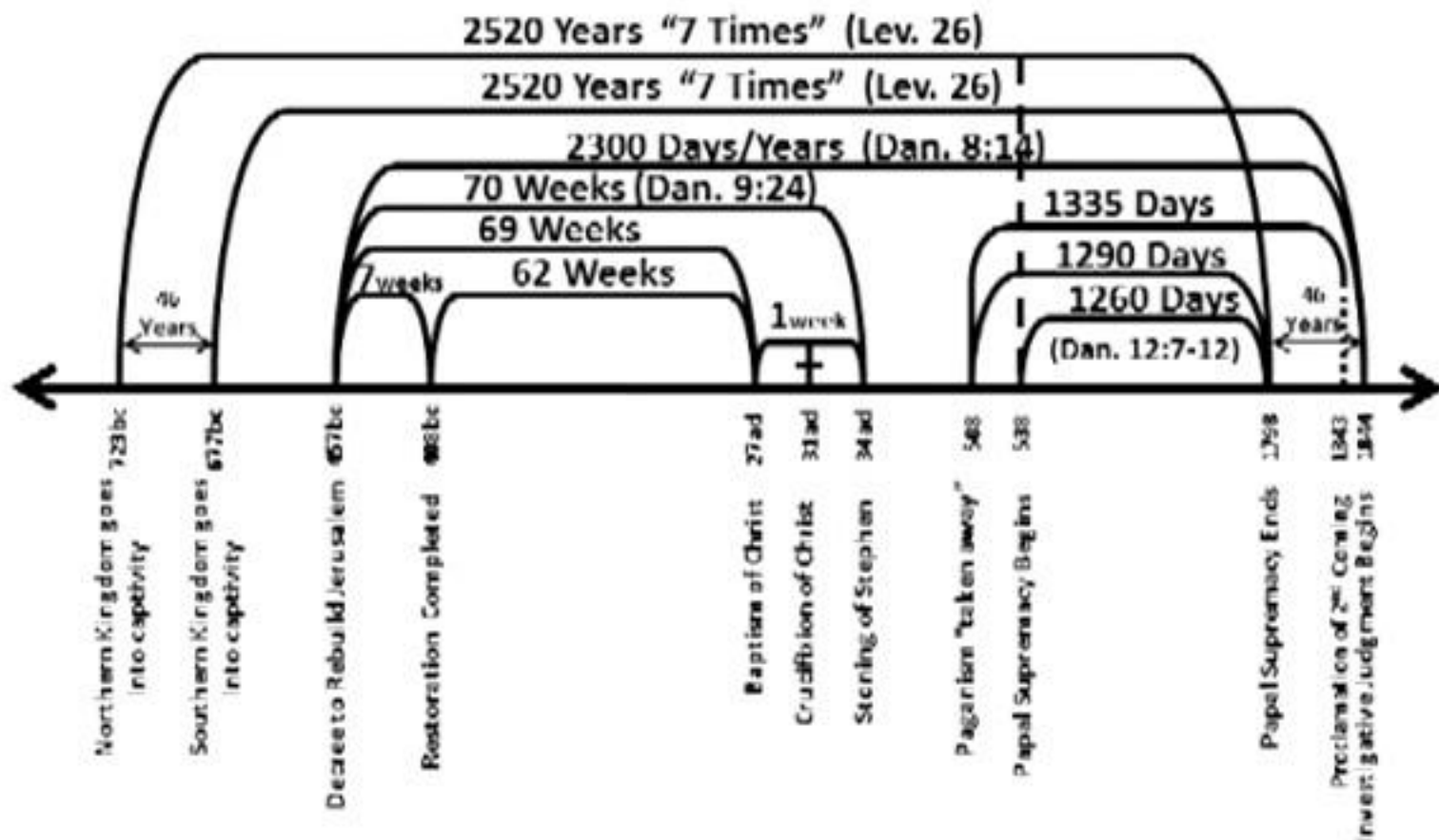
It seems rather foolish to me,
for us to reject one of the
vital parts of our message.

Here is a chart showing
the time prophecies and
how they are connected
with the 2520.

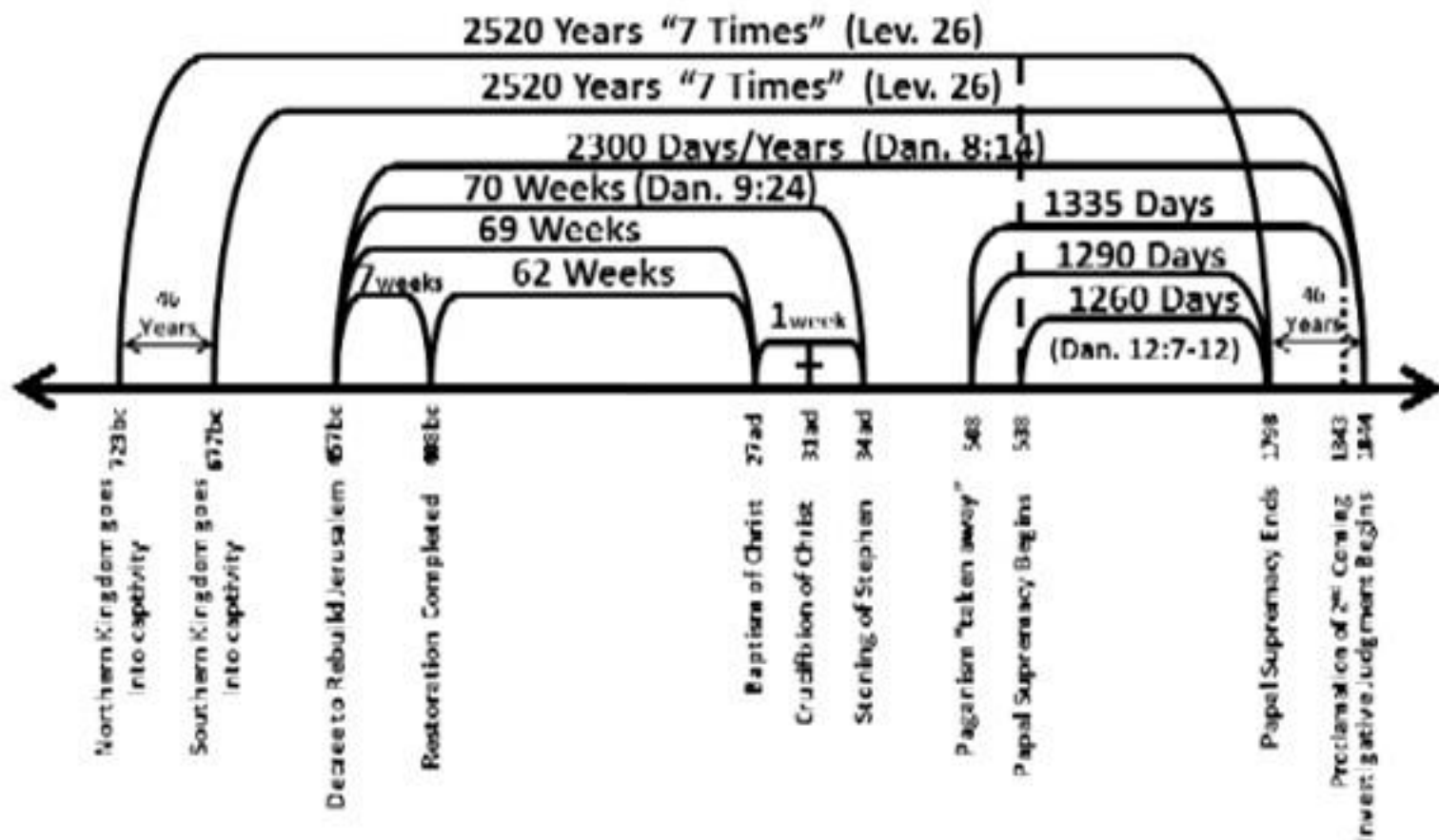
Remember that the Bible specifies that
in the mouth of 2 or 3 witnesses, let
everything be established.

In other words, prophetic timelines
need to have at least 2 witnesses that
testify to their accuracy!

Now Notice how it affects the prophecies if you take out the 2520!



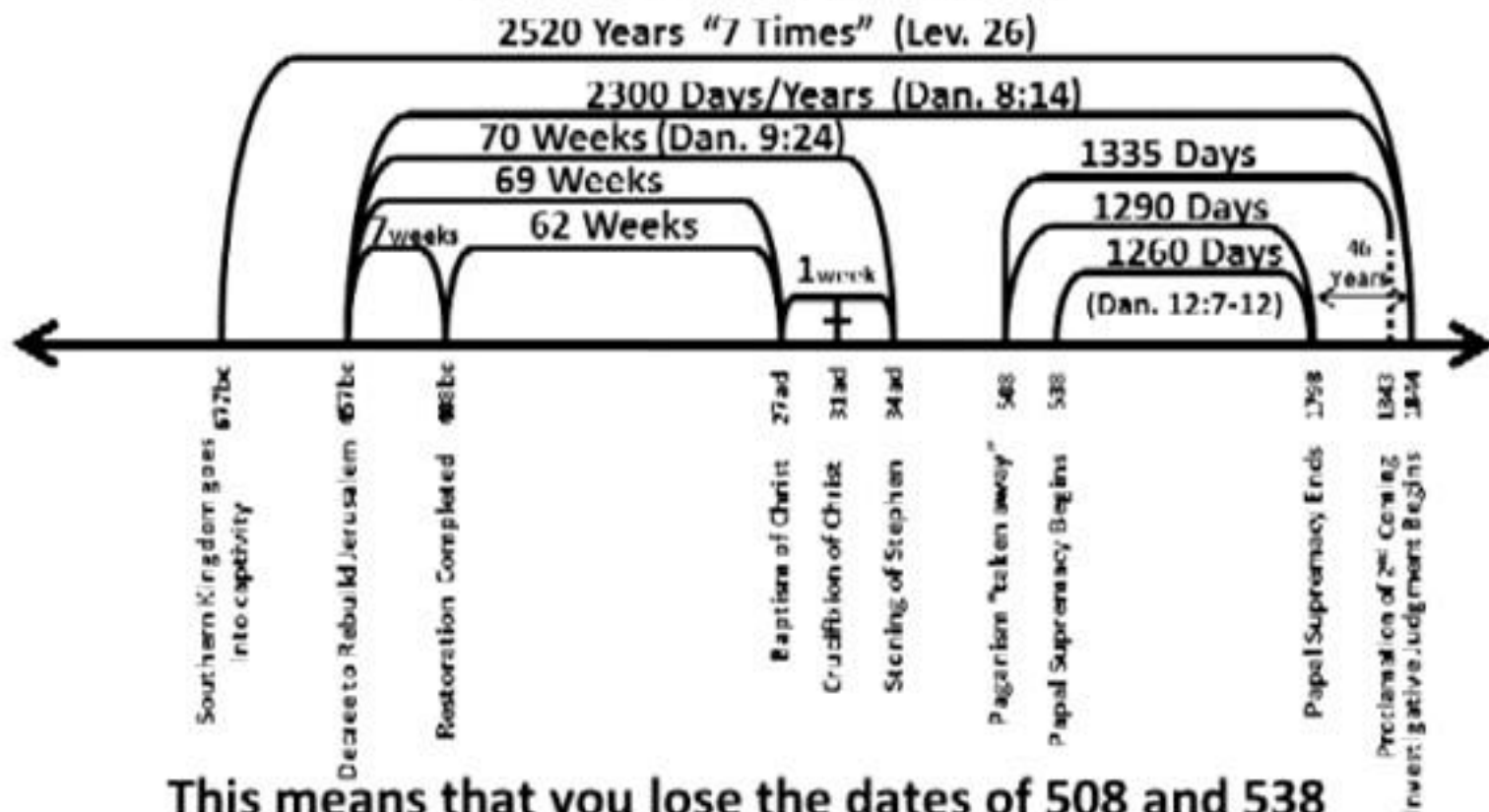
If you take out the first 2520, you remove one of the witnesses for 538 and 1798.



Many of those that are rejecting the 2520 are also opposed to the correct understanding of the "daily" in Daniel.

They reject that the "daily" is "paganism" and instead, they believe that it is "Christ's ministry in the heavenly sanctuary." This belief destroys the beginning of the 1290 and 1335 time periods. If this belief is coupled with the rejection of the first 2520, this is the result:

If you take out the first 2520, and you also undermine the correct understanding of the "Daily", it also takes out the two 1260 periods!

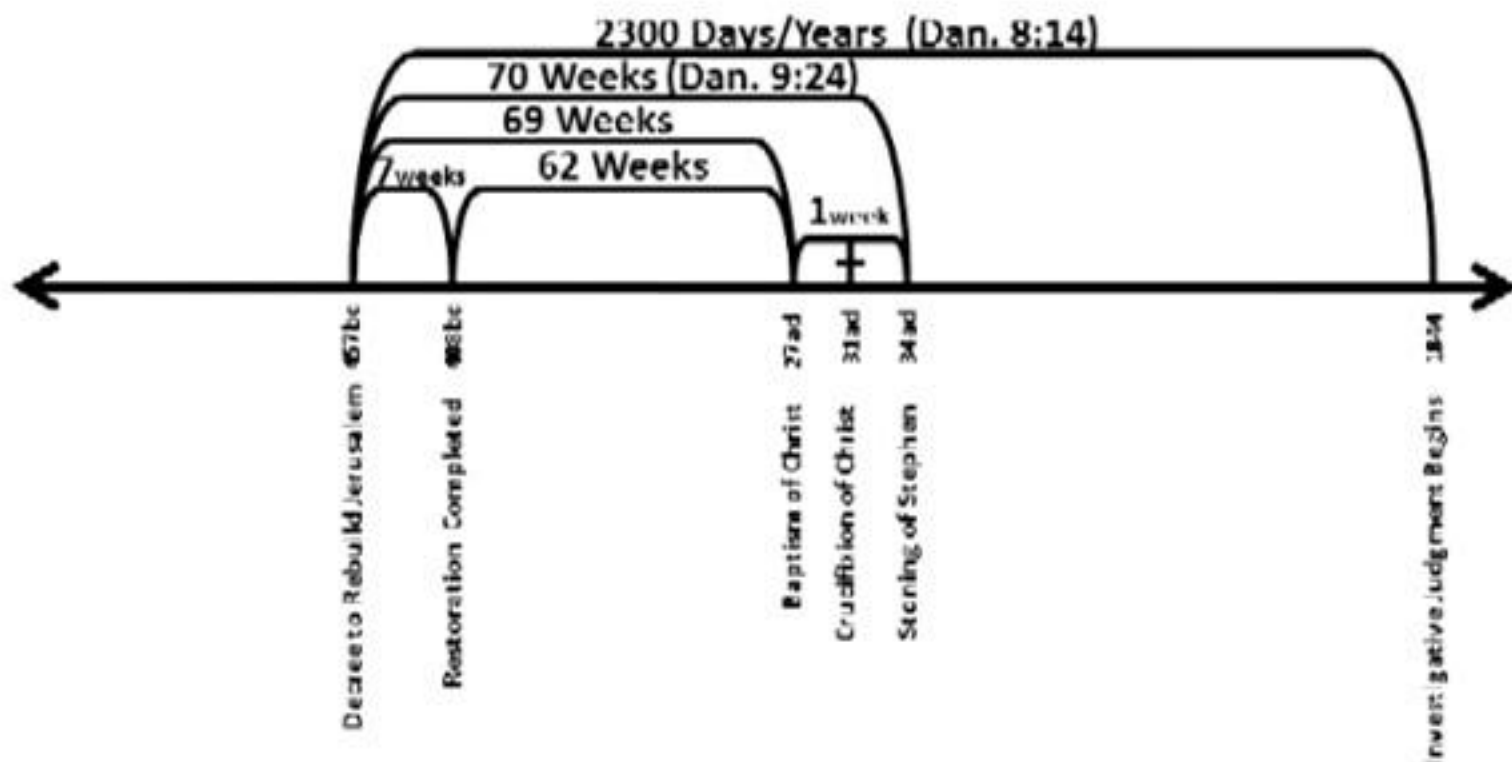


This means that you lose the dates of 508 and 538 which undermines 1798 altogether.

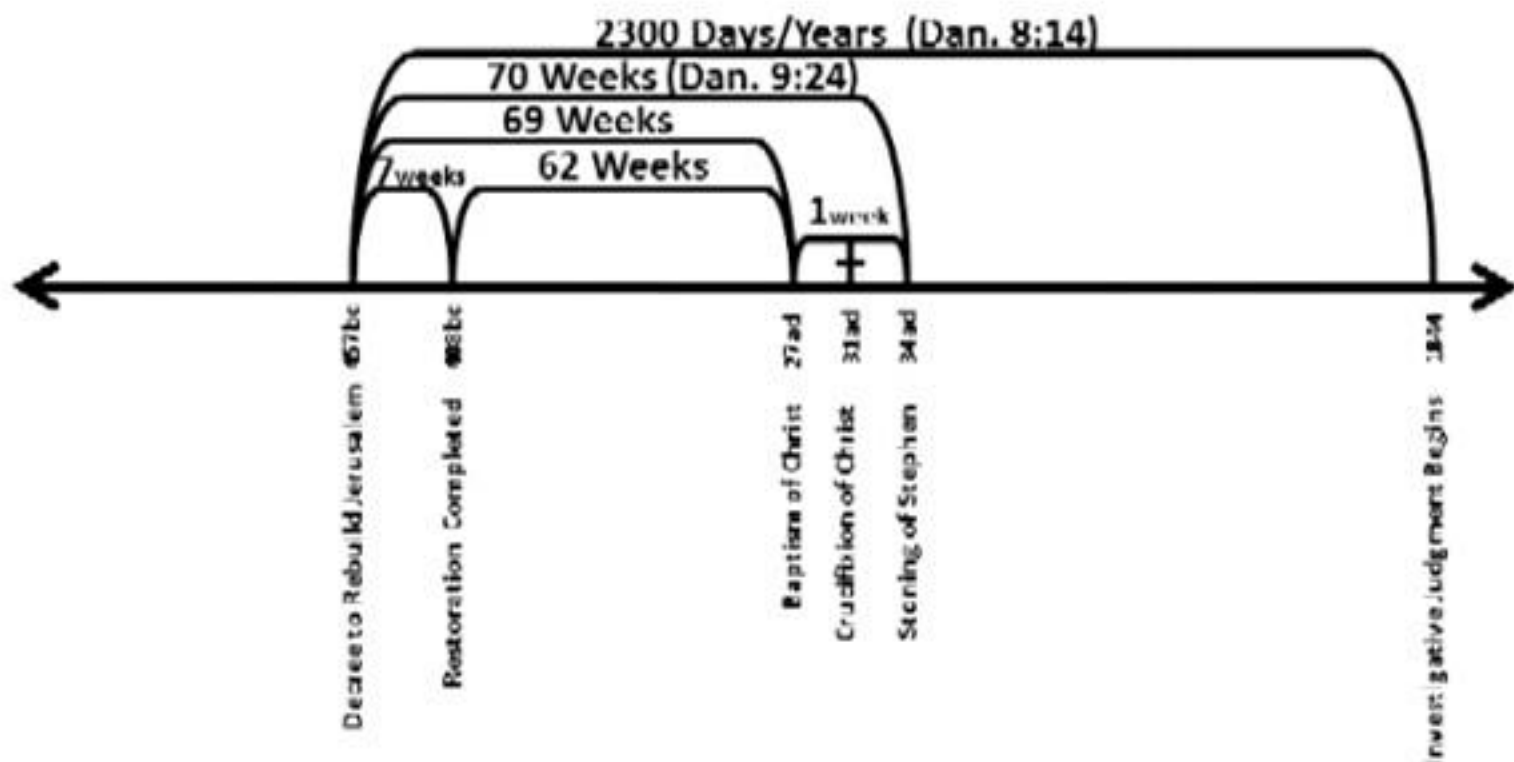
Letter from J. S. Washburn,
April 18, 1920:

“This ‘deadly heresy’ will change the original truth and it is a startling fact that the new Daily doctrine moves nearly all our prophetic dates, and opens the way for other theories that draw men forever away from all the message of 1844.”

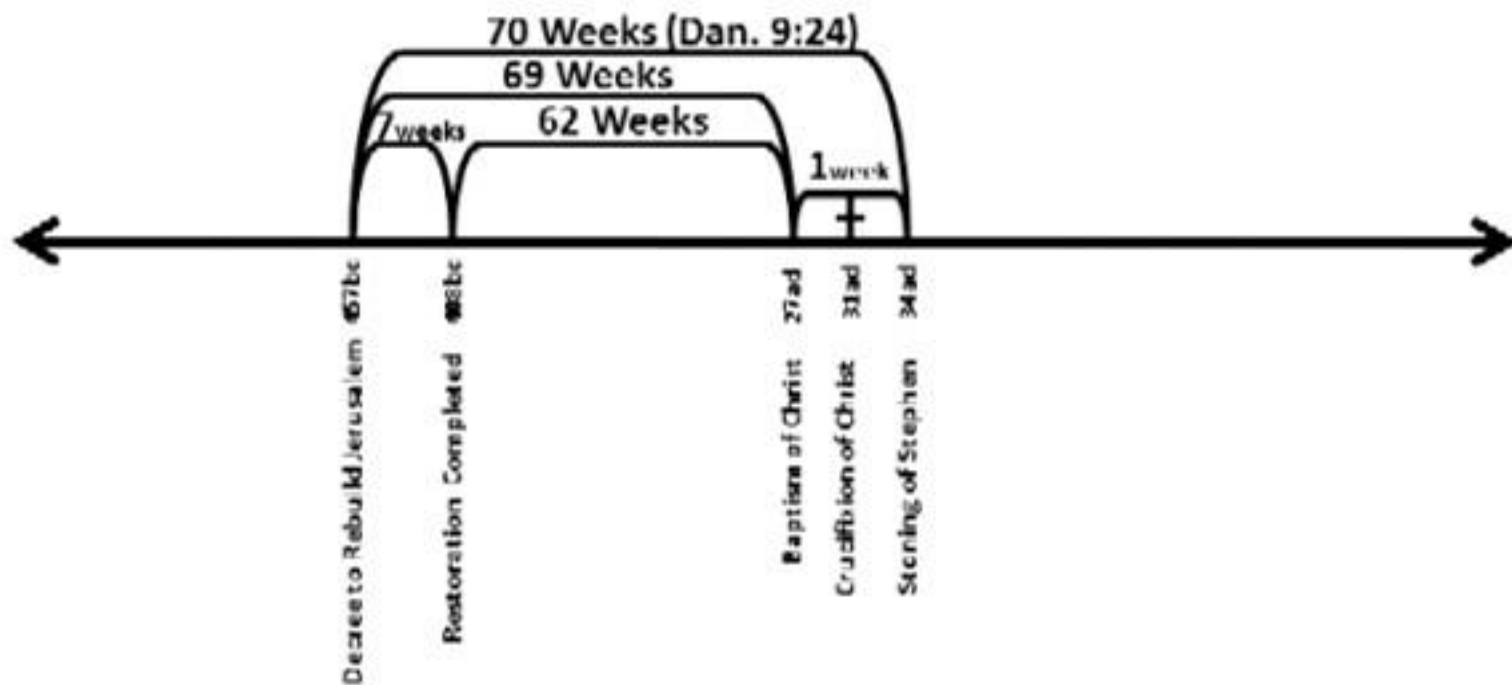
If you take out the second 2520, you
remove the second witness for 1844



If you take out the second witness for 1844, you only have one text to base that date on, therefore the 2300 days fall!

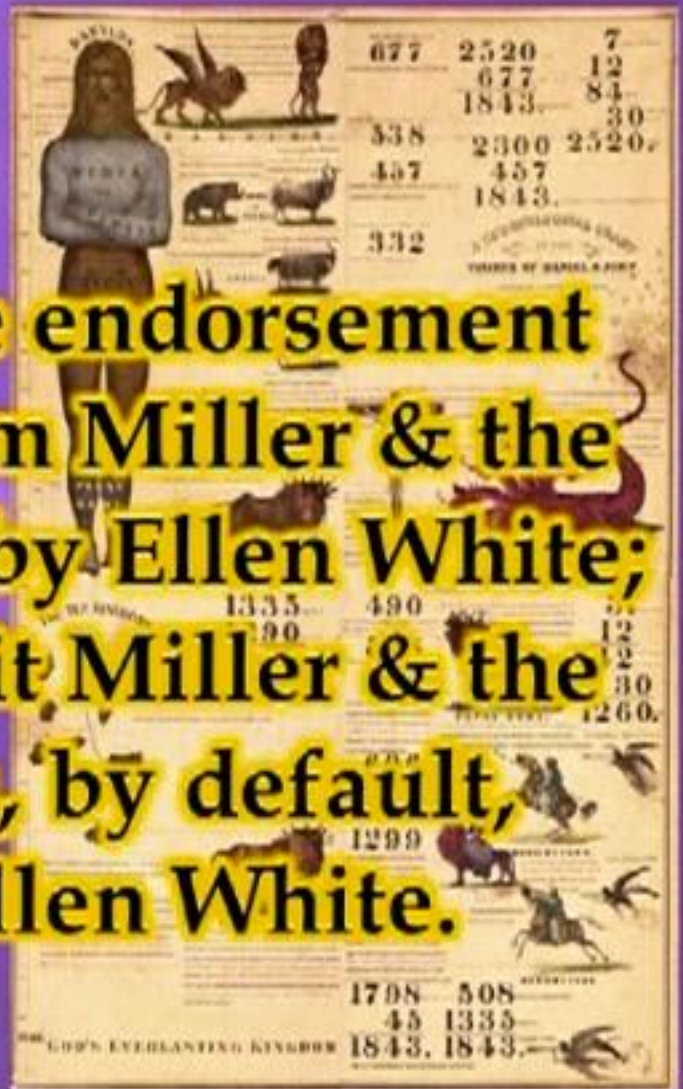
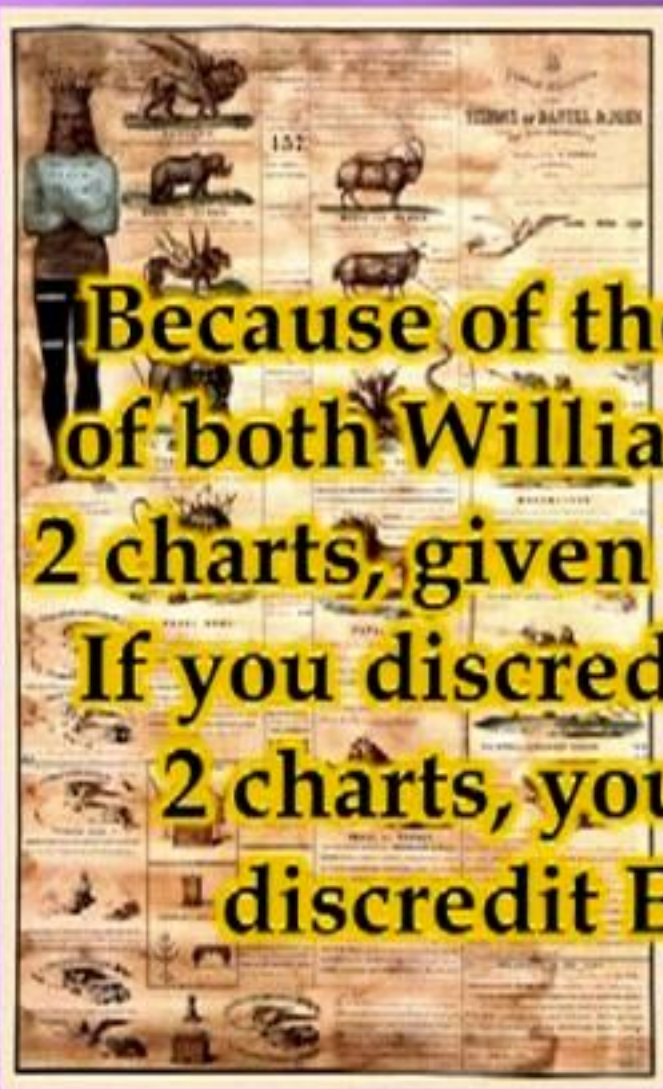


If the 2300 days fall, then the 70 weeks is
on very shaky ground!



This domino effect can also be shown in another way.

Because the 2520 is illustrated on both the 1843 and 1850 charts, and William Miller was a firm promoter of the 2520; if you throw out the 2520, you are attacking the credibility of both William Miller and the 2 charts!



Because of the endorsement of both William Miller & the 2 charts, given by Ellen White; If you discredit Miller & the 2 charts, you, by default, discredit Ellen White.

And if you discredit,
Miller, the 2 charts,
and Ellen White
– then by default,
you discredit the
Seventh-day Adventist
church!


This is the natural
result of rejecting
the 2520
as an
invalid
or false
prophecy!



“They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded.”

10Manuscript Releases 46

We should, like
Daniel, recognize the
2520, and pray to God
that we might also, as a
people, repent, turn
from our iniquities and
understand truth!



Psalm 11:2-3

**For, lo, the wicked bend their
bow, they make ready their
arrow upon the string, that
they may privily shoot at the
upright in heart. If the
FOUNDATIONS be destroyed,
what can the righteous do?**