

A Look at the 2520

There were two charts produced by the early Adventists. One came into being in 1843 and the other one in 1850. On both of these charts, reference was made to a time prophecy of 2,520 years. Its beginning date was listed as 677 BC and its ending date was 1844 AD. The first date corresponds to Manasseh going into captivity in 677 BC and the end date going to the time the Millerites expected Christ to return. The Scriptural basis for this understanding was Leviticus 26:18 “And if ye will not yet for all this hearken unto me, then I will punish you seven times 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 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 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 for your sins.”

These four passages in Leviticus 26 were and are used to support this 2,520 year period. The great and most critical question that needs to be explored is; do these passages really teach this prophetic time period? When looking at the English, the connotation seems to indicate these seven times to be referring to severity/intensity of punishment and NOT to a time period at all! This is clearly brought out when looking at the Hebrew and the Greek Septuagint. Notice the research of James White on this matter, “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. 4:16, 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.” Ibid.

James White, citing the Hebrew, declares that the word times in Leviticus 26 actually is an adverb meaning intensity or severity. It is not a noun as seen in Daniel 4 or Daniel 7 when a time is used. In both places in Daniel, the word is used as a noun representing a time period. Leviticus 26 is completely different. White summarizes his understanding of the passage in Leviticus 26 this way, “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.” Uriah Smith concurs with White.

“But we need borrow no trouble on this score; for the expression "seven times" does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel. If it denoted a period of time, a noun and its adjective would be used, as in Dan.4:16: "Let seven times pass over him." Here we have the noun (times) and adjective (seven): thus, shibah iddan); but in the passages quoted above from Leviticus 26, the words "seven times" are simply the adverb (sheba), which means "sevenfold." The Septuagint makes the same distinction, using in Dan.4:16, etc., but in Leviticus simply the adverb,” Uriah Smith, Daniel and Revelation, pgs 784,785

Looking strictly at Leviticus 26, according to James White and Uriah Smith, there is no time prophecy there! The Hebrew words indicate severity or intensity of punishment, but do not mean a period of time.

Why then is the 2520 an issue? The time period is stated on both the 1843 and 1850 charts and Ellen White endorsed them. “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*, p. 74. Listen to other statements concerning the charts. "The truths that we received in 1841, `42, `43, and `44 are now to be studied and proclaimed. The messages

of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." Manuscript Releases, volume 15, 371. "God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." Review and Herald, January 19, 1905.

While Ellen White endorsed the charts, she never ONCE in her ministry of 70 years specifically referred to the 2520. In her clear outline of William Miller in chapters 18-24 of the Great Controversy, she never ONCE specifically refers to the 2520. To declare that Ellen White's endorsement of the charts demands Heaven's approval of the 2520 is to say that her endorsement of Martin Luther, John Calvin, and John Bunyan demands that we accept all those men taught and that includes Sunday keeping, eternal torment, and the immortality of the soul! We must be careful, rightly dividing the words of truth!

Finally, we read from Great Controversy, pg. 351, "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 2,300 days of Daniel 8:14, of which the 70 weeks form a part. The preaching of each was based upon the fulfillment of the same great prophetic period." Ellen White clearly states that the longest and last prophetic period was the 2,300 years of Daniel 8:14. If the 2520 was actually a time prophecy, Ellen White would have not stated that the 2,300 year prophecy was the longest prophetic period for 2520 is longer than 2,300.

The 2520 is NOT in the Bible. The 2520 is not in the Spirit of Prophecy. By its proponents, it is being considered to be a 'testing message' for SDA's. The only real test that relates to this message is whether or not we will remain Protestants and accept no teaching for which there is not ample support from the Bible and the Spirit of Prophecy. May God anoint our eyes with eye salve that we may discern clearly the many winds of doctrine blowing now!!

