

Norman McNulty, M.D. analysis of the 2520 from:

<http://www.weaffirmsda.com/jeff-pippenger/a-review-of-jeff-pippengers-teachings-norman-mcnulty-m-d>

Defense will use parentheses in reply.

This article continues our look at certain teachings advocated by Jeff Pippenger. Recent times have seen him and others teaching the so-called 2520 prophecy, or seven times, of Leviticus 26. This proposed time prophecy was used on both the 1843 and 1850 charts by Millerites and early Adventists. However, Seventh-day Adventists as a body have never taught it. Only a few at the margin of the church in recent time have made such proclamation.

(“in recent time” is true, but as Jesus once said, “in the beginning it was not so”, indicating His hearers had drifted from correct teaching. The same applies now as then.)

With fresh promotion by Jeff Pippenger and others, some now claim that the acceptance and proclamation of this teaching is part of receiving the Latter Rain and seal of God. How is this claim made, and is this an authentic time prophecy?

(The Latter Rain/Loud Cry is parallel to the early rain or “Midnight Cry” of 1844. The Midnight Cry came about as a response to increased light on an old prophecy, the 2300 days. May we not logically expect the Latter Rain/Loud Cry to be in some way a response to increased light on an old prophecy also? In this case the 2520?

I may be digressing a bit but EGW did say something about an increase of knowledge in the last days. “A false sabbath could not be a true standard. In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.” {2SM 106.1}

There is to be an increase of knowledge re. enforced Sunday worship. Well, counting from the loss of independence, and pride, of Judah with the capture of Manasseh, paganism pushed idolatrous sun-worship on God's people for 1260 years from 677BC to 538AD, and then the papacy did the same for another 1260 years from 538AD to 1798AD. Doesn't it seem like a strange coincidence that the two 1260-year periods add up to 2520 years of enforced sun-worship? Just logically speaking now, does God deal in “strange coincidences” or “the sure word of prophecy?)

William Miller taught that the “seven times” of Leviticus 26 are actually a prophecy in which God tells the Israelites that He will pass over them seven times if they are disobedient to His covenant. This is declared four times to Israel in Leviticus 26. Miller believed that the seven times represented seven prophetic years, and that these years should be converted into 360 days, and that $7 \times 360 = 2520$ days, which stands symbolically for a time period of 2520 actual years. He dated the beginning of this period from 677 B.C. when Manasseh, king of Judah, was taken captive.

(Bro. McNulty is saying that Miller “taught”, “declared” and “believed”, suggesting that Miller just sort of pulled this stuff out of his hat, discounting the fact that God sent “His angel”, which would be Gabriel, to reveal this stuff to Miller.

Note EGW; “God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him...” EW229

What was “The commencement of the chain of truth” given to Miller? In his own words; “After I had gone through the Bible in this way, O, how bright and glorious the truth appeared. I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion.” RH VOL. VIII. - BATTLE CREEK, MICH., FIFTH-DAY, APRIL 24, 1856. - NO. 2., emphasis mine.

So Miller was shown 677BC first, and then 457BC, the “commencement” of the “chain” of truth, and later 508AD having to do with paganism being taken away. Point of logic question: Would Gabriel show something to Miller that was non-biblical?)

Miller made the same mistake in the end date for this calculation as he did with the 2300 day prophecy. On the 1843 chart, both the 2300 days and the 2520 days end in 1843. While it is true that the 2520 prophecy is present on the 1843 chart, it was the understanding of the type/anti-type of the cleansing of the sanctuary and day of atonement in the 2300 day prophecy that led at last to the October 22, 1844 date. Thus, by the time the seventh month movement was ushered in August, 1844, the focal point of prophetic understanding for the Millerites was the 2300 days.

(Let us not say that “Miller made a mistake in the end date” because EGW says, “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.” EW235 So God planned “the mistake”.

We should note also p.236, “The hand of the Lord was removed from the figures [plural], and the mistake [singular] was explained. They saw that the prophetic periods [plural] reached to 1844, and that the same evidence which they had presented to show that the prophetic periods [plural] closed in 1843, proved that they [plural “prophetic periods”] would terminate in 1844.”

Question: Which other of the “prophetic periods” ended in 1844 other than the 2300?
Answer: The only other of the “prophetic periods” that ended in 1844 is the 2520.

Point of logic: If we believe we are repeating the history of the Millerites at the end of the world, and God tested the Millerites by holding his hand over something they should have known, the “fullness of the year” concept, or the “no year zero” (affecting only 2 of the “periods” on the Chart because only 2 “periods” crossed the BC/AD line... the 1260, 1290 & 1335 do not), would it not parallel God testing His people today by holding His hand over something they should have known, the 2520? It certainly is a “testing” question nowadays!)

After the disappointment, early Adventist believers retained their belief in the validity of October 22, 1844 while developing their understanding of the core doctrines that would become foundational for the Seventh-day Adventist Church. This includes the sabbath, sanctuary, Second Coming, state of the dead, and Spirit of Prophecy.

One of the early pioneers in the Millerite movement was Hiram Edson. He was asked to engage in a further study of the 2520 prophecy question. The *Advent Review and Sabbath Herald*, January 3, 1856, published his findings. He differed with the dates that William Miller used for the 2520 prophecy. Rather than beginning the period in 677 B.C. with the captivity of Manassah, Edson placed the beginning in 723 B.C. when the 10 northern tribes of Israel were taken into captivity. Twenty-five-hundred-twenty years from 723 B.C. ends in 1798.

Edson was not dogmatic about this position. In this article he states:

As I have not time at present to mature the subject, I send you a portion of the broken, unmaturing ideas as they are. I do not ask that they now go out as adopted or sanctioned by the *Review*, but merely for the examination and inspection of the brethren; and if the subject by them be judged to be of service to the church and

worthy of further investigation, then it may hereafter be revised, improved, and carried out in its further bearing and extent.

Eugene Prewitt, in his book *Deeper*, p. 141, shows that Hiram Edson advanced a number of unusual prophetic positions in his document. Some clearly contradict many of the plainest ideas today held by Seventh-day Adventists. For example, Edson suggested the coming of the Ancient of Days in Daniel 7 was a judgment on Rome in 1798 rather than the judgment that began in 1844 (the reader is referred to the above-mentioned book for the remaining ideas). To Edson's credit, he never mentioned these positions, including the 2520, in writing again, nor were they continued by the Adventist pioneers.

(I cautioned Prewitt, while reviewing his manuscript before publication, that he not "paint himself into a corner" by coming out against the 2520 before the light concerning it had stopped growing, but he chose to ignore my counsel.)

We should keep in mind what was going on during the years from 1856 to 1863. By 1856 they had become Laodicea (see 2SG214). Laodicea is "blind", "naked" and without "spiritual discernment" (Rev. 3:14-22). To presume no debate as the grounds to make a statement of fact, saying that the absence of conversation on the 2520 means they all no longer believed in the 2520 prophecy is absurd. But, even if true that all the pioneers gave up belief in the 2520, that would be expected of Laodicea. In 1850, 13 years previous, Ellen White wrote that the Advent people were "stupid and dormant." EW 248.

Another; "At the Conference at Battle Creek, May 27th, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. ... **I was pointed back to the years 1843 and 1844.** There was a *spirit of consecration then, that there is not now*. What has come over the professed peculiar people of God? ... Said the angel, "***Ye have done worse than they*** [ancient Israel]". [Article describes many Laodicean characteristics. That vision was in the year 1856 and published in the RH, January 6, 1863])

Eight years after Hiram Edson's ideas were presented to the brethren for consideration, James White addressed the 2520 question in the *Advent Review and Sabbath Herald*, January 26, 1864.

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 the 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 [emphasis supplied].

From this article we can clearly see, that from the biblical perspective, James White finds no merit in teaching the seven times of Leviticus 26 to be a time prophecy. Ellen White, messenger to the remnant, wife of James White, never condemned his position concerning the 2520. This is important, since some are now teaching that the acceptance of the so-called 2520 prophecy is necessary to receive the seal of God.

(It is interesting to note what Ellen said about her husband's state of mind one month after James was commissioned in May 1863 to publish a new chart, Ellen did say something about James and the Review & Herald, June 6 1863 (3T 11), "Much time is spent by him upon various matters *which confuse and weary his mind, and unfit him for study or for writing,* and thus prevent his light from shining in the Review as it should."

January 24, 1864:

James published the article against the 2520 prophecy in Jan 1864. The Great Controversy was published in the years 1888, and 1911, 24 & 47 years after James published his opinion and after his death. On page 32 in both versions his wife makes a statement about a "warning prophecy": "Again was fulfilled the *warning prophecy* given fourteen centuries before." She quotes from Deut. 28:56-57 where the "warning prophecy" was repeated at the end of the Exodus almost word for word from Leviticus 26 when it had first been given at the start of the Exodus. This is evidence she did not have the same opinion as James.)

Another key pioneer, Uriah Smith, addressed this question in his book *Daniel and the Revelation*, pp. 784, 785 in the original edition in the Appendix. Notice what he says:

Almost every scheme of the 'Plan of the Ages,' 'Age-to-come,' etc., makes use of a supposed prophetic period called the 'Seven Times;' and the attempt is made to figure out a remarkable fulfilment by events in Jewish and Gentile history. All such speculators might as well spare their pains; for there is no such prophetic period in the Bible.

The term is taken from Leviticus 26, where the Lord denounces judgments against the Jews, if they shall forsake him. After mentioning a long list of calamities down to verse 17, the Lord says: ‘And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.’ Verse 18. Verses 19 and 20 enumerate the additional judgments, then it is added in verse 21: ‘And if ye walk contrary unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins.’ More judgments are enumerated, and then in verses 23 and 24 the threatening is repeated: ‘And if ye will not be reformed by me these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins.’ In verse 28 it is repeated again.

Thus the expression occurs four times, and each succeeding mention brings to view severer punishments, because the preceding ones were not heeded. Now, if ‘seven times’ denotes a prophetic period (2520 years), then we would have four of them, amounting in all to 10,080 years, which would be rather a long time to keep a nation under chastisement.

But we need borrow no trouble on this score; for the expression ‘seven times’ does not denote a period of duration, but is simply an adverb expressing degree, and setting forth the severity of the judgments to be brought upon Israel.

If it denoted a period of time, a noun and its adjective would be used, as in 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. [The original edition of *Daniel and the Revelation* by Uriah Smith has the original Hebrew inserted after the word “adverb” but we have not done this here because of fonts and browser display issues]

The expression in Dan. 4:16 is not prophetic, for it is used in plain, literal narration. (See verse 25.)

Following these clear explanations from key pioneers such as James White and Uriah Smith, the issue of the 2520 prophecy was seldom discussed among Seventh-day Adventists until recently. Ellen White never makes reference to this “prophecy.”

(Keep in mind that Smith was just following James White’s lead, also under the influence of Laodicea, and EGW did in fact actually make a reference to this prophecy as a prophecy, though she was reserved about it.)

"Again was fulfilled the **warning prophecy** given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, . . . and toward her children which she shall bear: **for she shall eat them for want of all things secretly in the siege and straitness**, wherewith thine enemy shall distress thee in thy gates.'" Dt. 28:56-57 {GC 32}.

She quotes Deuteronomy, which is clearly using the language of Lev. 26:28-29, "Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins. **And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.**"

Question: Why did God say "Then"? Well, He was referring to Israel not keeping the "sabbaths-of-the-land" law of Lev. 25. If they didn't keep the "sabbaths-of-the-land" law of Lev. 25, **THEN** God threatened them with the "seven times" curse in Lev. 26. The 2520 "seven times" curse was a conditional warning prophecy in Leviticus 26, but in Deuteronomy 28 it was prophetically pronounced as a judgment, with no possibility of reversal.)

Pippenger and a few others have resurrected this so-called prophecy in the last few years. Due to the authority they grant to the 1843 and 1850 charts, they believe that the prophecies that were there taught will again be taught by God's last-day people. Clearly, many of the prophecies will be.

(McNulty thinks the charts have only human authority. We should be aware of just Who grants "authority" to the charts.)

"September 23, 1850 The Lord showed me that the 1843 chart was directed by his hand, and that **no part** of it should be altered; *that the figures were as he wanted them*. That his hand was over and hid a mistake in **some** of the figures, so that none could see it, until his hand was removed." {RH, November 1, 1850 par. 10}

Late October, 1850, a few days after some Oct. 19 & 21 meetings in Fairhaven, Mass. (Nov. 1850 JWe, ADRE 72.8), Ellen White received a vision about the need for a new chart.

To Brother and sister Loveland:

"*Monday we returned* to Dorchester where our dear Brother Nichols and family live. **There in the night God gave me a very interesting vision**, the most of which you will see in the paper. God **shewed me the necessity of getting out a chart**. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth." Letter 26, 1850. {15MR 210.4}

James White: November 1, 1850, "I hope to send you some papers soon. *The chart is being executed in Boston. God is in it.* Bro. Nichols has the charge of it." Letter 26, 1850. {15MR 213.1-2}

Ellen White: November 27, 1850, Paris, Maine,

"To the Church in Brother Hastings' House."

"On our return to Brother Nichols', [late Oct.] the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth *by the three angels' messages, with the two former being made plain upon tables.*" Letter 28, 1850. {16MR 207.1}

Ellen White, 1853:

"I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. *I saw that God was in the publishment of the chart by Brother Nichols* [Rhodes-Nichols 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, and if one needed a new chart painted on a larger scale, all need it just as much. ... *I saw that the charts ordered by God struck the mind favorably*, even without an explanation. {13MR 359.1-2}

Question: Why did God say "Then"? Well, He was referring to Israel not keeping the "sabbaths-of-the-land" law of Lev. 25. If they didn't keep the "sabbaths-of-the-land" law of Lev. 25, **THEN** God threatened them with the "seven times" curse in Lev. 26. The 2520 "seven times" curse was a conditional warning prophecy in Leviticus 26, but in Deuteronomy 28 it was prophetically pronounced as a judgment, with no possibility of reversal.)

But, in addition, they are also teaching what they believe is an advanced understanding of the 2520 prophecy. And, rather than choosing between Miller or Edson's viewpoints, they hold both as correct. They believe that there are two 2520 periods.

The first extends from 723 B.C. to 1798 and begins with the captivity of the northern kingdom of Israel. The second extends from 677 B.C. to 1844 and begins with the captivity of Manasseh, king of Judah. They teach that the first period represents the "scattering" of God's people and that the second represents the "gathering." God passed over Israel and Judah "seven times" because they broke His covenant. Proponents believe that at the end of the second 2520 prophecy (which they believe ended in 1844),

(I wonder if he believes it ended at some other time.)

God entered into covenant with spiritual Israel, the Second Advent movement.

(We all believe that, right?)

Thus, proponents assert that we are to enter into covenant and receive the seal of the living God, we must accept this teaching.

(Looking at what he just said from the opposite direction; if one rejects the 2520 and persecutes its proponents, even to casting them out of the SDA Church [as has already happened in Upper Columbia Conference, Newport, WA], then maybe people with that kind of attitude will most likely not be sealed, just because of the spirit that's working them.)

Some go so far as to teach that any time you find "seven times" mentioned in Scripture, it has a "spiritual" application to the 2520 prophecy. For example, the seven years of plenty in Egypt represented the "gathering," and the seven lean years represented the "scattering."

(Notice that EGW uses the term "the scattering" as a symbol of the 2520 and "the gathering" for post-scattering time;

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect.)

They also point to the "seven times" or years that Nebuchadnezzar was judged in Daniel 4. In addition, they teach that "*mene, mene, tekel, upharsin*" from Daniel 5 and the fall of ancient Babylon, when added up in "*gerah*," is 2520. They believe this handwriting on the wall, adding up to 2520 and describing the fall of ancient Babylon, is symbolic of the loud cry message. It announces the fall of end-time Babylon, because those who give the loud cry will understand the 2520 prophecy.

(They sure will, if they say anything about the history of sun worship in the Loud Cry. If the fall of end-time Babylon has anything to do with Sunday worship, and it does, then the 1260 years of pagan sun worship and 1260 years of papal sun worship, both oppressing God's true people for 2520 years, is going to be part of the Loud Cry in the context of modern sun-

worship. If one doesn't understand the 2520 then they can't give the FULL sun-worship message.

I wouldn't say "they teach" either. Either "*mene, mene, tekel, upharsin*" adds up to 2520 gerahs or it doesn't, and it really does.)

While it is clearly true that the story of the fall of Babylon in Daniel 5 has many applications to the fall of spiritual Babylon, this is but one of many examples of their trying to find significance in the number 2520, or seven times, where there is none.

(...in his humble opinion, which are like noses, everybody has one.)

With respect to "scattering" and the "gathering," this is a teaching seen in Scripture. However, it seems strange to suggest that the first 2520 time period represents the scattering while the second represents the gathering. Both the northern and southern kingdoms would have been scattered for the great majority of the time supposedly encompassed by these prophecies. Let's take a closer look at these arguments.

The Jews, for whom the second 2520 prophecy is applied, were "scattered" during the 70 years of captivity beginning in 605 B.C., not 677 B.C.

(He's wrong here because he's missing a point. 677BC was when King Manasseh was captured and taken to Babylon. He was later restored, but not as an independent ruler again. The point is that the pride of the Jews in their king (PP604), and their independence, was gone. EGW characterized the event as an "earnest", or down payment on the whole nation being carried to Babylon, which of course happened in 605BC.

"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," PK383)

Then, they returned again to Jerusalem within a period falling well short of 2520 years.

(...but they were never independent again, which is the point of the 2520. God had to "marry" a new people after the 2520 expired in 1844, His denominated people who bear His name as a wife.)

By 457 B.C., the decree had been given by Artaxerxes to restore and rebuild Jerusalem. Thus it could be argued that the southern kingdom was being gathered again and given 490 probationary years.

(It would be a bad argument though because they were never independent again.)

Ultimately, the Jews were scattered in the destruction of Jerusalem in 70 A.D.

(70AD parallels the 70 years the land kept sabbath because they broke the covenant of the “sabbaths-of-the-land” law in Lev. 25. See 2 Chron. 36:21, “To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.” The land “kept sabbath” to make up for the previous 490 years they had ignored the “sabbaths-of-the-land” law in Lev. 25.

And I may also note that after all the haranguing about the Hebrew of Lev. & Dt. that James White and U. Smith did, I suggest the writer of 2 Chron. knew the Hebrew of Lev. 25-26 and Dt. 28 very well [most likely his mother tongue], and made a numerical application of the “seven times” anyway.)

Another argument used to support the 2520 prophecy is the use of the term “times of the Gentiles” found in Luke 21:24. It says:

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

It is argued that there are two 1260 year periods comprising the 2520 and the plural use of “times” in the “times of the Gentiles” refers to these two periods. It is argued that Luke 21:24 shows that literal Jerusalem was destroyed during this first 1260 year period by the Gentiles by pagan Rome in 70 A.D. Then, Revelation 11:1-3 is quoted, as seen below, which describes the second phase of the “times of the Gentiles,” which was fulfilled by papal Rome from 538 - 1798.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Thus, it is argued that the “times of the Gentiles” includes the destruction of Jerusalem by pagan Rome, as well as the 1260 years of persecution of God’s people, spiritual Jerusalem on earth, by papal Rome.

(I thought Edson did a good job of presenting the subject. Have you read his “Times of the Gentiles” R&H articles?)

However, there are some holes in this point. First of all, a careful reading of Luke 21:24 suggests that the destruction of literal Jerusalem is not what Jesus is referring to when He talks about Jerusalem being trodden down of the Gentiles. Notice that Jerusalem would be “trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” If we accept the premise that pagan Rome represented the Gentiles who destroyed literal Jerusalem, then we should have seen literal Jerusalem trodden down until the fall of the pagan Roman empire in 476 A.D.

(He’s being overly literalistic here. We know Jesus was blending the literal with the spiritual and prophetic as in Mt. 24.)

However, the destruction of literal Jerusalem in 70 A.D. was the end of its prophetic significance and it did not continue to be trodden down. Pagan Rome continued till 476 A.D.

(...but the prophetic significance of spiritual Jerusalem as the new Christian Church did continue to be trodden down, long beyond the end of pagan Rome.)

Furthermore, in the very next verse, Luke 21:25, Jesus describes the signs in the heavens that would occur toward the end of the 1260 years and which correspond with the events of the sixth seal in Revelation 6. Therefore, it can be seen that Jesus has transitioned, when speaking of the “times of the Gentiles,” from literal Jerusalem, to the persecution of spiritual Jerusalem, or the Christian church, in the last half of Luke 21:24.

With respect to the 1260 years and the “times of the Gentiles,” it can clearly be seen how spiritual Jerusalem was “trodden down” by the Gentiles of papal Rome until papal Rome received its deadly wound in 1798 at the end of the 1260 years. Furthermore, the plural use of “times” in the “times of the Gentiles” is simply referring to the “times, times, and half a time” or the 1260 years; it is not referring to two separate 1260 year periods. Therefore, the “times of the Gentiles” is only represented by the 1260 years, and comes to its end in 1798 according to Revelation 11:2.

(I would think, in order to be internally consistent, and Revelation is rigidly self-consistent or we would never make sense of its symbols, that John would have had to say “the time, times and a half of the Gentiles”, or “the forty and two months of the Gentiles” if he really meant that. It would have been clearer if John had written “the seven times of the Gentiles”, but he didn’t, so, like most of Revelation we have to dope out the hidden riddle ourselves by comparing scripture with scripture.)

There is another significant hole in the argument that the destruction of literal Jerusalem is part of the “times of the Gentiles” as the first part of two 1260 year periods. If we accept the premise that paganism represents the Gentiles in the first half of the 2520 prophecy and that papal Rome represents the Gentiles in the second half of the 2520 prophecy, that means we must use 723 B.C. as our starting point for the “times of the Gentiles,” as 2520 years after 723 B.C. ends in 1798. However, according to those who believe in this idea, the 2520 prophecy that began in 723 B.C. is supposed to represent the scattering of the northern kingdom of Israel. Obviously, the destruction of Jerusalem in 70 A.D. by pagan Rome represents God's punishment on the southern kingdom of Judah.

According to those who teach that there are two 2520 periods, the 2520 years for the southern kingdom of Judah began in 677 B.C. This means that the first 1260 years for this second 2520 prophecy relating to the southern kingdom would end in 584 A.D. and the second 1260 years would take you to 1844. However, Revelation 11 makes it clear that that “times of the Gentiles” with respect to papal Rome was from 538 - 1798.

By trying to fit Luke 21:24 into a fulfillment of the 2520 year prophecy, these teachers have unwittingly created an inconsistency. The 2520 prophecy relating to the “times of the Gentiles” necessarily must have begun in 723 B.C. to end in 1798. However, that obviously would have related to the northern kingdom, and the destruction of Jerusalem as a fulfillment of the “times of the Gentiles” related to the southern kingdom. If you claim that the destruction of Jerusalem was a fulfillment of the 2520 year prophecy in its first half, you would have to believe that the “times of Gentiles” ends in 1844. But that clearly cannot be the case based on Revelation 11:2. Therefore, we can only clearly accept that there were 1260 years of prophecy relating to the “times of the Gentiles” with respect to papal Rome from 538 - 1798, but there is no clear time prophecy with respect to the work of pagan Rome in its destruction of literal Jerusalem.

(This is specious reasoning. He tries to make the “times of the Gentiles” apply only to the northern captivity beginning in 723BC, while it actually applies to both 2520 periods inclusively.)

Furthermore, the “scattering” of spiritual Jerusalem during the 1260 years was not due to the disobedience of God’s people. God prepared the wilderness (see Revelation 12:6) to protect His faithful followers during that time. It was simply a period where God allowed Satan to have pre-eminence over the world through papal Rome so that the principles of Satan’s government would be fully developed. This time period obviously had nothing to do with the disobedience of northern Israel or of Judah as they both had long since passed off the scene and probation had closed for the Jews as a nation in 34 A.D.

(His understanding of the term “scattering” is too narrow. It applies to the general Gentile domination from 723BC all the way to 1844, 2586 total years.)

Daniel 12:7 also shows that the scattering ends after the 1260 years in 1798.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Here we find that the scattering is “accomplished” after the 1260 years, which ended in 1798 and coincides with the end of the “times of the Gentiles.”

(Actually, EGW said the persecution had almost wholly ended a quarter-century before 1798 but we don’t get stuck on that and invalidate the 1260, and as I noted the “times of the Gentiles” goes to 1844.)

This shows that God began to gather His people in 1798, which prophetically is the beginning of the time of the end. This also represents the time when the sealed portions of the book of Daniel would be unsealed.

Therefore, God began gathering His people through the rise of the Second Advent movement, and this movement was raised up through understanding the unsealed prophecies of Daniel. The gathering did not begin in 1844. It had actually already begun at the end of the 1260 years and continues at the present time until Jesus returns.

(He’s forgetting there was a “scattering” during the Millerite time also, from the first disappointment to the second disappointment more than 99% of the Millerites were “scattered”. EGW wrote in EW9, “to the remnant scattered abroad”. Her EW74 statement may also refer to this time as well.)

It appears interesting that the two 2520 time periods end in 1798 and 1844 respectively. Both of those dates obviously have prophetic significance due to the 1260 and 1290 prophecies that lead to 1798, and the 2300 day prophecy that leads to 1844. Despite this superficial attraction, we have already seen the refutation of the two 2520 “prophecies” by Uriah Smith and James White. Furthermore, the beginning date of 677 B.C. for the “second” 2520 prophecy when Manasseh was taken captive, is questionable at best.

First of all, Manasseh was released from his captivity. Judah was not taken into captivity until 605 B.C. as a fulfillment for their disobedience, and Jeremiah prophesied in chapters 25 and 29 of his book that this captivity would last for 70 years. Daniel took this prophecy to heart in his prayer found in Daniel 9. Daniel seemed to be concerned that the 2300 day prophecy of Daniel 8 foretold an extension of the Jewish captivity in fulfillment of the curses foretold in Deuteronomy 28.

(I addressed Manasseh already, but he’s just flat wrong to assert that Daniel’s prayer in chapter 9 was about the 2300 of chapter 8. In 9:11 Daniel prays about the “curse”, the “oath written in the law of Moses”, plainly referring to Lev. & Dt., not chapter 8.)

Note also Strong’s definition of the word “oath”; H7621, a feminine passive participle of [H7650](#); a denominative from [H7651](#); to *seven* oneself.)

The bottom line is that even if the 2520 prophecy were actual, the beginning date of 677 B.C. can not be a legitimate starting date because the captivity of the Jews did not begin until 605 B.C. when Nebuchadnezzar besieged Jerusalem. It seems that some have arbitrarily tried to find a starting point that would end in 1843/1844 to make the 2520 prophecy work. In contrast, the starting and ending points are very clear when we look at the 2300 day/year prophecy.

(... already dealt with 677BC.)

One further argument used to support the 2520 prophecy is that it is on the 1843 chart, and the 1843 chart was endorsed by Ellen White in *Early Writings*, p. 74.

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.

This statement is used to suggest that the 2520 should not be altered from the message of the Millerite movement and that the Lord wanted the figure of the 2520 on the chart. However, Ellen White gives a helpful, clarifying statement about the chart in *Spalding and Magan Collection*, p. 1 which is very similar to her statement in *Early Writings*.

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart 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 [emphasis supplied].

Notice, that if there is something on the chart that contradicts inspiration, it should be altered, in addition to the mistake that many of the prophecies end in 1843, instead of 1844.

(He's really adding ideas here. EGW did not say that anything on the 1843 chart "contradicts" inspiration, but it was as God wanted it, mistake and all; and she implied that if anything needed to be corrected, not "should" be corrected, God would supply the inspiration for it.

She began by quoting Hab. 2:2, "tables". The 1843 chart was one of the two "tables" and inspiration provided the correction on the second of the two "tables", the "corrected" 1850 chart, which still has the 2520 timeline right down the middle of it. These two charts are our "tables", and the 1863 chart is a single "table" that is a snare, Ps. 69:22.)

The question then is, do we have a statement from inspiration that shows that the 2520 is not an actual time prophecy? The answer is yes!

Ellen White makes some very clear statements, showing what is the longest and last prophetic time period. The first is from *The Great Controversy*, pp. 351, 352.

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.

(A lot has been said re. this passage. Carefully examined we see that the “each” is referring to two parts of the “same great prophetic period”, but if we take the “same great prophetic period” to mean the 2300, then the 70 weeks is only one part, not an “each”. But if we take the “same great prophetic period” to mean the 2520, then the 70 weeks and the 2300 “each” were “a different portion of the same great prophetic period”, the 2520, which really IS the long-est and last prophetic period.)

Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment.

In explaining Daniel 8:14, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ Miller, as has been stated, adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary [emphasis supplied].

We find a second statement pertaining to this in *Seventh-day Adventist Bible Commentary*, vol. 7, p. 971.

The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

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* [emphasis supplied].

Ellen White then explicitly states that the 2300 days points to the autumn of 1844 in *The Great Controversy*, pp. 328, 329.

“Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the *autumn* of that year” [emphasis in original].

We have heard some argue that the quote from *The Great Controversy*, pp. 351, 352 is actually including the 70 weeks and the 2300 days as part of the 2520 “prophecy.”

(I just did that, and you can now see that they are “each” a part of the 2520.)

However, careful evaluation of that passage shows that Sister White only talks about the 70 weeks and the 2300 days. Never does she talk about the 2520 “prophecy” in any of her writings, let alone in *The Great Controversy*, pp. 351, 352. To believe that she is implying its existence as the longest and last prophecy, without her ever specifically stating so, is reading something into the passage that is not there.

(Yes and no. Its there, but she only alludes to it rather than pointing it out. It would have been more convenient if she had come out boldly for the 2520, but if she had then it wouldn't be a necessary parallel test for Adventism now as the “no year zero” thing tested the Millerites. It is presently testing and separating between those in Laodicea who are satisfied with their present spiritual attainments (5T308), and those who seek after our “old paths” Jer. 6:16.)

Furthermore, the passage in *Seventh-day Adventist Bible Commentary*, vol. 7, p. 971 is obviously talking about Revelation 10. We have always known that Revelation 10:6 refers to no more prophetic time after the ending of the 2300 days. Sister White corroborates that in this statement. The little book open in Revelation 10 points specifically to the unsealed prophecy of Daniel 8:14. To try to read 2520 days/years into the seven years of Nebuchadnezzar or *mene, mene, tekel, upharsin* as 2520 *gerah* into the unsealed prophecy of Daniel as shown in Revelation 10, is going beyond the clear prophecies of Daniel.

(First one has to accept the idea that last-day Adventism is repeating the history of the Millerites. If one accepts that its not a stretch to see a repetition of a testing message based on

different parts of the book of Daniel, then Dan. 8:14 tested the Millerites and Dan. 11:40-45, including Dan. 4, is part of the present 2520-“old paths” test for Adventism.)

Only the 1260, 1290, 1335, and 2300 days were specifically taught from the book of Daniel during the time period of 1840 - 1844.

(Dead wrong again. The Millerites taught all the truths on the 1843 chart, marking at the end of 1843 the “Termination of the 2300 days and end of Indignation. Dan. 8:7 to 20”. Without going into a detailed explanation, the term “indignation” in Dan. 8:20 is another symbolic term for the two 2520 prophecies.)

Those were the prophetic periods that were unsealed from the little book of Daniel that was open in Revelation 10. Thus, the longest prophetic period Ellen White is referring to is obviously the 2300 days of Daniel 8:14.

(Already addressed that.)

Also, it is through the understanding of the 2300 days in type/antitype, day of atonement/fall festivals, as well as the decree of Artaxerxes in the autumn of 457 B.C. that we reach the autumn of 1844, specifically, October 22. You cannot do so through the 2520.

(Its not necessary for the 2520 to end on a specific date, only the specific year. However, since Dan. 8:14 speaks of both the sanctuary and host being trodden underfoot, then both the sanctuary and the host have to be “cleansed” or “restored”. The 2300-year prophecy concerns the cleansing of the sanctuary on the Day of Atonement, and the 2520-year prophecy concerns the cleansing or restoration of the host, God’s denominated or “married” people, who the sanctuary serves.)

The statements from *The Great Controversy*, p. 351, *Seventh-day Adventist Bible Commentary*, vol. 7, p. 971, and *The Great Controversy*, pp. 328, 329 make it clear that the 2300 days is the longest and last time prophecy. And because inspiration makes clear, under Inspiration, that the 2300 day prophecy is the longest and the last, to us falls the duty of removing the 2520 prophecy from the 1843 and 1850 charts just as Ellen White said we should, in the *Spaulding and Magan Collection*.

(He claims that we Laodiceans are inspired enough to remove the 2520 from the charts? To me that's an illustration of arrogant Laodiceanism to the point of blasphemy!)

On the basis of the statements from James White and Uriah Smith, and more importantly, Ellen White, it is clear that the 2520 prophecy is not an actual time prophecy nor part of the loud cry/sealing message for Adventists. Those who teach this are simply propagating another deception that is leading to much confusion among God's people at the end of time.

(I've addressed all of his concerns except the confusion idea. But EGW speaks to that too. "The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what." 5T707)

("Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken." Jer. 6:16-17)

Self-sufficient, proud, and sad, Laodicea, both then and now.)

Hope this helps.

God Bless!

Pat