

The 2520 Year Prophecy : Vance Ferrell – Part One of Two.

February 2012 Waymark # 1640

This is an in-depth study on a topic that is being strongly agitated just now. It is unfortunate that, at a time when we should focus our attention on sharing the truth with everyone about obedience to God's law and the Bible Sabbath through the enabling grace of Christ, and warning them about the soon-coming Final Crisis, our attention is being diverted to oddities of no particular importance.

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"In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that 'false prophets shall arise and shall deceive many.' But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, 'To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them.'

"From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.' "-Review, February 23, 1892; 7 Bible Commentary, 951-952.

The longest Bible prophecy– It is a remarkable fact that the 2300 year prophecy is the longest time prophecy in the Bible. It is of interest that far more careful prophetic expositors than you or I have searched the Bible and also discovered that fact. **One of them was William Miller and the other was the author of the following quotation:**

"As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand' [the 70 weeks prophecy of Daniel 9:24-27], 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 [490 years] 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 [the 70 weeks and the 2300 year prophecy] was based upon the fulfillment of a different portion [457 B.C.-A.D. 34 and the longer 457 B.C. - A.D. 1844] of the same great prophetic period [the 2300 year prophecy].** "-Great Controversy, 351. (Italics and brackets are mine.)

If the 2300 year prophecy is the longest prophetic period in the Bible (GC 351, quoted above), **then none could be longer.** For example, the theorized 2520 prophetic theory cannot be a genuine time prophecy; because, if correct, it would be longer than 2300.

The description of William Miller's time prophecies, given in the book, Great Controversy, are highly significant: **First,** on page 323:2, we are told of eleven time prophecies which he was concerned with (not one of which is the 2520 prophecy). All of these were fulfilled by the time of the Apostles in the first century A.D. Then, **second,** beginning on the next page **we are told about Miller's careful study of just one prophecy (and only one) which extended down to 1844** (GC 324-329). No time prophecies longer than the 2300 year prophecy are mentioned in *Great Controversy*. No mention is made in those pages of a 2520 year prophecy. Why? Because God revealed, to the author of *Great Controversy*, that there is no time prophecy longer than 2300 years; therefore, the 2520 theory was never valid. In fact, the Spirit of Prophecy never mentions the 2520 time prophecy anywhere in those writings.

Here are thirteen reasons why the theorized 2520 time prophecy cannot be correct:

1 - According to GC 351, quoted above, William Miller and his associates proclaimed that "the longest and last prophetic period" which was "brought to view in the Bible was "the 2300 days of Daniel 8:14." So the 2300 year prophecy must be

the "longest and last prophetic period . . . in the Bible."

2 - In that same paragraph, the author of *Great Controversy* also clearly supports the fact that the 2300 year prophecy is the "longest and last."

3 - The 2520 prophecy is not mentioned anywhere in *Great Controversy*, nor in any other book by that author.

4 - If the 2520 was a correct time prophecy, the number of this lengthy time prophecy should be mentioned somewhere in Scripture. Unlike the genuine, lengthy time prophecies (2300 [Dan. 8:14], 1260 [Rev. 11:3; 12:6], 1290 [Dan. 12:11], and 1335 [Dan. 12:12]), the number 2520 is not found anywhere in the Bible.

5 - Strangely enough, to add to the confusion, two different hypothetical time span applications (two different time charts) of this theoretical 2520 have been devised. Yet, when we compare each with actual historical facts, both have serious dating problems. Let us carefully consider each one of them:

6 - The first of the two 2520 time span charts is said to run from 723 B.C. to A.D. 1798 -Yet that time span is incorrect because 722 or 721 B.C. would have to be the correct date. This flaw makes the chart end in 1799, instead of 1798. (Some scholars place it in 721 B.C., which would cause the theorized chart to end in 1800.) This first chart places the conquest of the northern kingdom of Israel (Samaria) by Assyria as occurring in 723 B.C. Yet this event did not occur until at least a full year later, in 722 or possibly in 721 B.C.

You will recall that the united Kingdom of Israel (under Saul, David, Solomon, and the first year of Rehoboam's reign) existed from 1030 B.C. to 931 B.C. It was a union of all the twelve Israelite tribes living in the area that presently approximates modern Israel and the Palestinian territories. -Then it split into two divisions, the Northern Kingdom of Israel (with its capital in Samaria) and the Southern Kingdom of Judea (capital in Jerusalem).

This first of the two 2520 time charts begins with 723 B.C. as the date when the Northern Kingdom was captured and the people were taken into captivity. **But careful historical analysis reveals that this event actually occurred in 722 B.C. (or 721), not 723 B.C.** So the starting year of that first 2520 year chart is off by one year. Figuring from 722 B.C., the 2520 prophecy would end in 1799 or 1800, not 1798.

Here is the historical evidence for this clarification. Notice that all the following historical facts agree on 722 or 721 B.C., and none are for 723 B. C.

After a three-year siege by the Assyrian king, Shalmaneser V, in 722 B.C. the Northern Kingdom of Israel was conquered either by Shalmaneser V, in the last year of his life, or Sargon II, his successor. At any rate, after the capture of the capital city, Samaria, in the territory of Ephraim in 722 B.C., 27,290 people were carried captive from the city of Samaria. According to 2 Kings 17:6, the population of the annexed part of Israel was deported to Assyrian cities. They never returned to Israel. These were referred to as "the lost tribes of Israel." Sargon II afterward had Samaria rebuilt as the capital of the new province of Samerina and settled it with Assyrians.

"In **722 B.C.**, after its conquest by either Shalmaneser V or Sargon II, Samaria became the seat of an Assyrian province."-*SDA Bible Dictionary*, 947.

Some scholars suggest that, while retaining the date 722 B.C. as the fall of Samaria and the Northern Kingdom of Israel, it was Shalmaneser V who initially conquered it:

"The city [of Samaria] was conquered and destroyed in **722 B.C.** by the Assyrian king Shalmaneser V."-Ancient Samaria, *Wikipedia*.

Scholars generally agree that, if Shalmaneser did conquer Samaria, he did it just prior to his death; for it was **not until Shalmaneser's death, in 722 that Sargon II became sole ruler.**

"Sargon II became co-regent with Shalmaneser V in **722 B.C.**, and became the sole ruler of the kingdom of Assyria in 722 B.C., after the death of Shalmaneser W-Sargon II, *Wikipedia*.

Regarding Hoshea, the last king of Israel, we are told:

"Succeeding Pekah, whom he assassinated, Hoshea was kept as a vassal ruler of the Northern Kingdom by Tiglath-Pileser of Assyria, to whom he paid heavy tribute. Conspiring with Egypt against the Assyrian power, he was incarcerated [imprisoned] by Shalmaneser V who for three years laid siege to Samaria (2 Kings 18:10). Hoshea disappeared from history, possibly taken captive or slain, when Samaria fell sometime **between December 722 and the spring of 721 B.C.**"--M.S. Miller and J. L. Miller, *Harper's Bible Dictionary*, pp. 269-270 (1954).

But, **while retaining 722 B.C. as the date of the conquest of Samaria, other scholars believe that it was immediately after Shalmaneser V's death that Sargon II captured the city** and carried away the inhabitants of the Northern Kingdom into captivity.

"If these statements comprise the authentic record of the fall of Samaria, then that city must have been captured at the earliest in the accession year of Sargon II, that is sometime **after late December, 722 B.C., hence probably in 721 B.C.**

"This is, however, in conflict with the data which indicates that Samaria was taken by Shalmaneser V if Samaria fell in the **summer or fall of 722 B.C.**, it was only a few months until the **death of Shalmaneser V in December** of that year, and this may have made it easy for Sargon II, in inscriptions written late in his reign, to claim for his own glory the conquest which was actually accomplished by his predecessor. Furthermore, in the few months before his death, Shalmaneser V may have but barely begun the deportation of the people of Samaria; and the actual carrying out of this deportation may have actually been the work of Sargon II, as the latter says."--Jack Finegan, *Light from the Ancient Past* (2nd ed.), p. 210 (quoted in *SDA Sourcebook*, p. 518).

Another research scholar provides this summary:

"Shalmaneser V died in 722 B.C... The reign of Shalmaneser V and the accession of Sargon II are referred to in the *Babylonian Chronicle*, 1:27-31 . The ravaging of Samaria by Shalmaneser was distinct from the capture of the city by Sargon at the end of the siege.

"It seems, therefore, that Shalmaneser died before Samaria was put to siege and that the king of Assyria who invaded the land and besieged Samaria was Sargon II. **Sargon's first three regnal years were 721-719 B.C.**, which corresponds to the siege during Hoshea's 7th-9th years. This recognition of Sargon II as the king of Assyria, in 2 Kings 17:5-6, distinguishes him from Shalmaneser V of Assyria in 2 Kings 17:3-4. Sargon II's yearly activities are reported in the *Khorsabad Annals*."--M. Christine Tetley, *The Reconstructed Chronology of the Divided Kingdom*, p. 159. (Also read pp. 153-164 in this book by Tetley. For more on this, see Tadmor, *Campaigns of Sargon II*, pp. 94-97, which agrees with Tetley's findings.) *Eerdmans' Dictionary of the Bible* (p. 1196) agrees that **"the city [of Samaria] fell to the Assyrians in 722-721 B.C."** while noting that it is not certain which Assyrian king was responsible for the capture and deportation.

Bob Becking, in his *Fall of Samaria: An Historical and Archaeological Study*, p. 21, says that **the date of the capture was definitely 722**, but that uncertainty exists regarding which king was involved in the capture and captivity.

The *Jamieson, Fausset, and Brown Commentary on the Bible* (Isaiah, chapter 20) says that "the siege began in 723 B.C. **and ended in 721 B.C.**, the first year of Sargon's reign."

A. T. Olmstead, in the *American Journal of Semitic Language* (April 1905), says an ancient scribe in the Assyrian Annals placed the capture as occurring **"in the period between December 722 and March 71."**

Watson E. Mills, in his *Mercer Dictionary of the Bible* (p. 72), places the capture of Samaria in 722.

The *Encyclopedia Britannica*, Vol. 3, p. 869, places the fall of Samaria in **722 B.C.** (At this point, I stopped looking!)

Thus we see that the actual fall of Samaria occurred in 722 or 721 B.C.; this, of course, would end in 1799 or 1800, not 1798.

7 - The second of the two problematic 2520 time span charts runs from 677

B.C. to A.D. 1844. This time span cannot be correct because, at worst, 677 is an imaginary starting number; and, at best, it marks the date of the conversion to God of a very wicked king of Judea—and that event could not mark the beginning of Heaven's curse on the nation. Here are the historical facts about this:

This second time chart is said to cover the captivity of the Southern Kingdom of Judea. **In reality, the captivity of Judea began in 605 B.C.;** and, based on inclusive reckoning and in accordance with the prophecy of Jeremiah (Jer. 25:11-12; 29:10), **it continued for 70 years, until 536 B.C.** At this time King Cyrus permitted the Jews to return to Jerusalem in order to begin rebuilding it.

—As shown on this second 2520 chart, the captivity of Judea did not continue until 1844!

But, let us ignore that fact and focus on the starting date of this second 2520 prophecy (677 B.C. to A.D. 1844):

First, we must find a recorded event in Judea which occurred in 677 B.C. But there is no way, anywhere in Biblical or historical sources, to find one! None exists.

Checking further, we find in a complete Judean king list (*SDA Bible Dictionary*, pp. 206-207) that one king of Judea, Manasseh, reigned at that time (696-641 B.C.).

But we have no dates for any event that occurred during those 55 years of Manasseh's reign, not one. Not in the Bible, and not in secular records.

So someone decided to pluck one event out of Manasseh's life and say that it occurred in the year 677 B.C.! How is that for clever guessing! But genuine Bible prophecy is never based on clever guesswork!

What was this event? **It was the year that Manasseh was taken to Babylon by an Assyrian king; there he immediately repented and was fully converted—and, because of that remarkable change, was quickly permitted to return to Judea. Arriving there, he immediately set to work to lead the entire nation back to God!** He spent the next 36 years doing it! Manasseh had the godly example of his deceased father, Hezekiah (729-686 B.C.), who, when Manasseh was growing up, had been one of the best kings that the Southern Kingdom ever had.

Unfortunately, we have no way to date this year of Manasseh's captivity, repentance, and return.

"A non-Biblical record of Manasseh's captivity has not yet been found in cuneiform sources."—*SDA Bible Dictionary*, p. 682.

-But we do know that it could not have happened in 677 B.C. *Here is the evidence:*

This captivity of Manasseh could not have occurred in 677 B.C.! According to 2 Chronicles 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 B.C.). These were Sennacherib (705-681 B.C.), Esarhaddon (681-669 B.C.), and Ashurbanipal (669-627 B.C.). **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 B.C.), or Ashurbanipal (669-627 B.C.). —And each of those Assyrian kings ruled long after 677 B.C.!**

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 reigned in 677 B.C.!

"This section dealing with Manasseh's captivity and repentance and his restoration and reforms (2 Chronicles 33:11-17) is peculiar to Chronicles.

Esarhaddon (681-669 B.C.) and Ashurbanipal (669-626? B.C.) both list Manasseh among the kings of Western Asia who were their vassals." *SDA Bible Commentary*, Vol. 3, p. 305.

Whichever king captured Manasseh and carried him to Babylon (where he was converted and freed), did so because Manasseh was not paying tribute money. Manasseh had only

been tributary to Essarhaddon and Ashurbanipal, not to Sennacherib. Why is it that the nation was not a vassal to Sennacherib? The king before him, Sargon II, had carried away the northern kingdom of Samaria, but had left the southern kingdom of Judea alone.

When Sennacherib later tried to conquer Judea, his troops actually laid siege to the city. But an angel slew 185,000 Assyrian soldiers in one night and, terrified, Sennacherib fled back to his capital, where he was assassinated and Essarhaddon took the throne. (You can read about it in 2 Kings 19:14-37 and *Prophets and Kings*, 352-362.)

The year of Manasseh's captivity, repentance, and beginning of his reformation in Judea could not be the beginning of a 2520 year curse upon the Jews!

The severity of Manasseh's imprisonment very quickly brought him to repentance. According to the only one of the two Biblical accounts which tells about this event (2 Chronicles 33:11-20; it is not mentioned in 2 Kings 21), **as soon as Manasseh was restored to the throne, he abandoned idolatry, removed foreign idols, and got the people to once again worship in the correct manner** (2 Chronicles 33:15-17).

As a result, however, Manasseh produced an admirable record of leading the nation back to God! Read about it in 2 Chronicles 33:11-19. It would be well if we followed his example today.

–But wait a minute; according to this second 2520 time prophecy (677 B.C. to A.D. 1844) theory, **we are supposed to believe that this 2520 year prophecy of the "captivity of Judea" (said to be the result of Moses' curse in Lev. 26; see below) began in the year that Manasseh was totally converted to God and began leading his nation back to the godly ways of his father, Hezekiah!** Not only is it impossible for the "captivity of Judea (the Jewish people)" to end in 1844, it is equally impossible for it to begin when Manasseh was converted! Why would a curse fall when a wonderful blessing began?

But someone may say, "Manasseh sinned, and therefore the predicted curse of 2520 years began to fall on the Hebrew nation in 677 B.C. But, repeatedly, when God's people repented, –He accepted them again! He did not refuse their repentance and efforts to put away their sins. We can be thankful that we serve such a God.

8 - It has been said that Daniel 4:15-16 is another reason why the 2520 theory must be true. But there is no Scriptural basis for the 2520 year prophecy–or any other day/year prophecy in Daniel 4:15-16.

And let his portion be with the beasts in the grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him."– Daniel 4:15-16.

"Let his portion be": At this point in Nebuchadnezzar's dream, the subject changes from a tree to a wild animal. Instead of a tree cut down, he is now presented as a man who, lacking proper intelligence, has become like an animal.

"Seven times": The majority of ancient and modern interpreters explain the Aramaic *'iddan* ("time") to mean "year." The Septuagint version (translated in stages between the 3rd and 2nd centuries B.C. by Jews) reads literally "seven years." Josephus, a first century A.D. Jewish historian, also said it was seven years. **So a "time" here in verse 16 means "one year," nothing more, nothing less, nothing else.**

There is no reason to apply a day for a year prophecy formula to this seven years (which would yield a prophecy of 2,520 years).

There is nothing in this chapter that could be interpreted as applying this passage to anything other than an experience in the life of Nebuchadnezzar that occurred over a seven year time span.

But, in addition, there is no reason to apply a day for a year interpretation to any of the other more than thirty places in the Bible in which the phrase, "seven times," is found (for example, heating the furnace seven times hotter in Daniel 3:19).

Daniel 4:16 is the only place in the Bible in which a time span based on "seven times" is clearly implied. (Do a search through a complete concordance

and see for yourself.) In addition, **Daniel 4:16 is obviously about only a portion of the life span of one man**, Nebuchadnezzar, with no secondary applications implied. It is of special interest that it was **Clement of Alexandria (A.D. 150-215)** who, after filling himself on Platonism and Gnostic errors, **first led out**

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in the apostasy of bringing Sunday sacredness into the Christian church. He did this by applying strange, secondary meanings to passages of Scripture. One was 2 Peter 2:5. Clement theorized that, because cause it said that Noah, "the eighth person," was "saved," therefore he said that we should keep the eighth day in the week holy (the sacred day of the Sun god, Mithra), instead of the Bible Sabbath, which the Fourth Commandment said should be kept on the seventh day of the week.

What was Clement's mistake? **He regularly applied meanings to the Bible that were clearly not there. We today should beware of doing that; for, in so doing, we distract attention from truths that are needed.**

9 - There is no Scriptural basis for the 2520 year prophecy in Leviticus 26.

We now come to a very important question: **If the number "2520" is not mentioned anywhere in Scripture, -how did anyone devise two faulty time charts based on it? Here is the answer, and it is indeed a strange one:**

The 2520 year prophecy finds its origin in a false interpretation of a warning which Moses made in Leviticus, chapter 26.

According to the theory, Moses gave a time prophecy about "seven times;" and it is speculated that they should be interpreted as 7 years x 360 = 2520 years! Therefore "seven times" equals 2520 years.

Yet, if we carefully read what Moses actually said, we find that **each mention of "seven times," in Leviticus 26, is referring-not to a period of time but-only to a punishment that would be repeated many times.**

If Israel refused to obey God, Moses said they would be punished seven times more. So that they might not misunderstand his words, **Moses uttered this threat four different ways in that chapter, clearly showing that no time prophecy is indicated.**

Here are the four instances in which "seven times" is mentioned by Moses in Leviticus, chapter 26:

"I will punish you seven times more for your sins" (Lev. 26:18) .. "I will bring seven times more plagues upon you" (Lev. 26:21) "Then will I also walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26:24) .. "I will chastise you seven times for your sins" (Lev. 26:28).

Moses said that, each time they disobeyed, God would send them "seven times more plagues," or other punishments (Lev. 26:21); that is, each one would be worse than the previous one. And that is what happened.

The certainty, in Leviticus 26, of punishment for disobedience is shown by the repetition. If they sinned against God, He would definitely punish them; and He would do it seven times more. *There is nothing here about "seven years" or any other length of time.* And there surely is nothing here about 2520 years of punishments being meted out to the Israelite nation!

It is well known that, **about 1,570 years after Moses spoke these words in A.D. 70, -Jerusalem was, indeed, destroyed and the Jewish nation came to its end!**

The Jewish nation did not even exist for 2520 years! Abraham, the first Jew, is dated 2000 B.C. The nation began in 1500 B.C., and it ended in A.D. 70 with the destruction of Jerusalem. That totals 2,071 years (including the added zero year between 1 B.C. and A.D. 1). Moses spoke the words recorded in Leviticus 26 about the year 1550 B.C. If the seven punishments had begun instantly, as soon as He spoke them, that would only be 1,621 years till

A.D. 70.

This strange theory teaches that, in Leviticus 26, Moses predicted, not only one but, two 2520 time spans of curses on the Jewish people! Why two? Why not seven 2520 time charts, since there were seven curses?

We have already discussed how the dating on the first 2520 chart would have ended, in A.D. 1799, and how the second one is dated to have begun when Manasseh was thoroughly converted and began leading the Israelites back to God. Why would a curse lasting more than 2,000 years begin at such a time as that? God does not curse nations for trying to do what is right! Beware of these strange theories which have no basis in Scripture.

Such inventions divert the attention of the people from the special truths and important prophecies of Daniel and Revelation, which they should be studying and sharing with others.

We are not to imagine a prophetic number by counting the boards in the sides of Noah's ark, or the position of planets in the sky, or by calling the curses of Moses on the Israelites to be time prophecies reaching down to 1844-1,774 years after Titus destroyed Jerusalem! The entire 2520 concept is founded on a theory based on foolish assumptions.

But, having discovered all that, let us assume that the seven curses on the Jews, mentioned in Leviticus 26, could actually be changed into a single time prophecy. **If the 2520 theory were true, this terrible curse on the Jewish people would obviously have to begin when the 70 weeks (490 year prophecy) of Daniel 9:25 ended in A.D. 34. Until that date, the Jewish people were still on probationary time as a nation approved by God.**

"In the spring of A.D. 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. The one week-seven years-ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the *gospel*."-*Prophets and Kings*, 699.

Therefore, beginning in A.D. 34, **that hypothetical 2520 years curse on the Jews would extend from A.D. 34 to the year A.D. 2554, which is over 500 years in the future.** Must we wait until A.D. 2554 before Christ can return and put an end to this sinful world?

10 - The prophet Daniel specifically stated that the curses pronounced by Moses had been fulfilled in the 70 years' captivity. Here are Daniel's words:

"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.

"Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth: **for we obeyed not His voice.**"-Daniel 9:11-14.

In the above passage, Daniel was hoping that it was time for the predicted time of Jeremiah (the 70 year prophecy of Jeremiah 25:11-12; 29:10) to end, so his people could return to Jerusalem, For decades, the captives in Babylonia had experienced terrible retribution for their sins.

By both Moses and Daniel's own words, **the curses of Moses were stated as terrible effects which would fall on the Israelites if they sinned. Those curses were not a time prophecy.** Read Leviticus 26:14-43, where about 50 curses are listed. Also read Deuteronomy 28:15-68, where another long list is given. None of them were time prophecies!

Does the following statement, which summarizes all those curses pronounced by

Moses, sound like a time prophecy?

"For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book:

"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land."-*Deuteronomy 29:26-28*.

11 - The Spirit of Prophecy mentions Leviticus 26 only four times. None of them hint that there is a time prophecy in that chapter. Each and every one says that, when God's people in any age of earth's history rebel against God, they will be punished. Here are these passages: PP 535: 1; PK, 429: 1; Ed 140:5-141:0; 2T 661:1.

12 - In 1842, while still in Haverhill, Massachusetts, Charles Fitch and Apollos Hale designed the 1843 prophetic chart, which Fitch presented to the Boston General Conference of May 1842. They decide to print 300 copies. **In this 1843 Fitch Chart, there was "a mistake in some of the figures"** which, it is inferred, would not be recognized until later (EW 74). In view of all the above reasons and the fact that it was omitted from the 1850 Chart, the number "2520" on the Fitch Chart must be one of those incorrect numbers.

The 2520 time theory may have been useful, in 1843, in drawing crowds to meetings; but it, along with several other errors (including Sunday sacredness, immortality of the soul, eternal hellfire, the world as the sanctuary, infant baptism, and foot washing), **did not pass 1844.** They were later found to be incorrect; so they were laid aside. For this reason, even though the Millerites preached several of those errors, you will not find them today in the Inspired Books.

13 - The origin of the 2520 time prophecy is very interesting. It did not originate with William Miller, but with a Baptist woman preacher who traveled across America, Europe, and the Near East, preaching the coming of Christ to earth in 1843.

Born into one of New Hampshire's powerful families, **Harriet Livermore (1788-1868) gave up wealth and status to become an itinerant preacher in an age when upper-class women were seen, but seldom heard, in public.** Casting aside fineries, she traveled the world more than many sea captains and lived a harsher life.

She preached the Second Advent on a broader scale than most anyone other than Joseph Wolff (GC 357-362), with whom she was well acquainted. She traveled farther than did Mourant Brock, in England (GC 362); or Robert Winter, who also preached the Second Advent in England (GC 362); or Lacunza, in South America (GC 363); or Bengel, in Germany (GC 363-364); or Gaussen, in Switzerland (GC 364-366); or the child preachers in Scandinavia (GC 366-368).

Livermore was personally acquainted with Joseph Wolff, who also traveled in many countries and preached the Second Advent. Yet Great Controversy fills six pages about his travels, while never mentioning Livermore at all. Why is this?

There is a reason: While both were preaching that Christ would return in the 1840s, **Wolff was preaching the 2300 year prophecy, while Livermore was preaching the 2520 year prophecy.**

Ellen White had been shown that there is no time prophecy longer than 2300 years; therefore the 2520 prophecy is not genuine. Its theoretical basis, in the curses of Leviticus 26, is totally imaginary. Its starting point, 677 B.C. as the year that Manasseh was carried to Babylon and converted, was contrived so that it would end in 1843. In other words, it was a false prophetic time span, and therefore rejected by the Spirit of Prophecy.

It was Harriet Livermore who invented the 2520 time prophecy. The daughter of a judge, she had received an excellent education in Massachusetts. Both her grandfather and father became U.S. Congressmen. She was a wealthy New Hampshire socialite.

But her life changed when her fiancé died from yellow fever in the War of 1812. **Harriet converted to Christianity and decided to become a preacher.** She became very religious and began studying Bible prophecy.

At that time, there were already a few others who were talking about the Second Advent which was to occur in the 1840s. So, **by the 1820s, she had devised her 2520 time prophecy and began preaching it before Miller began giving public presentations.** Although he came across the 2300 year prophecy in 1816, Miller kept delaying until 1831 to present it in public (GC 328-331).

In an age when women were supposed to hardly be noticed, Harriet was very daring. **She took Leviticus 26, turned it into a time prophecy, then subtracted 2520 from 1843—and arrived at 677 B.C.** Learning that the northern kingdom no longer existed in that year, and Manasseh was ruler in the southern kingdom of Judea between 696 and 646 B.C., **she arbitrarily decided that his captivity and conversion must have happened in that year—677 B.C. Presto! a new time prophecy had been invented!**

Harriet began writing books, traded her aristocratic clothing for homespun clothes, separated from her wealthy family—and began preaching everywhere. She captivated listeners as she preached of doomsday and salvation in homes, in schools, on docks and street corners—anywhere people would listen.

Her first book (*Female Testimony*, 1824) urged that women begin preaching. She joined the Baptists and began holding public meetings.

As mentioned in GC 360-361, "on a motion brought forward by the ex-President, John Quincy Adams," Joseph Wolff "in December 1837 preached before a joint session of Congress . . . on the Second Advent" (E.G. *White Estate, Joseph Wolff*), about his travels, and the 2300 year prophecy.

Although not mentioned in *Great Controversy*, another person also spoke to Congress about travels and the Second Advent. It was Harriet Livermore, who was the first woman to speak to Congress (1827); and she did so four times. On January 8, 1827 (with President John Quincy Adams and his Secretary of State, Henry Clay, in the audience), she gave her first presentation to Congress.

In 1832, 1838, and 1843, Harriet spoke to Congress again (under Andrew Jackson's, Martin Van Buren's, and John Tyler's administrations).

She taught her 2520 prophecy discovery in a series of booklets called *Millennial Tidings* (1831-1839). That prophecy, she said, was dated "from the captivity of Manasseh in 677 B.C. on to A.D. 1843, when Jewry should flourish again" (*Millennial Tidings, No. 4, p. 15, printed 1839*).

The Millerites were impressed by her; and they thought that Livermore's 2520 time theory might strengthen the acceptance of their 2300 year prophecy. So some added it to their sermon presentations. This provided them with not only one but two time prophecies which ended in 1843. **So "2520" and "677 [B.C.]" were added to the 1843 Fitch Chart.**

But Hiram Edson saw through the manufactured date, 677, as the supposed "captivity" of Manasseh; since this captivity resulted in a nationwide revival and reformation. So, disagreeing with Miller, he decided that the 2520 years began with the captivity of the northern kingdom of Israel in 723 B.C. (instead of with the captivity of Manasseh). Edson calculated that 2520 years after 723 B.C. would end in 1798. Miller and Edson each believed that he alone had the right time frame for that prophecy, and rejected the other one's theory.

But, as we earlier learned, both time calculations are incorrect! **The Livermore/Miller initial date of 677 B.C. is totally incorrect; since the capture of Manasseh occurred under a later Assyrian king. The Edson initial date, of 723 B.C., for the fall of the northern kingdom actually occurred in 722 or 721 B.C.**

Very significantly, **the 2520 year prophecy was rarely discussed after 1844 by anyone in the Advent movement, except by Edson for several years.**

It is doubly significant that **the 2520 prophecy is not included in James White's 1850 prophetic chart. That fact provides us with solid evidence that the "errors" in the 1843 Chart must have included the number "2520" on that chart!** It is also significant that **the Millerites in 1843 thought so little of the 2520 prophecy—that they only placed the four-digit number in the chart, without any words to explain it.** Even more significant, **it was totally dropped after the new denomination came into existence**

after 1844. It is time now, nearly 170 years later, to bury the theory forever!

Now you know the story behind how the "2520" got on the 1843 Fitch chart.

It is believed, by some, that **it was the 2520 year theory, and some of the other strange ideas which entered the Millerite movement, which kept Miller from accepting the midnight cry until just before it ended.** The midnight cry was based on a pure Biblical message which combined Daniel 8:14, Leviticus 16, and Hebrews 8. It is never good for the human mind to become fascinated with error.

It is of the highest significance that *Great Controversy*, 324-329, focuses exclusively on the 2300 year prophecy and the 70 week prophecy, which was part of it. Read *Great Controversy*, chapter 18, thoughtfully. **Not one word about a 2520 prophecy is mentioned or even hinted at. Also notice that Leviticus 26 is not mentioned** in those pages as the source of any time prophecy. The facts are clear.

Then read chapter 20 of *Great Controversy*, which tells about many leading people who preached the true message. Harriet is not included.

William Miller was a good man. We value his dedication and contributions to the Advent Movement. **But we must keep in mind that Miller never accepted the Third Angel's Message.** He had the wrong view of Daniel 7:25, Revelation 13; 11:19; 12:17; and 22:14. He rejected a correct understanding of Daniel 7:9-10, 13 and the Investigative Judgment. He did not understand the true meaning of Daniel 8:14. He did not have the light on the state of the dead and punishment of the wicked. **He rejected the Fourth Commandment, the heavenly Sanctuary, and the Spirit of Prophecy.**

Although he was a good man and will be in heaven (SG 168), he was not a Seventh-day Adventist. **We are not to base our doctrinal beliefs on his theories, when they do not agree with Bible/Spirit of Prophecy teachings.**

I believe it brings sadness to our heavenly Father when some of our people turn from giving the messages of the Sabbath, the importance of obedience by faith in Christ to the law of God, and the Third Angel's Message to the world,-and retrace our steps and begin preaching speculations by Miller which were never accepted by the Spirit of Prophecy.

We should not occupy ourselves with theories, such as the 2520 years, when they are found nowhere in Scripture or the Spirit of Prophecy.

We are told that there was a mistake in some the "figures" (plural) in the 1843 chart. **What were the mistakes on the 1843 Chart? They would have to be those concepts, beliefs, and time prophecies on that chart which were not late adopted and taught in the Spirit of Prophecy writings.**

In 1980, I was the first in America to write against the errors of Desmond Ford; and it was obvious that he was trying to bring certain errors of Martin Luther into our church.

At the present time, another person is trying to bring back some of the errors of William Miller into the church. The Bible and Spirit of Prophecy is to be our guide, not frail uninspired men.

The standard by which we can gauge the accuracy of all Bible interpretation is the Spirit of Prophecy. It is not you or I, or the pioneers, or James White, or William Miller. And we could add that it is not A. T. Jones, E. J. Wagoner, or Martin Luther. The God of heaven has given us a vast wealth of Inspired, trustworthy help. **Stay with the Inspire Writings and let them guide you along the path which leads to heaven, and you will be safe.**

"The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world are the work of our great adversary to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's Word with humility of heart to obtain a knowledge of His will, **many seek only to discover something odd or original.**

"In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit

their carnal desires. Thus do many willfully pervert the Word of God. **Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy,** with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible." -*Great Controversy*, 520-521.

- *Vance Ferrell*